

**HILL MONASTIC MANUSCRIPT LIBRARY
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**Descriptive Inventories
Of Manuscripts Microfilmed
for the Hill Monastic Manuscript Library**

Austrian Libraries

VOLUME III

Herzogenburg

by Hope Mayo



**Collegeville, Minnesota
1985**

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For the three Davids
on the birthday of two of them.

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INTRODUCTION

The 138 manuscripts described in this catalogue represent the medieval holdings of the Stiftsbibliothek of the Augustinian monastery at Herzogenburg, Austria, as these were microfilmed by the Hill Monastic Manuscript Library in 1966. Although some of these codices have on occasion been consulted by scholars and cited in the literature, there has been heretofore no published inventory of the collection and no detailed account of its formation. Since the history of the library is closely related to that of its parent house, and since the general history of Herzogenburg is neither well known nor easily accessible, this introduction has several related objectives, in addition to that of describing the cataloguing and editorial policy employed in the present volume. A brief outline of the history of the canonical community is intended to provide information that will allow it to be placed in a more general historical context, and by concentrating on people and events of known or potential significance for the development of the manuscript collection, to provide in turn a setting for the discussion of the library. The formation and organization of the manuscript collection are analyzed, primarily on the basis of evidence gathered in the course of studying the manuscripts here described; its contents and character are summarized; and it is argued that a portion of the codices included in the present inventory represent the surviving medieval library of Herzogenburg. An additional objective in both historical sections has been to give names and describe circumstances which may contribute to the identification of other Herzogenburg manuscripts. Two caveats, however, are offered to the user of this material. First, it must be stressed that the statements made here are in many ways preliminary, based as they are on a survey of mostly older, published sources, and a selection from the entire Herzogenburg manuscript collection. Nevertheless, I believe that there is some value in offering even these tentative conclusions as an aid to the study of the Herzogenburg manuscripts and perhaps also of other, similar collections. Second, it should be noted that the camera-ready copy for the manuscript descriptions was typed in 1982-1983, based on work done in 1978-1982, whereas the introduction was written in 1984-1985 and includes references to material obtained only in those years. Thus the introduction in some cases represents a later stage in the interpretation of the historical evidence than do the comments appended to the individual manuscript descriptions.

The community of Canons Regular of St. Augustine at Herzogenburg in Lower Austria was founded in 1112 and still exists.¹ Established by Bishop Ulrich of Passau (1092-1121), according to tradition as a thank offering for his safe return from the First Crusade, the monastery was first located at St. Georgen, on the left bank of the river Traisen near its confluence with the Danube, where there already existed a chapel dedicated to St. George.² By 1244 the shifting course of the Danube had tainted the water supply at St. Georgen, created marshes which rendered the air unhealthy, and threatened to undermine the monastic buildings, so in that year the canons obtained permission from Bishop Rudiger of Passau (1233-1250) to move the foundation to Herzogenburg, farther up the course of the Traisen and about ten kilometers from the original site.³ The parish of Herzogenburg, with half its tithe, had been granted to the priory at the time of its foundation, and in the document authorizing the transfer of the community, Bishop Rudiger confirmed the

donation to it of "iura parrochialia et omne ius quod habuimus in Ecclesiam Herzogenburch,"⁴ which functioned henceforth both as the church of the canons and as the parish church of the town.⁵

Bishop Ulrich and his predecessor, Bishop Altmann of Passau (1065-1091), under the influence of the Gregorian reform, founded a number of Augustinian houses in the diocese. These were to be communities of clerics living in an exemplary manner and were to provide pastoral care for the lay population through the parochial activities of the priests.⁶ This aspect of the activities of the canons of Herzogenburg is reflected in the frequency with which parishes and chapels figure in the surviving medieval documents of the house, and also in the nature of the medieval library, which is largely pastoral in orientation. A brief review of the parishes associated with Herzogenburg in the Middle Ages may therefore contribute to the eventual identification of manuscripts written for or used in these churches. In addition to the parish church at Herzogenburg, that at Traisenburg was affiliated with the community of St. Georgen from its origin.⁷ The church at Marquardsurvar was granted to the community in 1160, and this parish was transferred in 1337 to Haizendorf after the church building had been undermined by a flood of the Danube.⁸ Likewise, the parish at Traisenburg had to be moved inland to Pfarrkirchen in 1180 and to Stollhofen in 1343, each time because of encroachments by the river.⁹ About 1200 a chapel was attested at Reidling, and by 1387 this had become an incorporated parish of Herzogenburg; previously, in the mid-fourteenth century, there had been a parish priest at Hausleiten, subsequently part of the village of Hasendorf.¹⁰ Sallapulka first appears as an incorporated parish of Herzogenburg in documents of the decade 1300-1310.¹¹ Ponsee and its chapel were given to the monastery in 1308, and a parish priest is attested in the following year.¹² At Nussdorf an der Traisen, the chapel, first mentioned in 1284 and richly endowed by the local lords in the early fourteenth century, was elevated to parochial status in 1324.¹³ In 1420 Pope Martin V confirmed the possessions and privileges of Herzogenburg and its incorporated parishes and chapels, specifying "ecclesias in Salapulka in Heyczemdorff in Stollhoffen in Pannsee in Nussdorf in Reydnik & Capellas prefato Monasterio canonice unitas."¹⁴ Among the chapels subordinate to the monastery or its incorporated parishes in the later Middle Ages were Statzendorf and Rottersdorf (both documented in 1284), Hollenburg (13c), Radelberg (1351), Brunn im Felde (1355), Reichersdorf (1358), Schaubing (1369), Hain (1430-1431), Eggenburg (1434), Haitzendorf (a chapel in the residence of the Feiertager family, 1440), and Hadersdorf (1446).¹⁵ The pastoral responsibilities of the community at Herzogenburg thus increased steadily throughout the fourteenth century, and the prosperity of the monastery and its affiliated churches was enhanced by numerous grants of land or income, the records of which provide most of the evidence for the history of the parishes.¹⁶ In addition to the evidence of the charters, a leaf which lists holidays for the parish of Herzogenburg in 1412 also records local anniversaries to be observed at Statzendorf in 1431,¹⁷ and a notebook of sermon material now at Herzogenburg contains liturgical instructions for the week of April 28-May 3, 1455, including the information that a holiday was to be observed on May 1, the feast of Sts. Philip and James.¹⁸ These were the patrons of the chapel at Franzhausen, a filial of Nussdorf, and their feast was also the day singled out for the celebration of anniversaries by several benefactors from the family which gave land for the building of the new parish church at Stollhofen.¹⁹

Of the parishes named in 1420, Nussdorf and Reidling were served by canons from their origins in the fourteenth century. The earliest attested

plebanus at Haitzendorf, in 1363, was a canon, and this parish continued to be served by members of the community at Herzogenburg. Sallapulka seems to have had secular priests at first, but these were replaced by canons from about the middle of the fourteenth century, a change which probably reflects an increase in the numbers and resources of the community at Herzogenburg. Ponsee apparently always had secular priests, as did Hausleiten during the brief period before the parish there was transferred to Reidling and to the cure of canons. Before 1244 Herzogenburg was in the cure of a secular priest, while Traisenburg was served by canons of St. Georgen; after the translation of the community, this situation was reversed. The secular priest transferred to Traisenburg, which continued to be served by seculars, to judge from investitures at Stollhofen in the fifteenth century. The parish of Herzogenburg, on the other hand, has been in the cure of the canonical community since 1244.²⁰ Canons of Herzogenburg also served other churches. A priest, not specifically identified as a canon but educated at Herzogenburg, was appointed vicar at Radlbrunn, a filial church of Ravelshbach, in 1315,²¹ and the parish priest at Rabbs in 1466 was a canon of Herzogenburg.²² Frater Johannes Pikchel, who in 1451 copied a breviary for the use of Herzogenburg, may have been the parish priest at Stein an der Donau for a time.²³

The plebani of the parishes, whether secular priests or canons, figure often in the published documents of Herzogenburg, and several are named in fifteenth-century manuscripts preserved in the library.²⁴ Part of MS 31 was copied, possibly in 1404, by "Johanes canonicus Herczognburgensis tunc temporis plebanus in NUSDORF",²⁵ and a large portion of MS 23 was written in 1423-1424 by "Hainricus Newffner canonicus regularis in Herczogenwurg ... plebanus in Rawdink".²⁶ Urbanus, who purchased or commissioned MS 24 in 1423-1424, was described in it as "venerabilis dominus Urbanus canonicus et plebanus tunc temporis in Herczogenburga in monasterio sancti Georgii",²⁷ and Brother Mathew, who copied a number of surviving manuscripts during the years 1428-1435, identified himself in MS 17 as "fratrem Matheum canonicum in Herczogenburk ... pro tunc eiusdem loci subplebanum".²⁸ "Dominus Johannes predicator in Hewn", who willed at least the first part of MS 56 to Herzogenburg, is characterized neither as a canon nor as the parish priest, but the legacy demonstrates a connection between the religious community and pastoral activity at Hain in the fifteenth century.²⁹

The documents which constitute the primary evidence for the early centuries of Herzogenburg's history are concerned for the most part with land transfers, rents and tithes, and the regulation of fishing rights in the Traisen. However, they also record that the priory entered into confraternity with a number of religious communities and congregations, primarily during the fifteenth century. As given by Sandner, the list includes:³⁰

- 1337 St. Pölten (Augustinian canons)
- 1377 Seckau (cathedral chapter of Augustinian canons)
- 1391 Klosterneuburg (Augustinian canons)
- 1397 Au in Tirol (Augustinian canons)
- 1403 Formbach (Benedictine monks)
- 1417 Carmelite province of upper Germany
- 1421 Neustift in Tirol (Augustinian canons)
- 1432 Dürnstein (Augustinian canons)
- 1435 St. Florian (Augustinian canons)
- 1441 Stainz (Augustinian canons)
- 1442 Göttweig (Benedictine monks)
- 1444 Dominican Order

- 1445 Order of Augustinian Hermits
- 1446 Mattighofen (secular canons)
- 1449 German province of the Dominican Order
- 1450 St. Jakob auf der Hülben in Vienna (Augustinian canonesses)
- 1451 Indersdorf in Bavaria (Augustinian canons)
- 1452 Rohr in Bavaria (Augustinian canons)
- 1453 St. Agnes zu den Himmelspforten in Vienna (Premonstratensian canonesses)
- 1456 Dürnstein (Augustinian canonesses)
- 1460 Wittingau in Bohemia (Augustinian canons)
- 1475 Suben in Upper Austria (Augustinian canons)
- 1475 Vorau (Augustinian canons)
- 1478 Forbes in Bohemia (Augustinian canons)
- 1491 Monastery of St. Catharine on Mount Sinai
- 1506 Beyharting in Bavaria (Augustinian canons)
- 1509 Renewal of confraternity with Formbach
- 1509 Oberndorf in Carinthia (Augustinian canons)

St. Pölten, Dürnstein, and Göttweig were near neighbors of Herzogenburg; that no confraternity agreement was ever concluded with Herzogenburg's nearest neighbor, the Augustinian house of St. Andrä an der Traisen, is due to the troubled relationship which existed between the two communities from the time of St. Andrä's founding in the mid-twelfth century.³¹ Formbach, located in Bavaria, held the rights of lordship (Grundherrschaft) over most of the town of Herzogenburg from 1192 until 1803. Dürnstein, St. Florian, Indersdorf, Rohr, and Forbes, like Herzogenburg itself, were influenced by the reform of Augustinian canons which emanated from the houses of Raudnitz and Wittingau in Bohemia and which was introduced into Austria with the founding of Dürnstein in 1410.³²

Confraternity agreements such as these bear witness to possible avenues of cultural as well as religious contact, and their formation is often an indication of a heightened awareness of religious observance. For these reasons it is perhaps significant that the majority of Herzogenburg's confraternity agreements were made under Prior Johannes III Parsenbrunner (1402-1433) and Prior Johannes IV von Linz (1433-1457). In 1418, under Johannes Parsenbrunner, the monastery was visited by Abbot Angelus of Reun, Prior Leonhard of Gaming, Prior Andreas of Wittingau, and Prior Martin of Dürnstein, and early in 1419 the statutes of the Raudnitz reform were promulgated at Herzogenburg, to remain the basis of religious observance there for at least two centuries.³³ It was Johannes Parsenbrunner who obtained from Pope Martin V in 1420 the confirmation of privileges which named the incorporated parishes of Herzogenburg, and it was he who in 1417 purchased a house in Vienna for use by himself and those canons who had occasion to visit the capital.³⁴ Perhaps this served also as a residence for students. The matricula of the University of Vienna list twenty scholars from Herzogenburg and vicinity during the years 1399-1433, corresponding approximately to the time of Johannes Parsenbrunner, and sixteen during the years 1437-1450, under Johannes von Linz.³⁵ Although only two students are identified specifically as canons, these scholars probably constitute evidence for the existence at Herzogenburg of a Latin school, which is documented under Johannes von Linz but may well have existed earlier.³⁶ The evidence of the Herzogenburg manuscripts themselves shows that it was under these two priors Johannes that the greatest development of the medieval library took place. Documents drawn

up under Johannes Parsenbrunner indicate that there was a Jewish community at Herzogenburg ca. 1407, and there are references in a fifteenth-century manuscript to a persecution of Jews at Lorsch in 1421.³⁷ Sixteen Herzogenburg manuscripts, several certainly produced there and most dated to the first half of the fifteenth century, contain flyleaves that³⁸ were palimpsested or binding fragments that were cut from Hebrew manuscripts.

In 1463, under Prior Ludovicus Gössel (1457-1465), Herzogenburg was destroyed by Bohemian mercenaries who had been left unpaid in the civil war between the Emperor Frederick III and Duke Albrecht VI and who took their revenge by plundering parts of Lower Austria. Prior Ludwig and some of the canons escaped by fleeing, but tradition holds that the members of the community who remained behind and refused to surrender the liturgical vessels were killed. Although the precise extent of the devastation is unclear, the town and all of the monastery except the church are supposed to have been burned.³⁹ Shortly thereafter, in 1477, under Prior Thomas Kasbauch (1468-1484), Herzogenburg was looted again, this time by the troops of Matthias Corvinus. On this occasion, the prior fled to St. Pölten, the canons were taken prisoners, the liturgical vessels were robbed and the church tower burned, so that the bells fell and were melted.⁴⁰ Prior Georg Eisner (1484-1513), Thomas' successor, rebuilt, supposedly with aid from Matthias Corvinus, but yet again in 1512 a fire which started in the town burned most of the monastery and the school, leaving only the prior's residence, the granary, the cellars, the stables, the guest quarters, and the mill. According to the laconic statement of the sources, this damage was soon made good, including, one presumes, the replacement of the bells and organ which Prior Georg had provided for the church.⁴¹

The sixteenth and seventeenth centuries were a time of financial and religious difficulty for Herzogenburg. Taxes intended to aid the government in meeting the Turkish threat fell heavily on the religious houses, forcing Herzogenburg to alienate many possessions. The spread of Lutheranism created hostility among the lay dependents of the community and disaffection within the monastery; the number of canons declined, and their standard of observance suffered.⁴² Although the low intellectual level of the canons who remained and deficiencies in the school were the objects of repeated complaints, at least in the sixteenth century, there was some interest in books and learning. Prior Philippus a Muggis (1541-1550) was an educated and cultured man who contributed books to the library and left behind a collection of his letters, composed in the humanist style and copied in italic script.⁴³ Prior Johannes VII Glaz (1569-1572) is credited with a reorganization of the community's archive and Prior Georg II Brenner (1578-1590) with the provision of new service books for the church.⁴⁴ Although these efforts undoubtedly reflect a primary concern with economic, administrative, and religious reform, rather than with intellectual activity as such, Brenner contributed books to the library, as did Prior Maximilian Herb (1687-1709) a century later.⁴⁵ Early in the seventeenth century, Prior Udalricus Höllwirth (1604-1608) compiled a narrative history of Herzogenburg from its origin to his own day,⁴⁶ and Johannes Hanolt (canonical administrator 1615-1619, prior 1619-1621), presided over a reform which gave rise to a new compilation of the rule and statutes in Latin and German.⁴⁷ At mid-century, Prior Johannes X Bauer (1640-1653) is said to have increased the library, as well as restoring the church and improving the economic administration of the monastery.⁴⁸

Economic recovery, sound administration, and the sale of selected properties permitted the eighteenth-century priors of Herzogenburg to rebuild the monastery in Baroque style. Prior Frigidian Knecht (1740-1775) presided

over the completion and occupation in 1741 of the new monastic buildings begun by his predecessors, and he was himself responsible for the reconstruction of the church, which was provided with paintings by Daniel Gran and Bartholomäus Altomonte, a new organ, liturgical vessels, and vestments. The reconstruction of the cloister included a room for the library, to which new books and manuscripts were added. Prior Frigidian himself is said to have organized both the library and the archives of the community, and a coin collection was established during his time.⁴⁹ His successors, Stephan Peschka (1775-1779) and Michael Teufel (1781-1809), employed an agent to buy for them at Vienna auctions, where books from defunct religious houses were frequently offered for sale.⁵⁰ Within the community, Prior Michael created a collection of antiquities, an art collection, and a natural history collection. Shortly before his death the monastery was occupied by invading French troops, who are said to have snatched the cross from the breast of the dying prior, but whether the library was plundered on this occasion is not recorded.⁵¹

During Prior Michael's time, the Augustinian houses of St. Andrä an der Traisen and Dürnstein were dissolved, in 1783 and 1788 respectively, by the government of the Emperor Joseph II. In each case, the prior of Herzogenburg was appointed administrator in charge of settling the affairs of the disbanded community, and at least some of the personnel and possessions of these two houses, including their archives, passed to Herzogenburg. Prior Michael is credited with organizing and preserving these documents, which remain in the Stiftsarchiv at Herzogenburg. Unlike the archives, which concerned practical matters of local administration, the libraries of St. Andrä and Dürnstein were confiscated by the government and sent to Vienna, where I have been unable to find further traces of them. However, since a few manuscripts from each of these monasteries can be identified among the Herzogenburg codices, it will be useful to give brief histories of the two houses before turning specifically to the study of the Herzogenburg library.

St. Andrä was founded ca. 1050 by Walther von Traisma, who left his inheritance to support a community of Augustinian canons at a chapel of St. Andrew located on the right bank of the Traisen, across from Herzogenburg.⁵² Since the fledgling community of St. Georgen was already experiencing difficulties with its site, Conrad, bishop of Passau (1148-1164), conceived the idea of uniting the two foundations and issued a document to this effect.⁵³ Although Prior Hartwicus of St. Georgen probably supervised the organization of the community of St. Andrä, and although St. Georgen may have provided the first canons, the priory at St. Georgen continued its separate existence. St. Andrä lay in the territory of the parish of Herzogenburg, and when the canons of St. Georgen relocated in 1244, the two communities were brought into close geographic proximity, which provided the occasion for repeated disputes over economic and jurisdictional matters, in particular the question of water and fishing rights in the Traisen. The entire history of the relationship between the two houses was marked by these differences, which frequently had to be adjudicated by outside parties, and the mutual lack of goodwill was reflected in the fact that the two communities never entered into a confraternity of prayer with one another.⁵⁴

Like Herzogenburg, St. Andrä seems to have enjoyed a time of relative prosperity in the thirteenth and fourteenth centuries. There was a school, to judge from entries in necrologies in which names have been qualified as puer and scholaris, and confraternity agreements begin to be attested during this

period. The medieval series of such relationships included Baumgartenberg (1332), St. Pölten (1333), Klosterneuburg (1404), Göttweig (1434), Admont (ca. 1442), Reichersberg (1446), Formbach (1509), and Pöllau (1520).⁵⁵ With the founding of the religious community, St. Andrä assumed pastoral responsibility for the villages of St. Andrä, Angern, Einöd, Ober- and Unterhametten, Gutenbrunn, and Unterwinden. At Einöd there was a chapel which was served from the priory until the dissolution of the latter, but at Gutenbrunn the chapel was elevated to independent parochial status in 1379.⁵⁶ A chapel of St. Nicholas on the outskirts of the village of St. Andrä was apparently subordinate to the monastery, since in 1560 the prior of St. Andrä was given permission to demolish⁵⁷ the building, which had been irreparably damaged by floods of the Traisen.

St. Andrä was reformed in 1418, when the statutes of Raudnitz were introduced into many Austrian Augustinian houses, and there were other visitations in 1438 and 1468.⁵⁸ After the monastery had been plundered in 1461 and 1485 by rebellious mercenaries or invading Hungarians, Prior Johannes Zwickl (1490-1493) sought to rebuild church, cloister, and library, but his work was destroyed by the Turks in 1529.⁵⁹ The sixteenth century was a time of decline at St. Andrä, as elsewhere, and the visitations of this period registered repeated complaints to the effect that the library was not properly maintained or that Lutheran books were to be found there.⁶⁰ Such a statement was made, for example, in the time of Michael Kraus, who served as canonical administrator of the priory during the period between the death of Prior Johannes VI Fuchs in 1581 and his own death in 1582.⁶¹ Kraus, who came from St. Dorothy in Vienna, left at St. Andrä a manuscript of blessings and related texts which had belonged to him, and a copy of the Augustinian rule in German and statutes for the lay brothers of St. Dorothy may have been transferred to St. Andrä as early as his time.⁶² In the seventeenth century, Prior Stephan Stengelmayer (1656-1671) in particular sought to restore and reform the convent, but his work was destroyed in its turn during the Turkish invasion of 1683. At that time the village and monastery were burned, and witnesses⁶³ reported seeing the documents of the monastery scattered in its courtyard.

At the beginning of the eighteenth century the learned Prior Augustin Erath (1698-1719) reconstructed the monastery and church in the Baroque style and included in his plans a special room for the library, which he enriched with considerable purchases of books. He salvaged what remained of the community's documents after the Turkish invasion of 1683, reorganized the archive, and composed a history of the house, in which he sought to prove that it had been founded at the end of the tenth century by the Emperor Otto III.⁶⁴ This historically untenable claim, intended to establish the seniority of St. Andrä over Herzogenburg, was repeated in subsequent reference works and was vigorously contested by members of the community of Herzogenburg writing the history of their own house.⁶⁵ Although Erath's successors attempted to continue his work of reform in various ways, adding to the library, introducing spiritual exercises, and concluding or renewing confraternity⁶⁶ agreements, they were not able to maintain the standing of the community.

After the death of Prior Gregorius Grindler in 1783, the government intervened over a period of four years to dissolve the monastery at St. Andrä. Community life was suspended; of the ten remaining canons, the four youngest were assigned to parish work, while the others were given the choice of taking a pension or joining the community at Herzogenburg. The villages of Ober- and Unterhametten were assigned to the parish of Gutenbrunn, and St. Andrä became an incorporated parish of Herzogenburg. While the church of the priory remained the parish church of the village of St. Andrä, the remainder of the

real property was sold, the monastery buildings serving in turn as a barracks, a hospital, and a rest home. The treasures of the community, i.e. vessels and ornaments made of precious metals, were confiscated by the government, and other movable property was sold. The archives were transferred to Herzogenburg, but despite the claims of the prior of Herzogenburg, the library had to be given up. In 1786 a catalogue was sent to Vienna, followed by the books themselves, receipt of which was acknowledged by the court librarian early in 1787.⁶⁷

The contents and the fate of the library of St. Andrä are not readily determined for any period of its history. The monastery suffered war damage in 1461, 1485, 1529, and 1683, to give only the dates which concern the history of the library in situ, and fires are mentioned for the years 1485, 1529, and 1683, in addition to earlier conflagrations in the periods ca. 1185, 1199-1223, and 1266-1290.⁶⁸ Duellius in the eighteenth century praised the "selectissima bibliotheca" which he used under Franz Anton von Rucktenbaum, the successor of Augustin Erath,⁶⁹ and Bielsky, writing in 1858, indicated, as seems probable, that the majority of the books sent to Vienna were those purchased by Erath and Von Rucktenbaum.⁷⁰ According to Bielsky, the books were used to enrich or to endow the libraries of seminaries and schools, but this statement suggests nothing concerning the survival into the eighteenth century or the fate thereafter of the medieval library.⁷¹ Only four manuscripts of St. Andrä can be identified among the codices described in this catalogue, and these four probably came to Herzogenburg as part of the St. Andrä archives.⁷²

The establishment at Dürnstein of a house of Canons Regular of St. Augustine dates to the year 1410, when a group of canons from Wittengau in the diocese of Prague were installed in and their customs adopted by an existing community of secular canons which had been founded in 1378 by Elisabeth of Kuenring.⁷³ The events of 1410 marked the introduction of the statutes of Raudnitz into Austria, and Dürnstein rapidly became a center for the spread of this reform. As early as 1414, Dürnstein sent out the colony of canons which founded St. Dorothy in Vienna, and Martin, the first regular prior of Dürnstein, who had come from Wittengau, was a member of the committee which visited Herzogenburg, St. Andrä, Klosterneuburg, and other houses of Augustinian canons in 1418.⁷⁴ In 1451 Dürnstein itself was visited and reformed by the priors of St. Dorothy, Rohr, and St. Florian, and in 1465 it was involved, together with the priories of Neustadt, St. Dorothy, Rottenmann, and Glatz, in an unsuccessful effort to form a congregation on the model of the congregation of Windesheim.⁷⁵ The parish which had existed at Dürnstein from 1289 and the parish of Grafenwörth were granted to the community of canons in 1407; in 1410 the chapel in the castle at Dürnstein was incorporated; and in 1520 Engabrunn also became an incorporated parish; all three parishes passed to Herzogenburg at the dissolution of Dürnstein.⁷⁶ In 1485, the town suffered from invading Hungarian troops, and in 1645 the castle was destroyed by the Swedish army, but there is no direct evidence concerning the amount of damage done to the priory on either occasion.⁷⁷ In the eighteenth century the monastery and church were reconstructed in the Baroque style, the greater part of the surviving work being done under Prior Hieronymus Ubelbacher (1710-1740).⁷⁸ Like many others of the rebuilding and reforming heads of religious houses in his time, Prior Hieronymus also took an interest in the library, for which he purchased numbers of new works and provided a new room.⁷⁹ Dürnstein however, like St. Andrä, was dissolved under Joseph II. After the death of the last prior, Dominicus Ruemer, in 1787, orders came from Vienna to the effect that the liturgical vessels and other

precious objects were to be surrendered, the movable property sold, and the real property conveyed to Herzogenburg. Community life was suspended, and the remaining canons were given the choice of serving parishes, taking pensions, or entering the community at Herzogenburg. The library was shipped to the imperial library in Vienna in 1789.⁸⁰

As in the case of St. Andrä, it is impossible to know in any detail what the contents of the medieval library at Dürnstein may have been or what became of its manuscripts. Six codices now at Herzogenburg bear a Dürnstein ex libris, and two more are known to have been written there.⁸¹ Apart from MS 98, which contains materials pertaining to the history of Dürnstein and would therefore have been regarded as archival, and MS 102, which was given to Herzogenburg in 1816, all of the Dürnstein manuscripts identified in this catalogue contain liturgical and devotional material. Their miscellaneous contents and the unpretentious appearance of most of them suggest that they were among the books for private use which the government allowed the religious of the dissolved communities to keep in their personal possession and that they were brought to Herzogenburg by individual canons who transferred from the community at Dürnstein.⁸²

Founded and supported by the bishop of Passau, Herzogenburg remained throughout the Middle Ages in the diocese of Passau, of which St. Stephan was the patron; only in 1785 when the diocese of St. Pölten was created was Herzogenburg included within the area of its jurisdiction. When the community moved from St. Georgen to Herzogenburg in 1244, the canons brought with them the dedication of their church to St. George. The parish church previously existing in Herzogenburg had been dedicated to St. Stephan, and from the time of the relocation of the monastery, St. Stephan appears frequently as co-patron or secondary patron of the community.⁸³ Within the church at Herzogenburg, medieval chapels are attested with dedications (and earliest known dates) to Corpus Christi (1340), St. Katherine (1368), St. Thomas (1391), St. Michael (1447), and Sts. Barbara and Sebastian (1491). Dedications of altars included, in addition to St. George and St. Stephan, St. Nicholas (1303), St. Augustine (1328), the Annunciation of Mary (1328), St. Elizabeth (1354), All Saints (1422), the Holy Cross (1452), St. Bernardine (1452), and Sts. Blaise and Christopher (1507).⁸⁴ During the fourteenth century the altar of St. Nicholas was moved into the cloister, and other changes in the secondary dedications evidently took place during the course of time.⁸⁵ MS 296, written ca. 1604-1608, mentions chapels of St. Mary, St. Katherine, St. Thomas, and St. James.⁸⁶ Frigidian Schmolk, writing in 1881, listed these four saints and St. Stephan as patrons of five of the nave chapels of the medieval church; the sixth he described as the "sogenannte Todtenkapelle," which itself acquired side altars to St. John Nepomuc (dedicated 1733) and St. Patrick (dedicated 1736).⁸⁷ In 1836 the side chapels of the Baroque church were dedicated to Sts. Michael, Augustine, Sebastian, Joseph, Barbara and Peter Fourier, and Ubald.⁸⁸

A document of the fifteenth century lists the relics in the church at Herzogenburg:

Reliquie in summo altari videlicet sancti Georii incliti
martiris recondite.

Item Georii martiris Item de panno sangwine domini
madefacto Item de ligno sancte crucis Item de vestimento
sancte Marie virginis Item Johannis Waptiste Item

beatorum apostolorum Petri et Pauli Andree Jacobi
 Johannis ewangeliste Philippi Bartholomei Mathye Luce
 ewangeliste Item beatorum martirum Stephani
 prothomartiris Laurentii [?] Pangratii Urbani [?]
 episcopi Blasii episcopi Syxti pape Panthaleymonis Viti
 [?] Theodorii fratris sancti Georii Ruperti [?] Lamberti
 Cholomanni Sebastiani Stephane pape Thome de Anglia
 Mauricii Cyriaci Sanctorum innocencium Item confessorum
 Gregorii pape Silvestri pape Nicolai Udalrici [?]
 Valentini [?] Alexii Gothardi Materni Egidii Leonardi
 Anastasii Hainrici regis Item virginum ac viduarum
 Margarethe Agnetis Katherine Juliane Cecilie Agathe
 Ursule Gerdrudis Marie Magdalene Felicitatis Chunigundis
 et decim milium virginum.

Another text from the same source lists the parish holidays in 1412:

Anno domini M^occcc^oxii^o domino N. presente Annotate sunt
dies in quibus omnes molenditores debent celebrare cum
suis Molendinis in p[arochia] H[erzogenburgensis]
 Item Dominicis diebus
 Item in diebus omnium Apostolorum videlicet Petri Pauli
 Jacobi maioris Bartholomei Mathei Symonis et Jude Andree
 Thome Mathie Philippi et Jacobi etc
 Item Purificacionis Marie
 Anuncciationis Marie
 Assumpcionis Marie
 Nativitatis Marie
 Item Circumcisionis domini
 Epyphanie domini
 Conversione Sancti Pauli
 In Cena domini Magna sexta feria dimidium diem
 Item Pasche cum duobus diebus sequentibus
 Item Georii martiris Patronis
 Invencionis Sancte Crucis
 Item Penthecostis cum tribus diebus sequentibus
 Viti Modesti
 Johannis Waptiste
 Udalrici episcopi
 Margarethe virginis
 Marie Marie Magdalene [sic]
 Item invencionis sancti Stephani prothomartiris
 Laurencii martiris
 Augustini episcopi Michaelis archangeli
 Cholomanni martiris Omnium sanctorum
 In die animarum dimidium diem
 Martini episcopi Katherine virginis
 Nycolay episcopi dimidium diem
Item in quibus diebus possunt laborare cum Mo[lendinis]
 Valentini episcopi Virgilii confessoris
 Blasii martiris et episcopi Agathe virginis
 Gregorii pape Rudperti episcopi 90
 Egidii abbatis Marci ewangeliste.

A liturgical calendar for Herzogenburg survives in a breviary written in 1451,⁹¹ and the library includes a set of ordinal, lectionary, and homiliary in manuscripts copied about 1517.⁹²

Medieval dedications of the incorporated parishes and their affiliated chapels were as follows. Stollhofen retained the dedication to St. Martin which had been transferred with the church from Traisenburg and Pfarrkirchen, and observed the anniversaries of principal benefactors on the feast of Sts. Philip and James (1343 and 1355).⁹³ At Haitzendorf the early dedication was also to St. Martin (1340), as transferred from Marquardsurvar, but in the late fifteenth century this evolved into a double patronage of St. Martin and St. Ulrich, and then in the early sixteenth century into a dedication to St. Ulrich alone.⁹⁴ The parish church at Haitzendorf included a late altar to Sts. Sebastian, Florian, George, and the Fourteen Holy Helpers (1506),⁹⁵ and in the residence of the Feiertager family at Haitzendorf there was a chapel of St. George (1440).⁹⁶ At Brunn im Felde, a filial chapel of Haitzendorf until it became an incorporated parish of Herzogenburg in 1783, the dedication was to St. James the Elder (1355), with an altar to the Twelve Apostles (ca. 1500).⁹⁷ Sallapulka was served by the pilgrimage church known as S. Maria im Gebirge (1316), which was located outside the village, and a chapel of St. Peter was built there in the late fifteenth century (ca. 1481-1491).⁹⁸ The church at Ponsee was dedicated to St. Mary (1329).⁹⁹ St. James was the patron at Reidling (1319), which also had an altar to St. Nicholas (1389);¹⁰⁰ the chapel at Hausleiten, briefly a parish in the fourteenth century and then a filial of Reidling, was dedicated to St. Margaret.¹⁰¹ St. John the Baptist was the patron of the church at Nussdorf (1316), which was also provided with a chapel of St. Katherine (1335), and altars to St. Martin (1344), Corpus Christi (1344), and the Holy Cross (1439).¹⁰² The chapel at Franzhausen, a filial of Nussdorf, was dedicated to Sts. Philip and James.¹⁰³

Dedications of other churches and chapels mentioned in connection with Herzogenburg include: St. Silvester (Ratoldestorf, 12c), St. Florian (Hollenburg, 13c), St. Matthew (Rottersdorf, 1284), St. Mark (Statzendorf, 1284), St. Katherine (Reichersdorf, 1358), St. James (Schaubing, 1369), St. Mary (Hain, 1430; with a chapel of St. Anne, 1431), St. John the Baptist (Eggenburg, 1434; and Einöd, 1454), and St. Nicholas (Hadersdorf, 1446). Parishes located near Herzogenburg but not served by the canons included St. Hedwig (Gutenbrunn),¹⁰⁴ and St. Peter and St. Veit (Inzersdorf, which had two parish churches).

In the church at St. Andrä, chapels or altars are attested to St. Blaise (1309), St. Mary Magdalene (1339), St. Anne (1339), St. Elizabeth (1339), St. Ulrich (1345); and St. Katherine (1346).¹⁰⁵ A chapel of St. Anne in the cloister of the Baroque monastery served as the burial chapel of the priors,¹⁰⁶ and in 1836 the side altars of the parish church were dedicated to Sts. Augustine, Michael, Anne, Nicholas, Mary, and John Nepomuc.¹⁰⁷ A seventeenth-century¹⁰⁸ liturgical calendar from St. Andrä survives in the library at Herzogenburg.

At Dürnstein the principal dedication was to St. Mary, and a number of chapels and altars are documented for the medieval church or its predecessors at the dates indicated: Sts. Mary, Andrew, Lawrence, and All Saints (1378); Sts. Mary and John the Baptist (1380); St. John the Evangelist (an independent chapel in the castle until 1399); St. Dorothy (1397); St. Barbara (1433); St. Augustine (1435); St. Katherine (1440); St. Nicholas (1446); and the Holy Cross (15th cent., in the cloister).¹⁰⁹ At the time of Prior Hieronymus Ubelbacher the side chapels in the Baroque church were dedicated to Sts. Augustine, Monica, Jerome, John the Evangelist, Katherine, and Joseph.¹¹⁰

Significant anniversaries of the founding family at Dürnstein were celebrated on the feasts of St. Andrew, St. Veit, and St. Mary Magdalene.¹¹¹ The old parish church of Dürnstein, St. Kunigunde, had a chapel of St. Mary,¹¹² and the separate charnel house included a chapel dedicated to St. Anne or to St. Michael.¹¹³

The medieval documents of Herzogenburg bear witness to the fact that at least from 1201 until 1385 there were canonesses as well as canons first at St. Georgen and then at Herzogenburg. Very little is known of this community of women, which seems never to have had an independent existence. The few charters recording grants to the canonesses are addressed to the prior and community of canons at Herzogenburg, among whose other documents they have been preserved, and the names of only eight canonesses have been recorded in these charters or in the necrologies. Although it has been supposed that the community of women survived until the disasters of the second half of the fifteenth century, in fact it seems to have died out several decades earlier.¹¹⁴ The separate chapel of the canonesses was located to the south of the canons' church and was dedicated to St. Mary.¹¹⁵

The only evidence for the existence of canonesses at St. Andrä is a reference to "sacrae sorores" in the confraternity agreement concluded with St. Pölten in 1333. The chapel of St. Nicholas may have served their convent.¹¹⁶

At Dürnstein, canonesses are attested in 1456, when they entered into confraternity with Herzogenburg.¹¹⁷ One of their number, "Ursula Narcendorfferin Chlosterjunkfraw zu Tirenstain," copied and signed one portion of a composite fifteenth-century liturgical manuscript now at Herzogenburg.¹¹⁸

Dürnstein was also the site of a convent of Poor Clares founded ca. 1289. This community suffered from loss of personnel during the Reformation and was formally dissolved in 1571, after which the canons of Dürnstein took over its buildings and possessions. Its chapel was dedicated to St. Clare.¹¹⁹

The history of the medieval library at Herzogenburg must be reconstructed from the study of the collection itself. A summary typescript inventory of the Herzogenburg manuscripts made in 1949 lists 434 items dating from the twelfth to the twentieth centuries.¹²⁰ In 1966 the Hill Monastic Manuscript Library microfilmed 138 codices from the collection; although a few volumes assigned to the archives were not available for filming, this selection represents the majority of the medieval manuscripts in the library plus a few codices of later date.¹²¹ The contents of these manuscripts were inventoried at HMML about 1970 in another typescript document which served as the starting point for the compilation of the descriptions published in the present volume.¹²² Although a few medieval manuscripts remain unfiled at Herzogenburg and although an unknown number have been alienated from the monastery,¹²³ it is possible to draw some conclusions about the history of the library on the basis of the evidence presently available.

The shelf marks of the Herzogenburg manuscripts form a single numerical series that includes materials of all types and dates and in all the languages that occur in the library. According to the foreword of the 1949 checklist, there exists at Herzogenburg an unpublished inventory of the manuscript collection, "Catalogus Manuscriptorum in Bibliotheca [sic] Ducumburgensi a D. Theodoro Patruban Bibliothecarius [sic] 1840," which served as the basis for

the 1949 inventory. In the list of 1840, the first 224 numbers are entered in Patruban's hand. An addition, in another hand, covers numbers 225-297. Whether the numbers in the third set, 298-434, were assigned all at once or over a period of time is unclear, as the manuscripts acquired from Bibliothek Walpersdorf are said to be scattered throughout this series.¹²⁴ Since the second group of numbers contains no material written before the seventeenth century, and since the manuscripts, both medieval and modern, from Bibliothek Walpersdorf were acquired ca. 1900, the three groups of numbers represent general stages in the formation of the manuscript collection. The shelf marks of most of the manuscripts which concern this catalogue belong to the first group. Of the second group, only MS 242 was filmed by HMML, undoubtedly because the inventory of 1949 dates it to 1580. From the third group, all but one of the codices filmed by HMML in its original campaign came from Bibliothek Walpersdorf.

The Herzogenburg manuscripts are identified by three successive kinds of ownership mark, none of which was entered consistently in all the manuscripts which belonged to the monastery at the time when the respective mark was in use. Twenty-three codices exhibit one or more examples of a phrase of the type "Iste liber est monasterii sancti Georii in Herczogenburga canonicorum regularium ordinis sancti Augustini." More than one fifteenth-century hand was responsible for these entries, which vary slightly in wording and in the spelling of Herzogenburg.¹²⁵ Although the ex libris itself is not dated, dated manuscripts which have it come from the period 1408 (MS 32) to 1454 (MS 36) or ca. 1456 (MS 15).¹²⁶ The fifteenth-century ex libris occurs in manuscripts with shelf numbers in the range 1-66.¹²⁷

The ownership mark "Bibliotheca Ducumburgensis," apparently in a hand of the eighteenth century, is found in 74 manuscripts, of which the latest dated example (MS 112) was written in 1618. The eighteenth-century ex libris occurs in almost unbroken succession in MSS 1-73 and is found in seven codices with higher shelf numbers.¹²⁸

Thirteen manuscripts are marked with a Herzogenburg library stamp - an oval with the arms of the monastery surrounded by the inscription "Bibliothecae canoniae Ducumburg." - that seems to have been used in the nineteenth century. Codices bearing this stamp include the latest one filmed (MS 330, copied after 1817) as well as a selection of volumes written at earlier dates. Known accession dates for manuscripts having the stamp range from the sixteenth century to 1821.¹²⁹

MS 426, acquired ca. 1900, has an elaborate bookplate with a panoramic view of the Herzogenburg church and monastery. Similar bookplates are not visible on the microfilms of the codices acquired at the same time as MS 426.

The three major types of Herzogenburg ex libris are useful for establishing general termini ante quem for the acquisition of the manuscripts which have them. In addition to this general evidence, several manuscripts include specific notices regarding their acquisition by Herzogenburg and usually also giving information about the source from which they were obtained. These are MS 38 (note of purchase datable to 1423-1424); MSS 95 and 100 (purchased by Prior Frigidian Knecht, 1740-1775); MS 102 (acquisition note dated 1816); MSS 79, 108, 109, and 178 (all 1817); MS 223 (1821); and MS 110 (1839).

Identifiable sources from which manuscripts were acquired in the modern period include Herzogenburg itself in the form of papers of priors and documents concerning the history or administration of the monastery. MS 58 is

a fair copy of the letters written by Prior Philippus a Maugis (1541-1550) in the years 1535-1541. Prior Udalricus Höllwirth (1604-1608) was responsible for the compilation of MS 296, a list of the priors of Herzogenburg, with brief historical notices for most of them.¹³⁰ MS 112, containing the Augustinian rule and the statutes of Herzogenburg, records the activities of the reforming prior Johannes Hanolt (canonical administrator 1615-1619, prior 1619-1621), and MS 90, a copy of the rule and the statutes of St. Pölten of 1613, was probably brought to Herzogenburg by Johannes Hanolt, who came from St. Pölten.

Priors Frigidian Knecht, Stephan Peschka, and Michael Teufel are said to have purchased manuscripts in the antiquarian book market in Vienna in the eighteenth century. MS 95, a thirteenth-century illuminated manuscript of the *Moralia* of Gregory the Great, and MS 100, a thirteenth-century illuminated Bible from France, contain notes stating that they were purchased by Knecht. Other manuscripts acquired in this manner cannot be identified from the information presently available to me, although it seems likely that some of the codices of provenance unrelated to Herzogenburg may be members of this group. Manuscripts in this category will not, of course, contain the fifteenth-century *ex libris* of Herzogenburg but may have the eighteenth-century mark.

As already mentioned, four manuscripts can be identified as having come from St. Andrä an der Traisen, dissolved in 1783. MS 60 is a pontifical made up of parts from the fifteenth-seventeenth centuries and intended for use by the priors of St. Andrä, as shown by the wording of the text and by a list of the priors' names on ff. 191r-197v. MS 107, which contains German translations of Nicholas of Dinkelsbühl and German versions of the rule of St. Augustine and the statutes for the lay brothers of St. Dorothy in Vienna, was given to St. Andrä by St. Dorothy. MS 111 was owned by Michael Kraus, canonical administrator of St. Andrä in 1581-1582, and MS 357 is a copy of documents from the family and namesake of Bonaventura Han, a seventeenth-century prior of St. Andrä.

Seven manuscripts, six of them liturgical, came to Herzogenburg from Dürnstein, which was dissolved in 1788. MSS 63, 75, 76, 78, and 84, all of the fifteenth century, contain various liturgical calendars, Marian offices, and prayers, and MS 77 is a calligraphic copy of the Office of the Virgin made in 1590 by the Dürnstein novice Christopher Eck from Vienna. MS 98 lists the priors and professed religious of Dürnstein down to the time of the dissolution. In 1816 another Dürnstein manuscript came to Herzogenburg as a gift from Ambrosius Müller, parish priest in Reutling (Reidling); the codex had been given to Dürnstein in the fifteenth century by Udalricus Hoppelstorffer, parish priest in Ravelsbach (MS 102).

In 1817 Raymundus Stierer, a former Cistercian monk of Säusenstein (dissolved in 1789) gave MS 108, a missal (14c-15c), MS 109, miscellaneous sermons (14c), and MS 172, works of Johannes Ludovici of Würzburg (1432-1433); MS 101, a copy of the *Legenda aurea* (14c), may also have come from Säusenstein.¹³¹

During the years 1817-1821, Herzogenburg received at least three manuscripts from Count Emericus de Breunner of Nussdorf an der Traisen. MS 79 is a medical miscellany of the fifteenth century, MS 178 an arithmetic textbook of 1562, and MS 213 a seventeenth-century history and description of the Tirol. Breunner must have had connections in the Tirol because the medical manuscript belonged in the fifteenth century to Andreas Wurm, who was appointed parish priest in Kolsass in 1485. These acquisitions were mediated by Ludovicus Mangold and Gaudentius Holzapfel, canons of Herzogenburg.

Mangold was also responsible for the acquisition of MS 211, a German translation of Nicholas Sanders' Origin and Progress of the English Schism, together with related materials concerning Mary, Queen of Scots, and MS 96, described on its title page as "Fragmente alter Freundschafts-Stammbücher gesammelt im Jahre 1818 von L.M., C.R.D."¹³²

The canon Mathias Eigl gave two thirteenth-century Italian Bibles (MSS 110 and 223) to Herzogenburg in 1821 and 1839.

A final group of manuscript acquisitions is identified by bookplates in the codices or by information in the typescript inventory of 1949 as having come from Bibliothek Walpersdorf. Those described in this catalogue are MS 302, a collection of horse brands with captions in Italian from the Tirol (17c); MS 328, the laws and constitutions of Lower Austria in German (after 1521); MS 334, a German translation of the Summa of Johannes of Fribourg and the Vision des Ritters Georg aus Ungarn (1431); MS 334a, spiritual exercises in German (17c); MS 352, a legal miscellany in German (1582); MS 369, the Cyrellus-Fabeln of Ulrich von Pottenstein (15c); and MS 426, Konrad von Megenberg's Buch der Natur (1446). Walpersdorf is a village near Herzogenburg and the seat of the counts of Falkenhayn. A summary listing of the Herzogenburg incunables gives a brief account of the Gräfin von Falkenhayn's gift to the Stiftsbibliothek of the "Schlossbibliothek von Walpersdorf," which is described thus:

Die neuerworbene Bibliothek von Walpersdorf setzt sich aus mannigfachen Beständen zusammen. Waren im Schlosse schon Bücher von den Jürgern, so kam dazu die Bibliothek der Grafen Colloredo. Als nach dem Ableben des Letzten dieser Familie dessen Neffe Exzellenz Franz Graf Falkenhayn die Herrschaft Walpersdorf übernahm, vereinigte er mit dem bereits vorhandenen Bestande noch die Bibliotheken der Herrschaften Dross und Ottenschlag und brachte die Schlossbibliothek sodann durch Neuerwerbungen auf den Stand von ungefähr 30.000 Bänden.¹³³

I have dated this addition to the Herzogenburg library, which included 98, mostly modern, manuscripts, and ca. 30 incunables, to about 1900, since its "recent acquisition" is what prompted the publication of the incunable list in 1908.

On the basis of this evidence - sequence of shelf numbers, varieties of ownership mark, and identifiable modern acquisition of a number of codices - it is possible to discern several stages in the development of the manuscript collection. To begin with the organization of the collection in modern times, Prior Frigidian Knecht in the eighteenth century assigned a room to the library in the new Baroque cloister and is said to have reorganized the collection, which means, at the least, that he was responsible for moving it into its new quarters. A fitting concomitant to this activity would have been the entering of a uniform ex libris. That the two codices known to have been bought by Knecht, MSS 95 and 100, both have the eighteenth-century ex libris, whereas the manuscripts acquired later in the century from St. Andrä and Dürnstein do not, suggests that the eighteenth-century ex libris was entered under Knecht and that the codices which have it represent the manuscript collection of his time.

The manuscripts from St. Andrä and Dürnstein transferred to Herzogenburg under Prior Michael Teufel include a few of archival relevance, but most are liturgical or devotional in nature. Members of the latter group are now found together with most of the other liturgical manuscripts of the collection in the 60's, 70's, and 80's of the shelf marks. Evidently a number of liturgical manuscripts, of miscellaneous origin and content, were added to the library after the dissolution of St. Andrä and Dürnstein. MS 60 is a pontifical from St. Andrä. MSS 63, 75, 76, 77, 78, and 84, are from Dürnstein, as may be the case also with MS 89, which is of Bohemian origin. Since several Bohemian and Moravian saints invoked as patrons - Wenceslaus; Vitus; Adalbert; Procopius; Christian, Benedict, Matheus, Johannes, and Isaac; Cyril and Methodius; Ludmilla; Cordula - occur not only in MS 75, which belonged to Dürnstein in 1583, but also in the suffrages of MS 89 and the calendar of MS 76, it is likely that these three codices all came from the same source to Dürnstein and from Dürnstein to Herzogenburg.¹³⁴ The Bohemian material in these manuscripts must reflect the Bohemian origin of the first regular canons to settle at Dürnstein, but I have not been able to identify the church or religious community whose distinctive saints were the five brothers Christian, Benedict, Matthew, John and Isaac.¹³⁵ Of miscellaneous and unspecified origin are MS 74, an Augustinian breviary of the diocese of Salzburg, MS 80, a Cistercian diurnal, MS 97, a Cistercian gradual, and MS 86, the winter part of a diurnal written in Vienna in 1478. I am aware of no evidence concerning the acquisition of these manuscripts by Herzogenburg, but MS 97 may have been there from a relatively early date since it includes a sketch, added in one of the margins, of what may be the pre-Baroque facade of the monastery at Herzogenburg.¹³⁶ MSS 67 and 68, both breviaries, were produced for Herzogenburg - they refer to St. George as patron - and MS 82 was intended for a chapel of St. Katherine, which could mean that it was used at Herzogenburg, at Nussdorf, or at Reichersdorf. MS 88, of miscellaneous content, was written for use by Augustinians in the diocese of Passau, possibly therefore for Herzogenburg, although it does not refer to St. George as patron, and MS 87 (Part I), a diurnal, was used in a church which celebrated its dedication on the Sunday after the feast of the Assumption of the Virgin (August 15).¹³⁷ MS 85, a breviary, and MSS 87 (Part II) and 92, both diurnals, show special devotions to Stephan and Augustine, suggesting use in an Augustinian house in the diocese of Passau, and to Mary, Andrew, and Lampert, a combination of saints which I have not been able to document in connection with Herzogenburg, St. Andrä, or Dürnstein. MSS 69 (1462), 83, and 319 (1482) are Gebetbücher, collections of prayers and meditations in German, compiled for the use of women religious, as shown by the terminology used in the texts; they seem to be too late to have been used by the canonesses of Herzogenburg, and since, on the evidence of the eighteenth-century ex libris in MSS 69 and 83, these two codices were acquired by Herzogenburg before the dissolution of Dürnstein, it is not likely that they came from the canonesses or the community of Poor Clares there. Of the liturgical manuscripts in the collection as a whole, only four of the five known to have been written for Herzogenburg (MSS 7, 8, 67, and 173) and two of the three Gebetbücher (MSS 69 and 83) have the eighteenth-century ex libris, another indication that this mark of identification dates from before the acquisition of books from St. Andrä and Dürnstein in the 1780's. That most of the fifteenth-century liturgical codices do not have the mark suggests that if they were at Herzogenburg in the eighteenth century, they were kept separately from the library, either in the church or in the possession of individuals. The last stage of the Baroque reconstruction of the monastery was the building of the new church, which was

dedicated in 1785.¹³⁸ This would have been a logical time for the transfer of obsolete liturgical books from the church to the library, where they would have formed a group to which other liturgical books were added. Most of the liturgical manuscripts now in the library are completely unpretentious in appearance, without ornamentation and more or less carelessly written in the ordinary cursive scripts of the day. Except for the pontifical of St. Andrä (MS 60) and the breviaries of Herzogenburg (MS 67) and Salzburg (MS 74), they contain a miscellaneous assortment of offices, mostly Marian, prayers, and other liturgical or devotional texts. Taken together, these two factors - unpretentious appearance and miscellaneous contents - suggest that the manuscripts of the present assortment are likely to have been books of private devotion, possibly of modern acquisition, and that any formal, calligraphic, possibly illuminated, liturgical manuscripts which Herzogenburg may once have had have been lost or otherwise alienated.

If one assumes that at some time between the entering of the eighteenth-century *ex libris* and the assigning of the shelf numbers, a group of liturgical and devotional manuscripts was added to the codices already in the library, then the sequence of shelf marks, even within the first series of 224 numbers, can be regarded as preserving evidence of broad patterns of library acquisition. The first 224 shelf numbers, as recorded by Patruban in 1840, begin, for the most part, with those codices which can be identified as having belonged to Herzogenburg in the fifteenth century or in the eighteenth century. Manuscripts of known modern acquisition tend to have higher shelf numbers, starting with MS 60, the pontifical from St. Andrä. Most of the manuscripts from Dürnstein have shelf marks in the 70's and 80's, and Frigidian Knecht's purchases are numbered 95 and 100. Later acquisitions, for the most part, have even higher numbers, although not in strict chronological sequence. Of the 23 manuscripts filmed from the group numbered 101-224, nine of the ten which bear dated or datable evidence of acquisition by Herzogenburg from an outside source were acquired after the time of Knecht and Teufel.¹³⁹ Since the latest of these, MS 110, was given to Herzogenburg in 1839, it is likely that the first 224 shelf numbers were assigned by Patruban himself, who seems to have preserved the order of the early materials as he found them in the library.¹⁴⁰ This assumption allows for the occasional exceptions to the argument presented here that the general sequence of acquisition is reflected in the sequence of shelf marks now borne by the manuscripts. The sixteenth century manuscripts in the earliest group, MSS 7, 8, and 58 - all of Herzogenburg origin - may have been inserted by Patruban to fill gaps, or may have been placed by an earlier librarian. The grouping of the liturgical manuscripts in the 70's and 80's may represent in part Patruban's efforts to bring liturgical works together, since these now precede Knecht's purchases in the list of shelf marks. From about the hundredth codex, according to the present numeration, the ordering of the manuscripts was probably done by Patruban and seems to represent an attempt to group the older and more calligraphic manuscripts at the beginning, e.g. MSS 99, 100, 102, and 110, all thirteenth-century Bibles, and MS 106, a twelfth-century Psalter. After MS 110 the majority of the manuscripts are later in date and less pretentious in appearance.

Within the earliest group of manuscripts, the eighteenth-century *ex libris* appears in almost unbroken succession in MSS 1-73 and the last occurrence of the fifteenth-century *ex libris* is in MS 66. Since MSS 67 and 68 are fifteenth-century breviaries written for use at Herzogenburg and since MS 71 was written in 1447 by a Herzogenburg scribe, it is likely that MSS 1-73

represent not only the core collection of codices in the library when the eighteenth-century ex libris was entered and the shelf marks assigned but also the collection of manuscripts that survives from the library of the fifteenth century. Only a few exceptions must be made in determining the probable composition of the latter group: MS 7 (1517), MS 8 (1517), MS 58 (1541), and MS 70 (1528-1530) are later in date. MS 60 was acquired from St. Andrä about 1783 and MS 63 from Dürnstein about 1788. MS 33 was probably copied in Salzburg in 1459; MS 44 was sold in 1462 by Abraham, canon of Ardagger and parish priest in Neustadt, to Johannes Schedner de Eschenbach; MS 54 was purchased in 1460 by Thomas Ratenmann, parish priest at St. Hedwig in Gutenberg; MS 65 has the fifteenth-century ex libris of Rebdorf, an Augustinian community in Bavaria; and MS 72 was written in 1468 and 1469 by scribes who identified themselves as "Thomas predicator Posonii" and "Thomas Freydensprung de Newburga claustrali."

The remaining manuscripts with early shelf numbers, some sixty of them, are probably the surviving medieval library of Herzogenburg.¹⁴¹ All of these manuscripts date from the fourteenth and fifteenth centuries, as the seven manuscripts of the twelfth and thirteenth centuries now in the collection are modern acquisitions.¹⁴² In the medieval library, thus defined, six manuscripts appear on paleographical grounds to belong to the fourteenth century;¹⁴³ the three of these which bear internal dates were copied in 1380 (MS 52), 1396 (MS 38), and 1399 (MS 47). None of the six shows any evidence of having been written at Herzogenburg, and none has the fifteenth-century ex libris, though all belonged to the library when the eighteenth-century ex libris was entered. Only one of the group, MS 38, is known to have been acquired by Herzogenburg in the fifteenth century. Five undated manuscripts are written in scripts or have parts which have characteristics of both the fourteenth and the fifteenth centuries; three of these have the fifteenth-century ex libris, and all belonged to the monastery when the eighteenth-century mark was entered.¹⁴⁴ The fifty remaining codices with shelf numbers of 73 or lower appear to have been written in the fifteenth century, and of them thirty are dated or datable, in a series which begins in 1402 (MS 42) and continues through ca. 1456 (MS 15) and 1462 (MS 69). It is likely that most of the undated fifteenth-century codices belong to the same period.

Within this group of codices which probably represents the medieval library of Herzogenburg, three fourteenth-century and seventeen fifteenth-century scribes signed and dated three fourteenth-century and nineteen fifteenth-century manuscripts, and seven other fifteenth-century manuscripts have undated scribal colophons. Of the 27 named copyists whose work thus survives, thirteen, all of them from the fifteenth century, can be identified with certainty or with some probability as canons of Herzogenburg. The most active was Brother Mathew, subplebanus of Herzogenburg, who copied works of Nicholas of Dinkelsbühl in 1428-1430 (MS 17),¹⁴⁵ a sermon on the Ascension in 1435 (MS 23), and an undated manuscript of sermons (MS 66); MS 10, a now-mutilated copy of Gall of Zbraslav's *Malogranatus*, and MS 61, which includes an unknown treatise on the Ten Commandments, may have been copied from exemplars written by Mathew, although the surviving manuscripts are not in his hand. The other Herzogenburg copyist from whom more than one manuscript survives is Johannes Pikchel. Pikchel was apparently parish priest in Stein an der Donau when he copied a collection of catechetical texts and confessional formulas which is now bound with a *Concordantia passionum* and a collection of Latin sermons also written in his hand and for Herzogenburg (MS 15). In 1447 he copied a manuscript containing works of Thomas Ebendorfer,

Nicholas of Dinkelsbühl, and Pseudo-Bonaventure (MS 71), and in 1451 he copied a breviary for the use of Herzogenburg (MS 67).¹⁴⁶ The scribes Johanes plebanus in Nudsdorf (MS 31), Altmannus dictus Angrer de Dyetmansdorff (MS 20), Hainricus Newffner (MS 23), and Johannes de Crembsa (MS 37) all identify themselves as canons of Herzogenburg. Nicolaus de Rauhenstain named the prior of Herzogenburg in the dating clause of his colophon (MS 39), and a Johannes Aychinger (MS 73) appears in the necrologies of Klosterneuburg and St. Dorothy in Vienna characterized as "dean at Herzogenburg".¹⁴⁷ Since the texts copied by Eberhardus (MS 50), Leonhardus Bavarus (MS 19), Nicolaus de Saxonia (MS 56), Johannes de Pergbackh (MS 36), and Leonhardus Stalebber Canonicus (MS 15) appear in manuscripts which have the fifteenth-century *ex libris* of Herzogenburg, these scribes too may have been associated with the monastery.

The fifteenth-century manuscripts of Herzogenburg also bear witness to the activity of one fifteenth-century librarian or master of the scriptorium, though he is nowhere called by these titles. Urban, canon and parish priest in Herzogenburg, purchased or commissioned four manuscripts, all of them signed by their scribes, and three of them copied in 1423-1424. MS 24 contains Henry of Friemar's treatise on the Ten Commandments; MS 20, sermons for Lent; and MS 23, the sermons of Johannes Militius. The colophon to the last states that Urban gave 83 pennies for the paper and one pound of pennies to the writer.¹⁴⁸ MS 38, which includes the sermons of Piper copied by Urbanus of Korneuburg in 1396 and an undated but contemporary copy of Lumen anime A by Petrus de Sancto Monte, was purchased by Canon Urban for Herzogenburg, according to a fifteenth-century note on the flyleaf. One would like to see in Urban the originator of the fifteenth-century *ex libris*, which is found in dated manuscripts from 1408 (MS 32), 1414 (MS 39), and 1415-1416 (MS 21), as well as in other codices which are undated or less securely dated to the early decades of the century. However, the mark is found in only two of the four manuscripts associated with his patronage (MS 23 and 38) and occurs in codices written in 1444 (MS 56) and 1454 (MS 36), well after his known period of activity.

The Herzogenburg manuscripts include two fifteenth-century book lists, both edited in this catalogue.¹⁴⁹ Of the thirteen entries in the list on the back pastedown of MS 45, eight correspond to authors or titles still found among the fourteenth- and fifteenth-century manuscripts of Herzogenburg. Since the same page also has the fifteenth-century *ex libris* of Herzogenburg and since the works enumerated are all theological, this is probably a listing of Herzogenburg books, although it is not likely to be a complete catalogue of the library for any period of the fifteenth century. The roman numerals entered above each item in the list may be shelf marks or similar identifiers, but I have not been able to find corresponding marks in the codices of the present manuscript collection. In MS 54 the front flyleaf bears a partially illegible list entitled Nota libros domini Symonis concessos contra debitum. Although several of the texts are found in Herzogenburg manuscripts, they are common items, mostly liturgical, and offer no sure point of identification with books in the Herzogenburg collection. MS 54 was bought in 1460 by Thomas Ratenmann, plebanus of St. Hedwig in Gutenberg, and was acquired by Herzogenburg at an unknown later time, thus making it somewhat improbable that the list reflects circumstances at Herzogenburg during the fifteenth century.

The scribal colophons and other evidence relating to the medieval library suggest that the fifteenth-century manuscripts of Herzogenburg are on the whole an indigenous collection of works copied at Herzogenburg or acquired by the monastery in the fifteenth century and preserved since then in situ. The

period of scribal activity corresponds almost exactly with the terms in office of the reforming priors Johannes III Parsenbrunner and Johannes IV von Linz. Moreover, it does not appear to be coincidental that the series of dated and signed manuscripts which can be definitely associated with Herzogenburg ends ca. 1456, shortly before the disruption of community life that must have resulted from the invasions, looting, and fires of 1463, 1477, and 1512.¹⁵⁰ The historical sources which describe the fires make no reference to the library. Given the absence of any pre-fourteenth-century manuscripts which belonged to Herzogenburg in the Middle Ages, it is perhaps legitimate to conclude that the early library of the monastery, which must have had some books from the time of its founding, was burned in one of the disasters of the fifteenth century. Some destruction of books and records did take place. In 1466 Prior Wolfgang (1465-1468) received a papal indulgence for the monastery, which was described as having been nearly destroyed, together with its relics, books, and ornaments, and in 1491 Prior Georg Eysner obtained from King Maximilian I the confirmation of privileges granted by King Ladislaus in 1455, which had to be done according to a copy of the document because the original charter had been burned.¹⁵¹ On the other hand, there survive fourteenth- and fifteenth-century manuscripts which predate the fires. The most likely explanation for this, of course, is that the library, or part of it, was rescued on one or more occasions; most of the documents of Herzogenburg, from the twelfth century on, survive in their original form, and so must have been saved in some way not mentioned by later historians.¹⁵² Yet the charters, which constituted the legal records of the community, would have been regarded as essential and so may have been rescued at the expense of all or part of the library. Another possibility is that the manuscripts which are now in the Herzogenburg library were originally in the parishes, from which they were called in after the fires to form a new library at the mother house. In favor of this theory is the pastoral orientation of the works copied and the presence of many duplicate texts in the manuscripts of the fifteenth century. However, no surviving evidence explicitly attests the presence of any manuscript in any parish, and the presence of the fifteenth-century *ex libris* in many of the codices indicates that they were regarded at that time as belonging to Herzogenburg itself.

To identify the fourteenth- and fifteenth-century manuscripts of Herzogenburg as a local collection dating from the later Middle Ages is to establish them individually and collectively as evidence for the intellectual activities and interests of the canons in the fifteenth century, both locally and in relation to the larger trends of the day. The texts copied in the fifteenth century are overwhelmingly pastoral in orientation. The great majority of the manuscripts contain sermons, singly, in various miscellaneous groupings, and in identifiable collections, and these are supplemented by treatises on pastoral care and preaching. Treatises on the virtues and vices and on the Ten Commandments are well represented, as are discussions of the sacraments, especially the Eucharist, and works on confession. Texts of the Lord's Prayer, Ave Maria, and Apostles' Creed, together with commentaries on them, are found in more than one manuscript, as are formulas of confession and mnemonic lists of virtues and vices, good works, mortal sins, gifts of the Holy Spirit, etc. These texts formed the basis of medieval catechesis for the lay population, and their presence indicates that the manuscripts which include them were copied with practical pastoral applications in mind.¹⁵³ This is even more apparent where German texts occur, since by the fifteenth century the population of rural Austrian parishes would certainly not have

understood religious instruction in Latin. MS 15, for example, includes formulas of confession and absolution, some in German, worded specifically for use in the parish church at Stein, and it also gives German texts of the Pater noster, Ave Maria, and Symbolum, as well as both Latin and German readings on the lives of the saints. Most of the sermons and theological treatises in the Herzogenburg manuscripts are in Latin, but many have at least occasional interlinear or marginal glosses in German in fifteenth-century hands, suggesting that they were studied by people who may have intended to digest the material and present it orally in German. Works of theologians of the University of Vienna figure prominently in the medieval library at Herzogenburg. Thirteen treatises by Nicholas of Dinkelsbühl were copied forty times in nine Herzogenburg manuscripts; most of the works represented are present in two or three codices, and De vitiis et virtutibus was copied no less than five times in the fifteenth century. Other members of the theological faculty in Vienna whose works are found at Herzogenburg include Thomas Ebendorfer of Haselbach, Henry Langenstein of Hesse, Henry Totting of Oyta, Petrus Reicher of Pirchenwart, Johannes Geuss, and Nicholas of Grätz. It is apparent that Herzogenburg in the fifteenth century stood under the intellectual and theological influence of the University of Vienna, yet the works selected for copying in the codices which survive are mostly sermons or texts of either reforming intent or catechetical application. The unpretentious appearance of most of the manuscripts, almost all of which are written on paper, in cramped formats, and in the standard cursive scripts of the day, seems to betray the practical orientation of the copyists, whose objective must have been the rapid production of standard texts for educational and pastoral use.

In sum, therefore, the surviving fifteenth-century library of Herzogenburg, as represented in this catalogue by the first 73 shelf numbers, offers a view of a late medieval religious community influenced by a contemporary movement for religious reform, aware of current theological thought, and at the same time actively involved in pastoral work. The remaining codices here described reflect the further history of the monastery, the interests of its priors, librarians, and individual scholars, and the continued development and administration of the manuscript collection from the sixteenth century into the twentieth.

The primary aim of this catalogue is to provide as complete an inventory as possible of the contents of the Herzogenburg manuscripts available on microfilm at the Hill Monastic Manuscript Library. The cataloguer working from black and white microfilm is limited, of course, by the nature of the reproduction, and the cataloguing policy and the format of the entries in these catalogues - as well as the title of this series, Descriptive Inventories - were chosen with this in mind. In general, my approach to the description of manuscripts and the presentation of this information has been that established in Volume I of this series, with some minor adaptations to accommodate the nature of the present collection. For the convenience of the reader, the main points of presentation are reviewed here, together with notes on special problems or special treatments to be encountered in the course of this volume.

HEADING. The manuscripts are listed in the order of their shelf numbers in the Herzogenburg library, and this is the number by which they are indexed

and cross-referenced in this volume. The omission of a number means that the manuscript was not filmed. The Herzogenburg shelf mark appears in the left margin opposite the first line of the heading, which gives the cataloguer's summary listing by author(s) and/or (devised) title(s) of the principal contents of the manuscript. Texts are assumed to be in Latin unless titles are given in German or the language - German or, once, Italian - is given in parentheses. The HMML project number appears at the right side of the page, since this number serves both as the accession number and as the call number of the microfilm at the HMML. An asterisk following the project number indicates that some pages of the codex were filmed on color microfilm, and the particulars are given in a footnote. Manuscripts not filmed by HMML in its original campaign but for which the films were acquired later from Herzogenburg do not have project numbers; these are designated separate.

PLACE AND DATE OF ORIGIN. The heading is followed by a short indication of the place and date of origin of the manuscript. Where manuscripts or parts of manuscripts can be more or less precisely localized and dated, specific information is given, although in the case of composite manuscripts this may refer to only one of the booklets. Any evidence which contributes to the dating or localization of a codex is given in full at the appropriate place(s) in the body of the description and is summarized in the paragraph on provenance and history. In many cases the place and date consist only of a region, e.g. Austria or South Germany, and a century or centuries. Such indications, which are to be regarded as very general and subject to refinement or revision, are usually based on the broad character of the manuscript and its contents and, in particular, on the character of the script. I am well aware of the pitfalls of dating by paleographical character alone, but in the interests of providing consistency of a sort have adopted the expedient of assigning undated manuscripts written in notula to the fourteenth century and those written in bastarda to the fifteenth. That this is not altogether an adequate solution is shown by the last section of MS 52, dated 1380 and written in bastarda, and MS 21, dated 1415-1416 and written partly in notula.

PHYSICAL DESCRIPTION. Although it is in the area of codicological analysis that the cataloguer from microfilm is most limited in what can be done, this paragraph brings together and presents in telegraphic fashion all available information concerning the physical characteristics of the codex. Tentative or approximate statements for which some justification exists are given as such, in the expectation that they may be of some use to others who lack access to the original book. The material is identified as paper or parchment, and is in the majority of cases paper or paper reinforced by parchment. The foliation (or pagination) is given according to a formula which notes the total number of leaves in the main block of the codex, identifies contemporary foliation as such, and records as precisely as possible any irregularities in the numbering; flyleaves are identified by lower case roman numerals before and after the main sequence. If the volume is a composite manuscript consisting of originally independent booklets bound together, as is often the case at Herzogenburg, the number of booklets is identified and further codicological description given under the upper case roman numerals assigned to the individual parts. Columniation is expressed as long lines, 2 col., or 3 col.; in an instance where the page was apparently ruled for two columns but the text written in only one of the spaces, the description is 1 col. The number of lines per page is usually stated as a range or an approximation, since few of the Herzogenburg manuscripts are ruled for an exact number of lines. Ruling is described as frame only (only the

bounding lines of the columns were ruled), frame-ruled (both frame and individual lines were ruled), or unruled; in some cases where the appearance of the pages suggests the presence of ruling which could not itself be detected by the eye of the cataloguer, the description is ruling not visible on microfilm. The tool or substance used for ruling - dry point, lead, or ink - cannot usually be identified from the film and is not usually mentioned; pricking likewise cannot be described from this medium. The collational formula gives the makeup of the manuscript or booklet as accurately as this can be determined from an examination of signatures, catchwords, and binding features (such as strings or reinforcement strips in the gutter) visible on film. Where precise collation is possible, this is given using the signatures found in the codex or lower case roman numerals assigned to the gatherings. Superscripts give the total number of leaves in each gathering, and these numbers are occasionally odd when it cannot be determined exactly where a single leaf was added to or excised from the original gathering. In this system, extra leaves at beginning or end and groups within the sequence which cannot be accounted for in the formula are denoted by arabic numerals on the line. More frequently, however, the cataloguer has not been able to collate the book exactly, but has observed some partial indications of its make-up; in these cases a more general statement, e.g. gatherings of 6 bifolia, has been deemed less likely to mislead. Following this, particulars of signatures or catchwords and their locations are noted. The ornamentation of the manuscript is described to the extent possible: type and approximate size of initials, with some indication of hierarchy if one exists; location of outstanding examples; subjects and location of historiated initials; type and location of musical notation; nature and location of drawings and diagrams, including marginalia. Use of color, where this can be determined from the color microfilms, is described here. None of the Herzogenburg manuscripts filmed has miniatures or decorations more ambitious than historiated initials, and most of them have only modest pen-flourished Lombards.¹⁵⁴ Characterization of the script of the manuscript or booklet closes the physical description section. In general, the paleographical nomenclature proposed in the introduction to Volume I of this series has been adopted here, but since most of the Herzogenburg manuscripts are written in the ordinary Gothic scripts of the later Middle Ages, I have distinguished between the older, usually rounded cursive with two-story a, which I have called notula, and the later, more angular script with simplified a, which I have called bastarda.¹⁵⁵ There are two consistent omissions from the section on physical description: Since the covers of the manuscripts were not filmed in most cases, no reference is made to bindings or the exterior of the books. Similarly, working from microfilm, I have been unable to give the dimensions of the codices.

CONTENTS. The body of each description lists the contents of the manuscript in the order in which the reader of the codex or of the microfilm would encounter them. The original foliation is retained, and inclusive foliation is given for each article, with cross-references as necessary when a text is continued from one part of a manuscript to another. The front - and back - inside covers are referred to as such, and small roman numerals are supplied to designate the front flyleaves, unless these have been included in the main series of foliation as entered in the manuscript and visible on film. Unless there is visible evidence to the contrary, it is assumed that the first verso visible on the microfilm is the front inside cover and that subsequent rectos which appear before f. 1 represent successive front flyleaves. Back flyleaves are assigned arabic numbers which continue the preceding sequence of foliation and are further identified by the parenthetical statement (= back

flyleaf). In the case of composite manuscripts, the roman numeral assigned to each booklet preceeds the first entry for that booklet; in only one instance, MS 87, does the foliation repeat between the two parts of the codex.

Texts are inventoried as completely as possible, including notes entered on flyleaves, in margins, or on blank leaves. The titulus given in the manuscript, if there is one, is reproduced, followed by the incipit of the text, the explicit, and any concluding titles or colophons. Introductory and concluding rubrics, where present - they were never executed in many Herzogenburg manuscripts - are transcribed in italics, excerpts from the main body of the text in roman type. All transcriptions are in the orthography of the original, with abbreviations tacitly expanded according to the usage of the copyist; capitalization has been normalized to the extent that sentences and proper names are made to begin with upper case letters. In the case of missing initials or the expansion of uncertain abbreviations, the letters supplied by the cataloguer are enclosed in angular brackets. Other remarks by the cataloguer are given in italics and/or enclosed in square brackets. The cataloguer's identification of a text appears in square brackets at the beginning of an entry, or in the commentary which is found in smaller print following the transcription. The commentary also includes references to bibliographies or published texts, where these could be supplied from the resources at the cataloguer's immediate disposal; comments on the contents, organization, and presentation of the text, especially where precise identification was not possible; and notice of codicological features which relate only to the section in question. Special categories of material have been handled as follows:

Sermons Individual sermons have been entered under verse, incipit of prothema (if any), incipit of text proper, and explicit. Within the scope of this project, however, it was not feasible to catalogue all collections of sermons in full, and so a summary method of treatment was devised. Single sermons occurring independently and the contents of smaller miscellaneous collections have been inventoried completely. For larger collections, especially those ordered by the church year, whether de tempore or de sanctis, entries in the catalogue have been of necessity confined to the first and last sermons and any seemingly exceptional or significant items within the series. All sermons listed in the catalogue are indexed under verse and incipit(s), and both individual sermons and collections have been identified whenever possible by reference to, above all, the HMML incipit file and the works of J.-B. Schneyer. Many more identifications will undoubtedly be possible when indexes are available to Schneyer's Repertorium der lateinischen Sermones des Mittelalters für die Zeit von 1150-1350. In the meantime, I have tried in the commentary paragraphs to characterize briefly the scope and nature of unidentified sermon collections.

Liturgical books The miscellaneous nature of the contents of most of the liturgical manuscripts now in the Herzogenburg library makes it impossible to classify most of them simply under the traditional types of liturgical texts. Therefore, while selecting the title which corresponds most closely to the greater part of the contents of each book - diurnal is the designation which occurs most frequently - I have inventoried the contents of each manuscript in some detail in order to show the types of texts which occur and their locations within the codex. For calendars I have recorded the names of saints and the dates of feasts which characterize the list or offer exceptions to its pattern, and for suffrages I have given the names of saints significant in the context. All references to saints as patrons have been quoted in full, discussed in the commentary, and indexed. All hymns are identified by

Chevalier number and all rimed offices by reference to Analecta hymnica.

Prayers The three Gebetbücher and similar collections of prayers in other manuscripts, whether German or Latin, have been inventoried completely. Incipits are full enough - it is hoped - to provide unique identifiers after the introductory formulas, but explicits are omitted for this class of text. Where prayers could be grouped by topic or addressee, this has been done, either by transcribed rubric or by editorial comment.

PROVENANCE AND HISTORY. The section headed Secundo folio gives the opening words of the second leaf of each codex or, for composite manuscripts, each booklet; since these are not always found on the leaf now designated f. 2r, the location according to the present foliation is given as well. In the paragraph headed Ownership marks all marks of this nature - e.g. ex libris, owners' names, notices of donation - are transcribed in full in the order in which they occur in the manuscript, with exact folio references and the cataloguer's bracketed estimate of date, if the mark itself is not dated. The following paragraph summarizes in narrative form all of the available evidence concerning the origin and subsequent history of the codex. A final section, headed Bibliography, cites any works pertaining to the manuscript as a whole.

INDEXES. The general index covers all proper names of people and places which are found in the catalogue, except that sermon collections, liturgical calendars, and collections of hymns are entered under the type of text only, in addition to author where applicable. In these cases, recourse must be had to the descriptions in order to ascertain which saints were included; this procedure was felt to be justified in that only selected saints were named in the catalogue under these categories and indexing only this selection would itself be misleading. All texts entered anonymously, and many of the others, have been indexed under title or topic or form or more than one of these aspects. Codicological features and paleographical characteristics have also been indexed insofar as it has been possible to record them in the descriptions. People and events associated with the history of individual manuscripts are included in the index if they are mentioned in the catalogue descriptions; limitations of time, however, made it impossible to index the historical information provided in the introduction. The incipits recorded in the catalogue are indexed fully in two lists, one for Latin (in which the orthography and Biblical citations have been normalized), the other for German texts. Special indexes cover rimed offices, secundo folio references, and additional manuscripts cited.

A volume such as the present one could not have been produced without the support of many persons and institutions, to all of whom I wish to express my appreciation. Stift Herzogenburg allowed the microfilming of its manuscripts and gave permission for them to be catalogued from the films. Grants from the Andrew W. Mellon Foundation and the National Endowment for the Humanities supported four years of work on the microfilms and related projects at the Hill Monastic Manuscript Library, and Saint John's Abbey and University provided facilities and a unique work environment for carrying out a study of this sort. In particular, Dr. Julian G. Plante, Director of the HMML, and Father Wilfred Theisen, O.S.B., Assistant Director, exercised the administrative oversight which made the project possible and shaped its outcome, and Mrs. Marianne Hansen, with her usual modest efficiency, kept the office running and supported the cataloguers' work from day to day. Access to widely scattered historical sources and bibliography was provided, with

admirable inventiveness and persistence in the pursuit of hard-to-locate items, by the interlibrary loan staff of Alcuin Library (Saint John's University), Joseph Regenstein Library (University of Chicago), and the New York Public Library. Richard Rouse was instrumental in helping to establish objectives and standards for the cataloguing project, he provided consultation and guidance on many specific problems, and he gave the general support and encouragement without which this volume might never have been brought to a conclusion. Frank R. Swietek and Roland Behrendt, O.S.B., together with their predecessors, the librarians and scholars of Herzogenburg, laid the foundations for my own research into the manuscripts and the history of the collection. Donald Yates, the first editor of this series, worked out many of the details of the catalogues' format, and was a never-failing source of stimulating discussion on such pertinent and vexing topics as the nomenclature of Gothic scripts. Other scholars gave assistance with individual manuscripts: Carmela Franklin (MS 302, in particular, and the general discussion of many others), Alison Stones (MSS 94, 95, 99, 100, 102, 106, 110, and 223), Sonia Patterson (MSS 94, 95, 99, 102, and 110), and M.-Th. Gousset (MSS 110 and 223). Peter Jeffery reviewed all of the descriptions of liturgical manuscripts and materially improved their accuracy by his extensive comments, which have been incorporated into the present text. Richard Rouse, Paul Needham, and Michael Hackenberg read the introduction in various drafts. Sister Romaine Theisen, O.S.B., typed the camera-ready copy of the manuscript descriptions and indexes, and The Pierpont Morgan Library provided word-processing facilities which contributed greatly to the completion of the introduction.

New York, 1985

In die natali Sancti Laurentii

NOTES TO THE INTRODUCTION

¹There is no fully satisfactory history of Herzogenburg. The narrative accounts known to me are, in chronological order: Udalricus Höllwirth, "Insignis coenobii Herzogburgensis inferioris Austriae origo et dominorum ibidem praepositorum series," in Herzogenburg, MS 296 ff. 2r-32r (1604-1608) [the first part of this text, "Herzogburgensis monasterii fundatio," was recopied in Herzogenburg, MS 112 ff. 198r-200r (1618)]; Michael Kuen, Collectio scriptorum rerum historico-monastico-ecclesiasticarum variorum religiosorum ordinum (Ulm, 1755-1768), IV, pp. 71-78; Andreas Fidler, Geschichte der ganzen österreichischen weltlichen und klösterlichen Klerisey beyderley Geschlechts, VIII (Vienna, 1787), pp. 145-183, and IX (Vienna, 1788), pp. 164-203 [often cited under the religious name of the author, Marianus a SS. Sacramento, and/or under the half-title, Austria Sacra: Österreichische Hierarchie und Monasteriologie]; Frigidian Mies, Historia canoniae Ducumburgensis in Austria inferiori ejusdemque parochiarum (Vienna, 1828-1832) [only two parts published, covering the years 1112-1340 and 1341-1609]; Frigidian Schmolk, "Stift der regulirten lateranensischen Chorherren zu Herzogenburg in Nieder-Oesterreich," in Ein Chorherrenbuch. Geschichte und Beschreibung der bestehenden und Anführung der aufgehobenen Chorherrenstifte: Augustiner und Prämonstratenser in Österreich-Ungarn, Deutschland und der Schweiz, ed. Sebastian Brunner (Würzburg, 1883), pp. 200-263 [first published separately as: Frigidian Schmolk, Kurze Geschichte des Augustiner-Chorherren-Stiftes zum heiligen Georg in Herzogenburg (Würzburg, 1881)]; Heinrich L. Werneck, Heimatsbuch der Stadt Herzogenburg, Niederösterreich. Band I: Siedlungskunde und Siedlungsgeschichte 861/65-1519 (Herzogenburg, 1961 [no more published]); Heinrich L. Werneck and Alfred Gerstbauer, "Aus der Stiftsgeschichte," in Herzogenburg. Das Stift und seine Kunstschatze [exhibition catalogue] (St. Pölten, n.d. [1966]). All of these works follow the pattern of presentation established by Höllwirth: a short general narrative precedes a list of the priors, which includes a brief account of the accomplishments of each man for whom the author had any information. Werneck, Heimatsbuch, also attempts to place the history of the monastery in the context of the area in which it is located. A minor account, of no use to the scholar, is Johann Baptist Hardtmuth, "Herzogenburg," in Die Abteien Niederösterreichs (2nd ed., Vienna, 1862), pp. 46-63, which is pious and inspirational in tone and intended for young people.

Three University of Vienna dissertations concerning the history of Herzogenburg are available on microfilm from the Center for Research Libraries, Chicago: Werner Sandner, Das Augustiner-Chorherrenstift Herzogenburg von 1244 bis 1513 (1967); Gerhard Nikodim, Die Geschichte des Augustiner-Chorherrenstiftes Herzogenburg von 1513 bis 1602 (1968); and Maria Hasitschka, Das Augustiner-Chorherrenstift Herzogenburg während der Zeit des Propstes Michael Teufel von 1781-1809 (1973). These utilize unpublished material at Herzogenburg that was not directly available to me.

Accounts of Herzogenburg which provide topographical and descriptive, as well as historical, information are: Friedrich Wilhelm Weiskern, Topographie von Niederösterreich, I (Vienna, 1770), pp. 259-262; F. Schweickhardt, Ritter von Sickingen, Darstellung des Erzherzogthums Oesterreich unter der Ens, Viertel Ober-Wienerwald, IV (Vienna, 1836), pp. 7-47; Verein für Landeskunde von Niederösterreich, Topographie von Niederösterreich, IV (Vienna, 1896), pp. 209-238; Werneck, Heimatsbuch der Stadt Herzogenburg [above]; and Floridus Röhrig, Alte Stifte in Österreich, I (Vienna, 1966), pp. 16-18.

Unavailable to me were: Josef Bayer, Chronik der Stadt Herzogenburg (1927); Stefan Schmid and Erwin Neumann, Stift Herzogenburg (Kleiner Kunstführer, No. 676; Munich, 1958); and St. Schmid, Herzogenburg (Österreichische Ordensstifte, 22).

Specific aspects of the subject are covered by: Berthold Otto Cernik, Die Schriftsteller der noch bestehenden Augustiner-Chorherrenstifte Österreichs von 1600 bis auf den heutigen Tag (Vienna, 1905), pp. 275-288; Alfons Zak, Österreichs Klosterbuch. Statistik der Orden und Kongregationen der katholischen Kirche in Österreich (Vienna, 1911), pp. 31-33; Canonicorum regularium sodalitates (Vorau, 1954) [brief accounts of the congregations of canons regular that now exist in Austria]; Pirmin Lindner, Monasticon metropolis Salzburgensis antiquae: Verzeichnisse aller Aebte und Pröpste der Klöster der alten Kirchenprovinz Salzburg (Salzburg, 1908), pp. 230-234 [lists the priors of Herzogenburg and their dates and gives some bibliography]; Wilhelm Bielsky, Catalogus canonicorum regularium Lateranensium S. Augustini in ecclesia collegiata ad S. Georgium Hegemonopoli (sive Herzogenburg) in Austria inferiori (Vienna, 1858) [in addition to listing the canons professed in 1858, gives a list of priors, an outline of the monastery's history, and a necrology]; id., Catalogus canonicorum regularium Lateranensium S. Augustini in ecclesia collegiata ad S. Georgium Hegemonopoli (sive Herzogenburg) in Austria inferiori (St. Pölten, 1882) [similar to the preceding volume but less useful for historical information].

The medieval documents of Herzogenburg have been published by Theodor Mayer, "Spicilegium von Urkunden aus der Zeit der österreichischen Babenberger-Fürsten," Archiv für Kunde österreichischer Geschichts-Quellen 6 (1851) 296-298 [prints the text of the foundation charter of Herzogenburg]; Wilhelm Bielsky, "Die ältesten Urkunden des Kanonikatsstiftes Sanct Georgen in Unterösterreich von 1112 bis 1244," Archiv für Kunde österreichischer Geschichts-Quellen 9 (1853) 235-304; Michael Faigl, Die Urkunden des regulirten Chorherrenstiftes Herzogenburg vom Jahre seiner Übertragung von St. Georgen: 1244 bis 1450 (Vienna, 1886). Oskar, Freiherr von Mitis, Studien zur älteren österreichischen Urkundenwesen (Vienna, 1912), pp. 190-203, discusses the two versions of the foundation charter, one published by Bielsky, the other by Mayer. Albert Brackmann, Germania pontificia, I, 1 (Berlin, 1910), pp. 238-243, calendars the papal documents in the Herzogenburg archive.

The only published discussions of the history and organization of the library and archive of the monastery are found in: Rupert Feuchtmüller, "Die Bibliothek," in Herzogenburg. Das Stift und seine Kunstschatze, pp. 81-82; Franz Stundner, "Das Archiv des Stiftes," ibid., pp. 83-86; Fritz Dworschak, "Die Kunst- und Kulturhistorischen Sammlungen im Stifte," ibid., pp. 42-52; and "Die Wiegendrucke der Stiftsbibliothek Herzogenburg," Mitteilungen des österreichischen Vereins für Bibliothekswesen 12 (1908) 109-127.

²Charter of 1112 (Mayer, pp. 296-298 [text of the final version], and Bielsky, "Die ältesten Urkunden" 1, pp. 239-240 [from a preliminary draft; cf. Mitis, p. 192]). The account of Bishop Ulrich's participation in the First Crusade and of his subsequent founding of the monastery was first given in MS 296 ff. 3r-5r, and repeated in MS 112 ff. 198r-200r [all manuscripts cited without designation of collection belong to Herzogenburg].

³Charter of 1244 (Faigl 1, pp. 1-2).

⁴Ibid.; the act of transfer was of such importance in the history of the

monastery that the older accounts designate the later priors with a double series of numbers, e.g., "Quartus decimus praesul secundus vero a translatione sedis erat Ortolphus ..." (MS 296 f. 11r). Prior Engelschalk, who effected the translation, was remembered as a second founder of the community as late as the time of Prior Thomas Kasbauch (1468-1484); cf. MS 15 f. i^v.

⁵At the time of the translation, the secular priest who had served the parish of Herzogenburg was persuaded to withdraw to Traisenburg, near St. Georgen at the mouth of the Traisen, where a new house was to be provided for him (Faigl, pp. 483-484; Werneck, p. 200; Sandner, pp. 126-127, 130-131). Thus an exchange was effected in the status of the two parishes vis-à-vis the canons, and the implication is that the community occupied the existing parish church at Herzogenburg (Werneck, p. 201). There are no references from any period to separate churches at Herzogenburg for parish and religious community, and a late description of the seventeenth-century reconstruction states "Propst Frigidian konnte 1742 beginnen, die bereits baufällige und der Anzal der Gläubigen nicht mehr entsprechende alte Pfarr- und Stiftskirche neu zu bauen ... (Topographie, p. 232).

⁶Konrad Baumgartner, Die Seelsorge im Bistum Passau zwischen barocker Tradition, Aufklärung und Restauration (Münchener Theologische Studien, I, 19; St. Ottilien, 1975), pp. 202-207, briefly surveys the houses of Augustinian and secular canons founded in the eleventh and twelfth centuries in the diocese and summarizes their subsequent histories and involvement in parish work.

⁷Foundation charter of 1112 (Mayer, p. 297): "dedimus eciam parrochiam herzoginburhe cum dimidia parte decimarum, item parrochiam treisinpurhe cum dimidia parte decimarum ..."

⁸Bielsky, "Die ältesten Urkunden" 9, pp. 263-264; Faigl 141, pp. 159-160; Sandner, pp. 134-137.

⁹Bielsky, "Die ältesten Urkunden," p. 241; Faigl 149, pp. 167-168; Sandner, pp. 130-133.

¹⁰Bielsky, "Die ältesten Urkunden" 20, pp. 272-273; Faigl 267, pp. 318-319; Sandner, pp. 151-153.

¹¹Sandner, pp. 138-143.

¹²Faigl 40, pp. 34-35; Sandner, pp. 144-145.

¹³Faigl 12, p. 11, and 89, pp. 89-90; Sandner, pp. 146-150.

¹⁴Faigl 317, pp. 387-388.

¹⁵Statzendorf and Rottersdorf: Faigl 12, p. 11. Hollenburg: Mies I, p. 15. Radelberg: Faigl, pp. 502-503. Brunn im Felde: Faigl 190, pp. 215-216. Reichersdorf: Faigl 204, pp. 231-234. Schaubing: Faigl 224, pp. 259-260. Hain: Faigl 332, pp. 409-410, and 335, pp. 412-416. Eggenburg: Faigl 340, pp. 421-422. Haitzendorf: Faigl 359, pp. 449-451. Hadersdorf: Faigl 372, pp. 468-470.

¹⁶The geographical and chronological relationships of the incorporated parishes to one another and to Herzogenburg have not been completely worked out, and the same is true for other churches and chapels mentioned in the Herzogenburg charters. Though Mies promised a history of the incorporated parishes, to my knowledge this part of his work was never published, and the other published narrative accounts of Herzogenburg's history reflect varying degrees of confusion as to the number, identity, creation, and filiation of the incorporated parishes. Sandner, pp. 126-153, gives the clearest account: he records the evidence for Herzogenburg and for each of the parishes named in the papal privilege of 1420 and reviews the documents in chronological order for the period through the end of the fifteenth century. See also Zak, p. 32, whose list of parishes includes those assigned to Herzogenburg in the 1780's after the dissolution of religious houses under Joseph II.

¹⁷MS 15 front pastedown and f. i^r.

¹⁸MS 64 ff. 139r-139v.

¹⁹For the anniversaries, Faigl 149, pp. 167-168 (1343), and 192, pp. 217-218 (1355). Regarding the dedication of Franzhausen, see n. 103 below.

²⁰The evidence for each of the parishes is reviewed by Sandner, pp. 126-153.

²¹Faigl 56, pp. 52-53: "Meinhardum sacerdotem ... in gremio ecclesie Hertzenburgensis educatum ..."

²²Mies II, p. 13; Sandner, p. 54; Schmolck, p. 219.

²³MS 15, copied in large part by Pikchel, contains formulas of confession for the use of the parish priest at Stein. The breviary is MS 67.

²⁴Sandner's lists of named plebani depend on documentary sources; he overlooks the evidence of the Herzogenburg manuscripts.

²⁵MS 31 f. 248r.

²⁶MS 23 f. i^r.

²⁷MS 24 f. 163r.

²⁸MS 17 f. 169v.

²⁹MS 56 f. 1^r. The first part of the composite manuscript was copied by Nicolaus de Saxonia in 1445, and both parts belonged to Herzogenburg in the fifteenth century. Earlier in the century, in 1430 and 1431, Lorenz, then chaplain at Hain, had begun calling himself Pfarrer (plebanus) and exercising parochial rights which Herzogenburg also claimed, thus creating a situation which required the intervention of the bishop of Passau; Faigl 332, pp. 409-410, and 336, pp. 416-417.

³⁰Sandner, p. 75; see also Faigl, pp. 512-526 (Orts-Verzeichniss), for references to the texts of the confraternity charters down to 1450 as published by him.

³¹Sandner, pp. 88-90; see also below.

³²The Raudnitz reform remains largely unstudied. Ignaz Zibermayr, Die Legation des Kardinals Nikolaus Cusanus und die Ordensreform in der Kirchenprovinz Salzburg (Reformationsgeschichtliche Studien und Texte, 29; Münster i. W., 1914), pp. 19-44, places it in the larger context of religious reform in the later Middle Ages, and *id.*, "Zur Geschichte der Raudnitzer Reform," MIÖG, Ergänzungsband 11 (1929) 323-353, gives a preliminary account of its origins and spread and names at least some of the Austrian and German religious houses founded or reformed under its influence.

³³Sandner, p. 40; Schmolck, p. 216. The statutes were recopied in 1618 on the occasion of another reform of the community; cf. MS 112 ff. 162r-195v, where reference is also made to the visitation of 1418-1419.

³⁴Faigl 311, pp. 380-381. This house was sold in 1541 (Faigl, p. 509), but the community held other houses in Vienna both before and after this time.

³⁵Werneck, pp. 257 and 260, extracted from Die Matrikel der Universität Wien (Publikationen des Instituts für österreichische Geschichtsforschung, VI. Reihe; Graz, 1954-1967), which indexes students by place of origin.

³⁶Sandner, pp. 47-48; Werneck and Gerstbauer, p. 15.

³⁷Faigl 296, pp. 361-362, and 299, pp. 363-364; MS 15 ff. 56r and 57r.

³⁸See index under Hebrew language. Of the codices which contain fragments of Hebrew manuscripts, MSS 15, 17, 20, 39, 66, and 67 were produced at Herzogenburg. Werneck, p. 264, discusses evidence for the presence of Jews in Herzogenburg ca. 1364-1387; he posits that these were refugees from persecutions at Krems, Stein, and elsewhere, and states that they disappeared again ca. 1430.

³⁹MS 296 ff. 8v-10r; Sandner, p. 50. I know of no substantial contemporary evidence for any of the devastations of the late fifteenth and early sixteenth centuries. The account given in MS 296 (written ca. 1604-1608) is already somewhat vague, and later versions of the events of 1463, 1477, and 1512, appear to depend upon and embroider one another without any reference to sources for their statements. There is evidently some confusion as to what happened on each occasion, although it is also possible that some events, such as the flight of the prior in 1463 and 1477, or the melting of the bells in 1477 and 1512, were repeated under similar circumstances. In general, it seems likely that the monastery was significantly damaged but not totally destroyed each time.

⁴⁰MS 296 ff. 19r-20v; Sandner, pp. 56-57.

⁴¹MS 296 ff. 20v-21v; Sandner, p. 67; Nikodim, p. 12-13.

⁴²The sixteenth-century history of Herzogenburg is examined in detail by Nikodim.

⁴³Feuchtmüller, p. 81; MS 58.

⁴⁴Nikodim, pp. 114-115, 171.

⁴⁵Feuchtmüller, p. 81.

⁴⁶MS 296 ff. 2r-32r.

⁴⁷MS 112.

⁴⁸Fidler IX, p. 180; Schmolck, pp. 233-234.

⁴⁹Fidler IX, p. 183; Schmolck, pp. 240-242; Topographie, pp. 232-233; Werneck and Gerstbauer, pp. 18-19; Dworschak, p. 42; Feuchtmüller, p. 81; Stundner, p. 84.

⁵⁰Feuchtmüller, pp. 81-82. Fidler IX, p. 184, Schmolck, p. 242, and Topographie, p. 233, all remark in general that Peschka made notable contributions to the library.

⁵¹Schmolck, pp. 242-244; Topographie, p. 233; Stundner, p. 85. Hasitschka discusses Prior Michael as an ecclesiastical administrator; she identifies him (p. 4) as the author of the history of Herzogenburg published by Fidler, but does not otherwise touch on his intellectual or cultural activities.

⁵²Published accounts of the history of St. Andrä include: Raimundus Duellius, Miscellaneorum quae ex codicibus MSS. collegit liber II (Augsburg, 1724), pp. 368-436; Michael Kuen, Collectio scriptorum rerum historico-monastico-ecclesiasticarum variorum religiosorum ordinum (Ulm, 1755-1768), III, pp. 102-106; Friedrich Wilhelm Weiskern, Topographie von Niederösterreich, I (Vienna, 1770), pp. 38-40; Andreas Fidler, Geschichte der ganzen österreichischen weltlichen und klösterlichen Klerisey beyderley Geschlechts, VIII (Vienna, 1787), pp. 154-161; F. Schweickhardt, Ritter von Sickingen, Darstellung des Erzherzogthums Oesterreich unter der Ens, Viertel Ober-Wienerwald, IV (Vienna, 1836), pp. 67-77; Wilhelm Bielsky, Catalogus canonicorum regularium Lateranensium S. Augustini in ecclesia collegiata ad S. Georgium Hegemonopoli (sive Herzogenburg) in Austria inferiori (Vienna, 1858) [includes Series praepositorum S. Andreae, 1160-1783, pp. 39-51; Epocha S. Andreae, pp. 63-68; Necrologium canonicorum S. Andreae ab 1616-1815, pp. 75-78]; A. von Meiller, "Auszüge aus einem Necrologe sec. XIII. der Probstei St. Andrae an der Traisen," Archiv für österreichische Geschichts-Quellen 19 (1858) 397-407; Anton Kerschbaumer, Geschichte des Bisthums St. Pölten, I: Vorgeschichte (Vienna, 1875), pp. 619-621 [concerns the dissolution]; Verein für Landeskunde von Niederösterreich, Topographie von Niederösterreich, II (Vienna, 1879-1885), pp. 55-56; Pirmin Lindner, Monasticon metropolis Salzburgensis antiquae: Verzeichnisse aller Aebte und Pröpste der Klöster der alten Kirchenprovinz Salzburg (Salzburg, 1908), pp. 222-225; Albert Brackmann, Germania pontificia, I, 1 (Berlin, 1910), pp. 237-238; Alfons Zak, Österreichisches Klosterbuch. Statistik der Orden und Kongregationen der katholischen Kirche in Österreich (Vienna, 1911), pp. 39-40; Martin Riesenhuber, Die kirchlichen Kunstdenkmäler des Bistums St. Pölten (St. Pölten, 1923), pp. 260-262; Egon A. Wahl, Geschichte des ehemaligen Augustiner-Chorherrenstiftes St. Andrä an der Traisen (Phil. Diss.: Vienna, 1945) [available on microfilm from the Center for Research Libraries, Chicago].

⁵³Bielsky, "Die ältesten Urkunden" 6, pp. 258-261; Wahl, pp. 13-17.

⁵⁴Wahl, p. 18; Sandner, pp. 88-90; Faigl 179, pp. 202-203; 216-219, pp. 250-253; 350, p. 434; 357, pp. 447-448.

⁵⁵Wahl, pp. 35-37, 84; see also Von Meiller, pp. 399-407. Von Meiller, p. 399, transcribes this entry, made in the necrology at October 30 in what he characterizes as a hand of the mid-thirteenth century: "Commemoratio confratrum et sororum et omnium benefactorum ecclesie nostre in sancto Ypolito, in sancto Floriano, in Walthusa, in Seccovia, in Campolilyorum et in Paumgartenperg."

⁵⁶Wahl, pp. 58-59, 183.

⁵⁷Wahl, p. 10; Bielsky, "Die ältesten Urkunden," pp. 295-296.

⁵⁸Wahl, pp. 62-65; Bielsky, Catalogus (1858), p. 64.

⁵⁹Wahl, pp. 76-79, 85; Bielsky, Catalogus (1858), p. 64.

⁶⁰Wahl, pp. 93, 99.

⁶¹Ibid., pp. 102-103.

⁶²The manuscripts are now at Herzogenburg, MS 111 and MS 107 respectively.

⁶³Wahl, pp. 122-129, 138-139, and p. 3; Bielsky, Catalogus (1858), p. 66.

⁶⁴Wahl, pp. 146-159 [general description of Erath's activities as prior], pp. 1-4 [sources available in Erath's time for the history of St. Andrä], and pp. 191 [analysis of his Annales Andreani]. The section of the Annales concerning Otto III was published by Duellius II, pp. 369-422.

⁶⁵Repetition of Erath's claims: Kuen, pp. 102-106; Weiskern, pp. 38-40. Refutation: Fidler VIII, pp. 154-161.

⁶⁶Wahl, pp. 163, 167.

⁶⁷Wahl, pp. 183-186; Bielsky, Catalogus (1858), pp. 66-68.

⁶⁸Riesenhuber, p. 260; Kuen, pp. 104-106.

⁶⁹Duellius I, p. 315, quoted by Wahl, p. 163.

⁷⁰Bielsky, Catalogus (1858), p. 67: "... transmissis mense Januario 1787 Viennam omnibus libris codicibusque, quorum insignis pars quondam, cura et magnis sumtibus a Praepositis Augustino II. et Antonio comparata fuit ..."

⁷¹Ibid.: "... emanata die 13. Novembris 1786 Excelsi Regiminis jussione ad transmittendos Viennam cunctos bibliothecae claustralis libros codicesque, tum ad incrementum completivum collectionis librorum in Seminario generali, tum ad fundandas novas in Gymnasiis Lycaeisque bibliothecas ..."

S. Laschitzer, "Die Verordnungen über die Bibliotheken und Archive der aufgehobenen Klöster in Oesterreich," MIÖG 2 (1881) 401-440, discusses the various imperial ordinances regarding the disposition of books from the confiscated libraries. It is evident that the government was primarily interested in recent books which would be of use to the seminaries, universities, and schools of the realm and that the inventories drawn up and submitted under these instructions were meant in the first instance to aid in the identification of materials for this purpose. However, a number of the directives indicated that particular care was to be taken in safeguarding and inventorying manuscripts and documents, and in all plans for the redistribution of library materials the right of first choice was reserved to the imperial library. Whether there are manuscripts from St. Andrä - and from Dürnstein - at present in the Österreichische Nationalbibliothek cannot be determined from the published catalogues of the Latin manuscript collection there.

⁷²Herzogenburg, MSS 60, 107, 111, 357.

⁷³The events connected with the founding of Dürnstein, and the "prehistory" of the community from 1378 to 1410, are outlined in Bielsky, Catalogus (1858), pp. 68-70, and discussed in greater detail in Bielsky, Ruinen der Nonnenkloster-kirche zu Tirnstein im V.O.M.B. und Grabstein Stephans von Haslach, Stiffters der dortigen Canonie (Vienna, 1860), pp. 20-29. The text of the foundation charter of 1410 was printed by Duellius I, pp. 156-160; concerning the document itself, now in the Herzogenburg Stiftsarchiv, see Herzogenburg. Das Stift und seine Kunstschatze, p. 94.

The surviving medieval documents of Dürnstein, which remain largely unpublished, are preserved in the Stiftsarchiv at Herzogenburg. Herzogenburg, MS 98, written in 1676, contains a copy of the statutes and lists of the founders, benefactors, and priors of Dürnstein; the lists were published by Duellius I, pp. 161-164. Since Dürnstein was the seat of the Kuenring and Maissau families and since its castle was one of the sites where Richard the Lionhearted was held captive, it is mentioned in a variety of historical contexts. I list only those works which offer significant information concerning the history or the architectural history of the priory: Raimundus Duellius, Miscellaneorum quae ex codicibus MSS. collegit liber I (Augsburg, 1723), pp. 155-167; Michael Kuen, Collectio scriptorum rerum historico-monastico-ecclesiasticarum variorum religiosorum ordinum (Ulm, 1755-1768), V, 2, pp. 121-122; Friedrich Wilhelm Weiskern, Topographie von Niederösterreich, I (Vienna, 1770), pp. 127-130; Andreas Fidler, Geschichte der ganzen österreichischen weltlichen und klösterlichen Klerisey beyderley Geschlechts, VIII (Vienna, 1787), pp. 24-25, and IX (Vienna, 1788), pp. 110-113; F. Schweickhardt, Darstellung des Erzherzogthums Oesterreich unter der Ens, Viertel Ober-Mannhardsberg, II (Vienna, 1839), pp. 129-151; Wilhelm Bielsky, Catalogus canonicorum regularium Lateranensium S. Augustini in ecclesia collegiata ad S. Georgium Hegemonopoli (sive Herzogenburg) in Austria inferiori (Vienna, 1858) [includes Series praepositorum, pp. 43-51; Epochae Canoniae B.M.V. in Tirnstein, pp. 68-74; Necrologium canonicorum Tirnsteinensium ab anno 1600-1822, pp. 79-83]; Verein für Landeskunde von Niederösterreich, Topographie von Niederösterreich, II (Vienna, 1879-1885), pp. 375-386; Hans Tietze, Österreichische Kunsttopographie, I: Die Denkmale des politischen Bezirkes Krems in Niederösterreich (Vienna, 1907), pp. 85-114; Pirmin Lindner, Monasticon metropolis Salzburgensis antiquae: Verzeichnisse aller Aebte und Pröpste der Klöster der alten Kirchenprovinz Salzburg

(Salzburg, 1908), pp. 257-259; Wolfgang Pauker, "Die Kirche und das Kollegiatstift der ehemaligen regulierten Chorherren zu Dürnstein. Ein Beitrag zur österreichischen Kunst- und Kulturgeschichte des 18. Jahrhunderts," Jahrbuch des Stiftes Klosterneuburg 3 (1910) 179-344 and pl. I-XIII; Alfons Zak, Österreichisches Klosterbuch. Statistik der Orden und Kongregationen der katholischen Kirche in Österreich (Vienna, 1911), p. 40; Martin Riesenhuber, Die kirchlichen Kunstdenkmäler des Bistums St. Pölten (St. Pölten, 1923), pp. 50-53; Eva Schmettan, Das Chorherrenstift Dürnstein (Phil. diss., Vienna, 1948) [not seen]; Leonore Pühringer-Zwanowetz, "Die Baugeschichte des Augustiner-Chorherrenstiftes Dürnstein und das 'Neue Kloster' des Propstes Hieronymus Übelbacher," Wiener Jahrbuch für Kunstgeschichte 26 (1973) 96-198 and pl. 154-188.

⁷⁴Zibermayr, Die Legation des Kardinals Nikolaus Cusanus, pp. 24-25; "Zur Geschichte der Raudnitzer Reform," pp. 336-337.

⁷⁵Bielsky, Catalogus (1858), p. 71; Zibermayr, Die Legation des Kardinals Nikolaus Cusanus, p. 89.

⁷⁶Bielsky, Catalogus (1858), pp. 70-71; Zak, p. 40; Hasitschka, p. 52.

⁷⁷Bielsky, Ruinen der Nonnenklosterkirche, p. 10: "Als die Schaaren des Ungarkönigs Mathias im J. 1485 Österreich verheerend durchzogen, wurde auch das Nonnenkloster zu Tirnstein durch einen räuberischen Soldaten in Brand gesteckt"; Schweickhardt, p. 134: "Durch die Schweden unter Torstensohn wurde Stift und Kirche im Jahre 1643 zerstört"; Bielsky, Catalogus (1858), p. 72: "devastatis per Suecos civitate, canoniam et castrum die 26. Martii 1645"; Topographie, p. 385: "Das Schloss Dürnstein wurde am 26. März 1645 von den Schweden mit Sturm genommen und das Städtchen in Brand gesteckt." None of these statements, it appears, rests on contemporary evidence; cf. Pühringer-Zwanowetz, p. 141, n. 156.

⁷⁸Pühringer-Zwanowetz, passim, with reference to the earlier literature.

⁷⁹Pauker, p. 194.

⁸⁰Hasitschka, pp. 52-59; Bielsky, Catalogus (1858), pp. 73-74. On the subject of the library, the only evidence is Bielsky's statement, op. cit., p. 73: "... collectis et sarcinatis libris bibliothecae claustralis in 24 cistis grandibus illisque Viennam missis ad caes. reg. bibliothecam aulicam mense Martio anni 1789."

⁸¹MSS 63, 75, 77, 78, 84, 102; MSS 76 (ff. 117r-139r), 98.

⁸²Laschitzer, pp. 409, 411. See also note 71 above.

⁸³Sandner, pp. 82, 128-129; Schweickhardt, p. 20; Riesenhuber, p. 117.

⁸⁴Faigl, p. 518, with reference to the documentation through 1450. Sandner, pp. 83-84, assembles and reviews the evidence through the early sixteenth century.

⁸⁵Sandner, p. 84.

- ⁸⁶MS 296 ff. 14v, 15r, 17r, 26v.
- ⁸⁷Schmolk, p. 208.
- ⁸⁸Schweickhardt, p. 16.
- ⁸⁹MS 15 front pastedown.
- ⁹⁰MS 15 f. i^r, in a different hand from the preceding text. Milling was an important activity in Herzogenburg and its vicinity from the ninth century on; cf. Werneck, pp. 31-32, 311.
- ⁹¹MS 67.
- ⁹²MSS 7, 8, 173.
- ⁹³Faigl 149, pp. 167-168, and 192, pp. 217-218; Sandner, p. 130.
- ⁹⁴Faigl 141, pp. 159-160; Sandner, pp. 136-137.
- ⁹⁵Sandner, p. 135.
- ⁹⁶Faigl 359, pp. 449-451; Sandner, p. 135.
- ⁹⁷Faigl 190, pp. 215-216; cf. Sandner, pp. 134, 136.
- ⁹⁸Faigl 57, pp. 53-54; Sandner, p. 142.
- ⁹⁹Faigl 103, pp. 107-108; Sandner, p. 144.
- ¹⁰⁰Faigl 73, pp. 70-71, and 271, pp. 323-324; Sandner, pp. 152-153.
- ¹⁰¹Bielsky, "Die ältesten Urkunden," pp. 275-276, 294-295; Sandner, p. 151.
- ¹⁰²Faigl 58, pp. 54-56; 123, pp. 133-136; 152, pp. 170-173; 354, pp. 438-443. Sandner, pp. 146-150.
- ¹⁰³Riesenhuber, pp. 212-213; Nikodim, p. 128. Although Franzhausen is not mentioned in the published fourteenth- and fifteenth-century documents of Herzogenburg, Riesenhuber dates its status as an affiliated chapel of Nussdorf to ca. 1330.
- ¹⁰⁴Ratoldestorf and Rottersdorf: Bielsky, "Die ältesten Urkunden," p. 257. Statzendorf: Riesenhuber, p. 324. Einöd: Sandner, p. 90. Gutenbrunn: Wahl, p. 58. Inzersdorf: Nikodim, p. 46. See also note 15 above and Ernst Bernleithner, Kirchenhistorischer Atlas von Österreich (Vienna, 1966), Patrozinien (I)-(V).
- ¹⁰⁵Wahl, p. 59.
- ¹⁰⁶Wahl, p. 153; Riesenhuber, p. 261.
- ¹⁰⁷Schweickhardt, p. 69.

¹⁰⁸MS 60 ff. 12r-19v, in a pontifical compiled in the fifteenth-seventeenth centuries for the use of the priors of St. Andrä. The calendar is in a seventeenth-century hand.

¹⁰⁹Pühringer-Zwanowetz, pp. 102-112. She traces the history of the founding and early existence of Dürnstein in some detail and with particular reference to its architectural history as a background to her study of the Baroque monastic buildings.

¹¹⁰Schweickhardt, p. 135; Pauker, p. 277.

¹¹¹Pühringer-Zwanowetz, p. 102, nn. 31 and 35.

¹¹²Ibid., p. 106.

¹¹³Pühringer-Zwanowetz, p. 106, cites a document of 1367 which mentions "Carnarii sancti Michaelis," while Riesenhuber, p. 53, gives the dedicatee as St. Anne.

¹¹⁴Bielsky, "Die ältesten Urkunden" 21, p. 278; Faigl 264, p. 313. Sandner, pp. 78-80, and Faigl, pp. 490-492, discuss what little evidence there is concerning the canonesses of Herzogenburg, and Sandner, p. 80, lists the canonesses whose names are documented.

¹¹⁵Sandner, pp. 78, 83.

¹¹⁶Wahl, p. 36.

¹¹⁷Sandner, p. 75.

¹¹⁸MS 76 ff. 117r-139r; cf. Plate V.

¹¹⁹On the history of this community, see Bielsky, Ruinen der Nonnenkloster-Kirche, pp. 4-19; also Riesenhuber, pp. 52-53.

¹²⁰The 1949 inventory was microfilmed by HMML, from which copies are available.

¹²¹The Herzogenburg manuscripts microfilmed by HMML were listed by Julian G. Plante, Checklist of Manuscripts Microfilmed for the Monastic Manuscript Microfilm Library, Saint John's University, Collegeville, Minnesota, Volume I: Austrian Monasteries, Part I (Collegeville, Minn., 1967), pp. 8-9; in addition to the 125 manuscripts identified there, Stift Herzogenburg later provided films of MSS 1, 4, 18, 21, 22, 29, 81, 90, 296, 321, 330, 353, and 357.

¹²²The unpublished inventory by Frank R. Swietek and Roland Behrendt, O.S.B., is available at HMML.

¹²³At least two manuscripts from Herzogenburg are now in the Österreichische Nationalbibliothek; cf. Franz Unterkircher, Katalog der datierten Handschriften in lateinischer Schrift in der Österreichischen Nationalbibliothek, I, Cod. 3533, Abb. 186, and IV, Nachtrag, Cod. 4139, Abb. 555. The copy of Kuen, a printed text, which belongs to St. Vincent's

Archabbey, Latrobe, Pennsylvania, has the eighteenth-century ex libris of Herzogenburg (see below) on the title page, and The Pierpont Morgan Library owns an early edition of Strabo's *Geographia* (Rome: Sweynheym and Pannartz, 1473) in a fifteenth-century binding that has been attributed to Herzogenburg (Nineteenth Report to the Fellows of The Pierpont Morgan Library, 1978-1980 [New York, 1981], p. 103; Ernst Kyriss, Verzierte gotische Einbände im alten deutschen Sprachgebiet [Stuttgart, 1951], no. 13 and pl. I, 27-28).

¹²⁴Concerning the acquisitions from Bibliothek Walpersdorf, see below.

¹²⁵The ex libris quoted is from MS 6 f. 1r; cf. Plate I, where the fifteenth-century ex libris occurs in the upper margin of MS 36 f. 1r. All examples of this ex libris are transcribed in full in this catalogue as a part of the manuscript descriptions and are indexed under Ex libris, Herzogenburg, 15c. Here I count with this group three similar marks which appear to be slightly later, i.e., in hands of the fifteenth-sixteenth or sixteenth century.

¹²⁶MS 15 is a composite manuscript, of which Part I only refers to events in 1456 and was possibly written in that year. The ex libris occurs in Part II, and Parts II-IV were written by a scribe, Johannes Pikchel, whose other work (MSS 67, 71) is dated 1447 and 1451.

¹²⁷MSS 6, 11, 15, 17, 19, 21, 23, 28, 32, 36, 38, 39, 45, 46, 48, 50, 53, 56, 59, 66. Possible later examples: MSS 11, 22, 30.

¹²⁸MSS 1-11, 13-21, 23-38, 40-59, 61-62, 64-67, 69-73, 83, 90, 94, 95, 100, 112, 173. MS 12 was not filmed, and MSS 60 and 63 were acquired in 1783 and 1788 respectively. Plate I shows an example of the eighteenth-century ex libris in the lower margin of MS 36 f. 1r.

¹²⁹Manuscripts with the stamp (and date of acquisition by Herzogenburg, when known): MSS 58 (1541-1550), 69, 80, 97, 98 (1788), 101 (ca. 1817), 103, 172 (ca. 1817), 175, 213 (1821), 223 (1821), 330 (after 1817), 333.

¹³⁰Höllwirth's name appears twice in MS 296, on the title page (f. 2r) as the compiler of the work and at the end of the text (f. 32r) in the position of a colophon. Two volumes of an autograph manuscript written by him in Ingolstadt in 1581-1582 are in the Österreichische Nationalbibliothek (MSS 10515-10516), but to judge from a comparison of the microfilms available at HMML, the hand is not the same as that of MS 296.

¹³¹Only MSS 108 and 109 state that they were donated by Stierer, but MS 172 is also from Säusenstein.

¹³²On Mangold's career and support for the historical collections of the monastery, see Dworschak, p. 45.

¹³³"Die Wiegendrucke der Stiftsbibliothek Herzogenburg," Mitteilungen des österreichischen Vereins für Bibliothekswesen 12 (1908) 109.

¹³⁴MS 75 f. 37v; MS 89 f. 35v; MS 76 ff. 4r-9v.

¹³⁵Raudnitz was dedicated to St. Mary; cf. the ex libris "Istud Psalterium est Canonorum Regularium Monasterij sancte Marie in Rudnicz" in Prague, Knihovna Metropolitni Kapituli, MS 7 (Sign. Cim. 7), quoted by Anton Podlaha, Die Bibliothek des Metropolitankapitels (Topographie der historischen und Kunst-Denkmale im Königreiche Böhmen ..., II, 2; Prague, 1904), p. 44. St. Giles was the patron of Wittingau (Bohemian: Trebon); cf. the ex libris "Liber monasterii S. Egidii canonorum regularium in Witignaw alias in Trzebon ..." in Prague, UB, MS 43 (I.A.33), quoted by Joseph Truhlar, Catalogus codicum manu scriptorum latinorum qui in C. R. Bibliotheca Publica atque Universitatis Pragensis asservantur (Prague, 1905-1906), I, p. 45.

¹³⁶MS 97 f. 13v; see Plate VI. Cf. Werneck, Heimatsbuch, pl. 34-37, which reproduces several early representations of the facade of the monastery and town wall (before 1500-ca. 1650).

¹³⁷Since the original foundation charter for the community at St. Georgen was issued on August 18, 1112 (Mitis, p. 298), it is possible that this date or its proximate Sunday was celebrated as the feast of the dedication at Herzogenburg and that MS 87 I was written there. However, Topographie, p. 216, and Werneck, p. 201, state that the church which the canons built after their arrival in Herzogenburg was dedicated on June 1, 1286. It may be that there were several dedications following rebuildings after fires since MS 173, a Herzogenburg ordinal of ca. 1517, contains this notice (f. 49r): "Marthe hospite Christi. Si non venerit in ebdomadam de dedicacionis ecclesie tunc si placet poteris habere ix lectiones." In the Herzogenburg breviary of 1451 the feast of St. Martha is entered in the calendar on October 17 (MS 67 f. 10v), the position which it also occupies in the sequence of saints in the ordinal.

¹³⁸Topographie, p. 243.

¹³⁹MSS 102, 108, 109, 110, 172, 178, 211, 213, 223. MS 107 was acquired from St. Andrä in 1783.

¹⁴⁰Patruban may have been building in part on earlier work by Ludovicus Mangold, who was librarian in 1815-1817 and again in 1821 (see note 132 above). In connection with his work with other collections of the monastery, Mangold started a "Verzeichniz der Antiken und Raritaeten in dem Kabinette zu Herzogenburg - angefangen im Juny 1815," which was continued by Patruban (Dworschak, pp. 45-46).

¹⁴¹MSS 1-6, 9-32, 34-43, 45-53, 55-57, 59, 61-62, 64, 66-69, 71, 73.

¹⁴²MS 106, a twelfth-century Psalter, entered the library after 1586; MS 95, a thirteenth-century copy of the Moralia of Gregory the Great, was purchased by Prior Frigidian Knecht; and MSS 100, 102, 110, and 223, all thirteenth-century Bibles, were given in the eighteenth or nineteenth centuries by known donors. Although the origin of MS 99, another thirteenth-century Bible, is not attested in the manuscript itself, it is likely that it too was a late acquisition.

¹⁴³MSS 13, 14, 35, 38, 47, 52, 94,1, 94,2. MSS 97, 101, 103, and 109, also of the fourteenth century, were acquired later.

¹⁴⁴MSS 4, 27, 28, 53, 59; MS 108 was acquired later. MSS 28, 53, and 59 belonged to Herzogenburg in the fifteenth century.

¹⁴⁵See Plate III.

¹⁴⁶See Plate IV.

¹⁴⁷MGH, Necr., V, p. 59 (Klosterneuburg): [24 Sept.] "D. Iohannes Aichinger olim dec. in Herczoburga," and p. 266 (St. Dorothy): [25 Aug.] "Ob. d. Iohannes Aychinger dec. in Herczenburga."

¹⁴⁸MS 23 f. 249v.

¹⁴⁹MS 45 back pastedown; MS 54 f. i^r.

¹⁵⁰The second half of the fifteenth century is of course the period when many religious houses began to acquire printed books, rather than continuing to copy all texts by hand. If the 1473 Strabo now in The Pierpont Morgan Library, an elegant volume with illuminated initials in a contemporary tooled binding, is indeed from Herzogenburg, it is evidence that the canons made this transition. However, it seems somewhat unlikely that such an impeccably produced and preserved book was ornamented at Herzogenburg during what must have been a time of considerable dislocation in the religious community.

¹⁵¹Sandner, p. 53: "monasterium ... unacum reliquiis, libris et ornatu mira ignis voragine penitus exstitit consumptum," and p. 60. See also Werneck, p. 298. Höllwirth, MS 296 f. 8v, attributed his lack of information about the first priors of Herzogenburg to the supposed destruction of documents in the fires of the later fifteenth century, although Bielsky, "Die ältesten Urkunden," passim, shows that a number of original charters survive from the early period.

¹⁵²In 1683, under the threat of the Turks, who were besieging Vienna, Prior Antonius Sardena (1669-1687), fled to Dürnstein, taking with him for safe-keeping the treasures and the archives of Herzogenburg; on this occasion, although nearby communities were sacked and burned, Herzogenburg itself was spared.

¹⁵³Egino Weidenhiller, Untersuchungen zur deutschsprachigen katechetischen Literatur des späten Mittelalters nach Handschriften der Bayerischen Staatsbibliothek (Münchener Texte und Untersuchungen zur deutschen Literatur des Mittelalters, 10; Munich, 1965), especially pp. 12-24, discusses medieval catechesis and the basic texts employed.

¹⁵⁴See Plate I.

¹⁵⁵See Plate II.

TABLE OF ABBREVIATIONS

a	column 1
add.	<i>addidit, additur</i> , added
Adv.	Adventus
al. man.	<i>alia manu</i>
A.R.D.	Admirabilis Reverendus Dominus
b	column 2
bk.	book
BL	British Library
BMV	Beata Maria Virgo
c	century
ca.	<i>circa</i>
canc.	<i>cancellatus</i> , etc.
cat.	catalogue, catalogued (by)
cf.	<i>confer</i>
ch.	chapter(s)
Clm	Codex latinus monacensis (Munich)
col.	column(s)
Comm. sanct.	Commune sanctorum
corr.	corrected, correction
C.R.D.	Canonicus Regularis Ducumburgensis
CRSA	Canonicus Regularis Sancti Augustini
dist.	<i>distinctio</i>
dom.	<i>dominica</i>
ed., edd.	<i>edidit</i> , edited, editor(s), edition(s)
e.g.	<i>exempli gratia</i>
et al.	<i>et alii</i>
etc	<i>et cetera</i>
expl.	<i>explicit</i>
f., ff.	folio(s)
fer.	<i>feria</i>
ibid.	<i>ibidem</i>
inc.	<i>incipit</i>
iter.	<i>iteratus</i> , etc.
L	Quinquagesima
loc. cit.	<i>loco citato</i>
LX	Sexagesima
LXX	Septuagesima
man. corr.	<i>manu correctoris</i>
marg.	margin
MS, MSS	manuscript(s)
mut.	<i>mutilus</i> , etc.

n., nn.	number(s)
n.d.	no date
n.p.	no place
OCist	Ordo Cisterciensis
OESA	Ordo Eremitarum Sancti Augustini
OM	Ordo Minorum
ÖNB	Österreichische Nationalbibliothek
OP	Ordo Praedicatorum
OSB	Ordo Sancti Benedicti
OT	Old Testament
p., pp.	page(s)
Pent.	Pentecostes
Prop. sanct.	Proprium sanctorum
Ps.	Pseudo
q.v.	<i>quod vide</i>
r	recto
ras.	<i>rasura</i>
S.	South
Sab., Sabb.	Sabbatum
seq., seqq.	<i>sequitur</i> , and following
Ser. n.	Series nova (Vienna)
St.	Saint
sup. lin.	<i>supra lineam</i>
tit.	<i>titulus</i> , title
tr.	translator, translation, translated (by)
UB	<i>Universitätsbibliothek</i> , University Library
v	verso
vol.	volume(s)
XL	Quadragesima

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1. BIBLE (OLD TESTAMENT)

separate

Austria, 15c

Paper. 463 ff., numbered 1-462 in a modern hand, in tens after f. 200 (one extra leaf, ff. 390-400). Long lines, ff. 1r-5r; 2 col., ff. 5v-461v. 43-44 lines, ff. 1r-48v; 33-39 lines, ff. 49r-455v; 38-39 lines, ff. 456r-461v. No visible ruling, ff. 1r-48v; frame only, ff. 49r-461v. i-xxxviii¹² xxxix. Quires signed in arabics in lower right corner on last verso. Headlines. 6 painted initials with foliate arabesques extending into margins, ff. 1r, 5v, 36v, 112v, 155r, 173r; 21 pen-flourished Lombards, at beginnings of books and/or prologues; plain Lombards, mostly 2 line, introduce each chapter. Two or three bastarda hands: ff. 1r-48v (?), 49r-455v, 456r-461v.

1r-461v [Biblia sacra veteris testamenti ex vulgata versione] *Includes books (and prologues) as follows:* 5v
 Gen (Stegmüller 284, 285) — 36v Ex — 64v Lev —
 84r Num — 112v Deut — 137v Jos (311) — 155r
 Jud — 173r Ruth — 177r 1 Reg (323) — 202v
 2 Reg — 223r 3 Reg — 246v 4 Reg — 270v 1 Par
 (328) — 292r 2 Par (327) — 318r Oratio Manasse
 (Stegmüller 93, 2) — 319r 1 Esd (330) — 326v Neh
 — 337r 2 Esd [!] (= 3 Esd; Stegmüller 94, 1) —
 349r Tob (332) — 356v Judith (335) — 367r
 Esther (341, 343) — 377v Job (344, 357) — 397r
 Prov (457) — 412r Eccl (462) — 417v Cant —
 420r Sap — 431v Ecclus (Multorum nobis ...) —
 461v Oratio Salomonis (Robert Weber, *Les anciennes versions latines du deuxième livre des Paralipomènes* [Collectanea Biblica Latina, 8; Rome, 1945], pp. xi-xiii) — 461v *Deo gracias. Finito libro sit laus et gloria Christo.*

462r blank.

462v not filmed.

Secundo folio: 2r et rusticum dicimus*Ownership mark:* 1r [18c] Bibliothecae Ducumburgensis.

Austria, 15c

Paper. 372 ff., numbered in tens in a modern hand. 2 col. 41-44 lines. Frame-ruled. i¹¹ ii-xxxi¹², plus one extra leaf at end. Ff. 23v-359v signed 2-9, x-xii, 13-30 in center of lower margin on last verso. 1 leaf missing before f. 1; ff. 1-3 and f. 126 mutilated with loss of text. Horizontal catchwords in lower right corner of last verso, mostly trimmed away. Headlines. 41 large pen-flourished initials, most with borders, either pen-flourished or colored foliate arabesques (the latter possibly added); 3 line plain Lombards introduce each chapter. Bastarda.

1r-372r [Biblia sacra ex vulgata versione] *Includes books (and prologues) as follows:* 4r Gen (Stegmüller 284 [inc. mut.: Hoc doctus Plato nescivit ...], 285) — 31r Ex — 54v Lev — 71v Num — 95r Deut — 116v Jos (311) — 131v Jud — 147r Ruth — 150r 1 Reg (323) — 171r 2 Reg — 186v 3 Reg — 205v 4 Reg — 225r 1 Par (328, 327) — 241v 2 Par — 261r Oratio Manasse (Stegmüller 93,2) — 261r Prov (457, 456, 455) — 273v Eccl — 277v Cant — 279v Sap — 288r Ecclus (Multorum nobis ...) — 310v Oratio Salomonis (Robert Weber, *Les anciennes versions latines du deuxième livre des Paralipomènes* [Collectanea Biblica Latina, 8; Rome, 1945], pp. xi-xiii) — 311v Job (344) — 326v Tob (332, 331) — 332v Judith (335) — 340r Esther (341) — 348r 1 Esd (330) — 354r 2 Esd — 362v 3 Esd (Stegmüller 94,1). Contemporary corrections in margins. Occasional marginal notes in Latin and German in 15c and 16c hands. Several books are preceded by capitula.

372v not filmed.

Secundo folio: 2r novique imperii*Ownership mark:* 1r [18c] Bibliothecae Ducumburgensis.

Continued by Herzogenburg, MS 3.

3. BIBLE

HMML 3182*

Austria, 15c

Paper. 360 ff., numbered 1-358 in tens in a modern hand (one extra leaf, ff. 310-320 and ff. 350-358). 2 col. 40-44 lines, mostly 41. Framed-ruled. xxxiii-1¹² lii-lxi¹² lxiii¹² (li and lxii omitted from the series of signatures; existing text is complete). Mutilated at the end: an undetermined number of leaves is missing after f. 358, with loss of text. Quires signed in arabics, partly trimmed away, in center of lower margin on last verso. Horizontal catchwords in lower right corner on last verso, mostly trimmed away. Headlines. Notes for rubricator visible in lower margins. 1 painted foliate initial with foliate arabesque border, f. 1r*; 1 historiated initial (Isaiah [?]) with foliate arabesque border, f. 1v*; 2 pen-flourished initials, f. 31v (with pen-flourished border) and f. 32r*; 46 painted foliate initials on patterned backgrounds, at beginnings of books and/or prologues*; 3-7 line plain Lombards (guide letters usually visible) introduce each chapter. Bastarda.

1r-358v [Biblia sacra ex vulgata versione] *Includes books (and prologues) as follows:* 1v Is (482, 480) — 32r Jer (487) — 70v Lam — 74r Bar (491) — 79r Ezech (492) — 112v Dan (494) — 126v Osee (500, 507) — 131v Joel (511, 510) — 134r Amos (515, 512, 513) — 138r Abdias (519, 517) — 139r Jonas (524, 521) — 140r Mich (526) — 143r Nah (528) — 145v Hab (531) — 147r Soph (534) — 149r Agg (538) — 150v Zach (539) — 156r Mal (543) — 158v 1 Mac (547, 553, 551) — 179v 2 Mac — 195v Mt (590/591, 589) — 215v Mk (607) — 229r Lk (620) — 253r Jn (624) — 270v Rom (677) — 279v 1 Cor (685) — 288r 2 Cor (699/700) — 293v Gal (707) — 296v Eph (715) — 299v Phil (728) — 301v Col (736) — 303v 1 Thes (747/748 [?]) — 305v 2 Thes (752) — 306v 1 Tim (765) — 309r 2 Tim (772) — 311r Tit (780) — 312r Philem (783) — 312v Heb (793/794) — 319v Act (640) — 342r Jac (809) — 344v 1 Pet — 346v 2 Pet — 348r 1 Jn — 350r 2 Jn — 350v 3 Jn — 351r Juda — 352r Apoc (839) [*expl. mut. with Apoc 17:12*]. Marginal notes in Latin and German and occasional interlinear German translations in hands of the 15c-16c.

Back inside cover Fragment of a liturgical book containing alleluias with oratorical neumes and part of a Marian sequence (?). Caroline script of the 12c (?).

*Colored exposures of most decorated initials.

HERZOGENBURG 3

Secundo folio: 2r est in scoriam

Ownership marks: *Front inside cover* and f. 1r [18c] Bibliothecae
Ducumburgensis.

Despite the differences in decoration, the collation indicates that
this MS was intended as a continuation of Herzogenburg, MS 2.

4. GUILHELMUS DURANTI; JOHANNES HALGRINUS DE
ABBATISVILLA; SERMONS, etc

separate

Austria, 14c-15c

Paper. 245 ff., numbered 1-244 (one leaf after f. 189 is without number). Traces of a second modern foliation, which began with the fifth leaf, exist in the lower right corner of the recto pages. Three booklets bound together:

I (ff. 1-112): 2 col.¹² 40-50 lines, ff. 1r-102v; 40 lines, ff. 103r-112v. Frame only. i-iv¹² v-vi¹⁴ vii-viii¹². Quires signed in romans in center of lower margin on first recto. 4-7 line plain Lombards, ff. 1r-23r; after f. 23r, spaces for initials, mostly 4 line, sometimes with guide letters visible; one large pen-flourished Lombard, f. 5r. Notula, ff. 1r-102v; bastarda, ff. 103r-112v.

II (ff. 113-181): 2 col. 35-40 lines, ff. 113r-162r; 51 lines, ff. 163r-165r; about 47 lines, ff. 166r-172v; about 45 lines, ff. 173r-177r; 40 lines, ff. 177v-181v. Frame only, except ff. 163r-165r which are frame-ruled, and ff. 173r-177r which have no visible ruling. i-v¹² 9. Gatherings signed in romans in center of lower margin on first recto. Initials not filled in, ff. 113r-162r, ff. 173r-181v; plain Lombards, ff. 163r-173r; one pen-flourished Lombard, f. 166r. Bastarda, ff. 113r-162r (with first lines of biblical verses in textura), 173r-177r, 177v-181v; notula, ff. 165v-172v; textura (with enlarged a), ff. 163r-165r.

III (ff. 182-243): 3 col., ff. 182r-241r; 2 col., ff. 241v-243v⁶. 30-50 lines, ff. 182r-241r; 40 lines, ff. 241v-243v. i-iv¹² v¹⁰ vi⁶. Ff. 182r-229r signed i-v in center of lower margin on first recto. Initials not filled in. Notula, ff. 182r-241r; bastarda, ff. 241v-243v.

I

1r-4v [Sermones de sanctis]

1r-2r [tit. in marg.] *De omnibus sanctis*. Mementote operum patrum nostrorum que fecerunt in generationibus suis ... [1 Mac 2:51]. Ista verba dixit Mathathias sanctus homo qui fuit zelator legis — Maria cum virginibus tripudiat. Ad quod nos perducatur iesus christus Marie filius.

2r-3v [tit. in marg.] *De sancto Martino*. Magnificavit eum in conspectu regum ... [Ecclus 45:3?]. In hiis verbis tria monentur. Primo quis magnificavit. Secundo quem magnificavit. Tercio in quo magnificavit — Coronam martirum quia martir licet non sanguine tamen voluntate et sic patet totum.

3v-4v *De sancta Elyzabeth*. Astitit regina a dextris tuis [Ps 44:10]. In verbis istis psalmista ostendit statum dignitatem honorem et vestitum beate Elizabeth — et deducebatur ad celum ubi modo collocata est a dextris dei. Rogemus.

4v *De sancta Lucia* [in marg., al man.: *De sancta Cecilia*]. Dominus omnium dilexit eam ... [Sap 8:3]. In verbis istis tria notare possumus. Primo que sit

persona diligens — multum fuit dilecta. Que per ordinem habentur in sua legenda.

The text concerns St. Cecilia.

5r-102v [tit. in marg.] *Incipit Rationale divinorum officiorum in nomine christi. Rationale divinorum officiorum.* Quecumque in ecclesiasticis officiis rebus ac ornamentis consistunt — [mut.] subauditur comparacione dei in quam curam ...

The work of GUILIELMUS DURANTI. *GW 9101 seqq.* The text breaks off in book 4, part 1, ch. 24: *De evangelio.* The gatherings are misnumbered and bound according to the incorrect numbers; they should be read in the order i-iii, viii, v-vii, iv, viiii (ff. 5r-36v, 89r-100v, 49r-88v, 37r-48v, 101r-102v).

103r-112v (continued on ff. 177v-181v and ff. 241v-243v) [Flores decretorum] <O>mnis sermo debet esse simplex pro capacitate audiencium verus ne inmusceat falsa vel dubia teolocus ut verba predicatoris probentur auctoritatibus sacre scripture et sanctorum quarum auctoritatum. Ego frater Alb<er>o [Albero *in ras.?*] monachus et sacerdos ecclesie Lambacensis reperissem habundanciam in libro decretorum sive Graciani tamen omnem clerum hiis auctoritatibus mecum pasci defidarem omnes tamen ibi inventas ibi auferre et omnibus offerre non potui. Unde quasdam valde utiles et bene concordantes cum diversis materiis per circulum anni predicandis collegi que mihi videbantur quasi flores graminibus ceteris pulchriores quibus et in fine quasdam adiunxi de decretalibus licet paucas ita ut ex earum collectione hic libellus eas continens nuncupetur. <T>ribus modis impletur omne peccatum videlicet suggestionem delectationem et consensum — 243v
<N>umquam de tua manu aut oculis tuis liber psalterii discedat dicatur ad verbum oratio sine intermissione vigilet sensus nec vagis cogitationibus.

Excerpts from the *Decretum* of GRATIANUS; does not contain selections from the Decretals. Perhaps by the same *frater Albero cognominatus Bleicholbus monachus et sacerdos Lambacensis* whose *Apparatus in Decretales* and *Libellus distinctionum* were found in the former Lambach, MS LXXVIII (cat. Resch). Written on formerly blank leaves at the ends of the three manuscripts which make up Herzogenburg, MS 4, after they had been assembled in their present form.

II

113r-162r [JOHANNES HALGRINUS DE ABBATISVILLA, Sermones de tempore]

113r-115v <N>obis sancto prestante non sine certarum causis rationum sacre scripture certas petitiones certis temporibus in missarum officiis deputasse noscatur ... Sciendum ergo quod tempus adventus dominici quod in ecclesia celebratur in quatuor est

distinctum propter christi quadruplicem adventum ... Hora est iam nos de sompno surgere [Rom 13:11]. Quia sciret si pater familias qua hora fur venturus esset — nullum omnino membrorum suorum sit quando vivat in christo.

115v-116r <Q>uecumque scripta sunt ad nostram doctrinam ... [Rom 15:4]. In hac dominica agitur de utroque adventu. Nam in epistola agitur de concursu — fortitudine bene operandi quam dat spiritus sanctus.

161r-162r <E>cce dies venirent ... [Jer 23:5]. In hac dominica desingnantur [!] quia sicut apostolus cecitas ex parte contingit — ita per prudentiam deciperetur. *Hoc est totum donum.*

Sermons for 52 Sundays, all listed in Schneyer, vol. 3, pp. 510-522. The prologue is not distinguished from the sermon for dom. 1 Adv.; its incipit differs from that of the prologue listed by Schneyer, vol. 3, p. 510, n. 1, but cf. Klosterneuburg, MS 439 f. 1 (cat. Pfeiffer/Černík). For four Sundays, the scribe has copied two sermons as one (Schneyer, nn. 37-38, 55-56, 152-153, 171-172); in a few other instances, the theme or explicit differs from that listed by Schneyer.

162v blank.

163r-164r [tit. in marg.] *De sancta trinitate.* Amen dico vobis quod scimus loquimur ... [Jn 3:11]. Karissimi prout dicit beatus Jeronimus ad Helyodorum: Grandos [!] materias ingenia parva non sufferunt. Nulla materia grandior et periculosior quam loqui de profundo misterio trinitatis — discrecionem nobis concedat benedicta trinitas unus deus scilicet pater et filius et spiritus sanctus. Amen.

Incipit agrees with that of a sermon attributed to JACOBUS DE VORAGINE OP; cf. Schneyer, vol. 3, p. 227, n. 85.

164r-165r *Hic nota plures rationes de assumptione virginis gloriose quod sit assumpta [!] cum corpore et anima.* Quod virgo sit assumpta [!] corpore et anima efficaces rationes a sanctis dantur. Prima est quod christus qui condidit legem — Quomodo ergo posset filio suo dilecto pectus et ubera ostendere nisi esset assumpta cum corpore et anima.

17 briefly developed arguments in favor of the bodily assumption of the Virgin, given in two series, numbered 1-5 and 1-12. There are several quotations from Ps.-Augustine, *De assumptione beatae Mariae virginis liber unus* (PL 40, 1141-1148) and a reference to the doubts on the subject expressed by Ps.-Jerome (PL 30, 122-142).

165r [De mulieribus] *Ysidorus.* Mulier est insaciabilis bestia viri confusio — ad omne facinus causam inveniens.

A short note in the hand of the preceding text.

165r [De hominibus] [in marg., al. man.: *Crisostomus*]
Sunt quidam perversi homines similes phariseis qui
de omni re quam vident malum iudicant — Si habet
graciam aliorum adulator est. Si non habet inutilis
et contemptor est.

A short note added in a contemporary hand.

165v Oswaldus rex anglorum vitam duxit angelicam —
Episcopus vocatur Edanus qui osculabat manum suam.

A short passage, probably from a legendary.

166r-172v [Quaestiones ad curam pastorem pertinentes]
Statuta domini archiepiscopi sic dicit quod nullus
presbyter parochianum alterius sine proprii licencia
sacerdotis non in mortis articulo constitutum ad
confessionem recipiat — *Mechanici*. Utrum mecha-
nici possunt statuere legem in rebus suis vendendo
... [mut.] patitur pena c<apitulo> de monopolis ...
Questions in alphabetical order addressing problems faced by
pastors. Topics treated include: <Absolutio>, *Aqua benedicta*,
Anni pubertatis qui sint, ... *Bona ecclesie*, ... *Debitum coniu-*
gale, ... *Falsarii*, ... *De heresis*, *Vilis* [!] *hystriones*, *Homi-*
cidium, *Homicidium cleri*, *Hore canonice*, *De ieiunio*, *Intronizacio*
mulierum, ... *Inimici occulti*, *De matrimonio*, ... *Malefactores*
iudicandi, *Mechanici*. Responses contain frequent references
to the usual authorities of canon and civil law. An undetermined
number of leaves are now missing after f. 172v.

173r-177r [Quaestiones] [mut.] ... non potest referre et
ideo locator pro usu rei proprie quam concedit pecu-
niam ... *Restitutio ablatorum*. De restituc<i>one
usurarum. Scias quod sufficit usurario restituere
rem equivalentem — priora non fuit data scabinis
in preiudicium libertatis ecclesie nisi dyocesanus sic
sibi mandaret. *Expliciunt*.

Possibly a continuation of the preceding text, although hand and
format are different.

177v-181v [Flores decretorum] Continued from ff. 103r-112v
above.

III

182r-241r [Concordantia Bibliae sive distinctiones] Job
XXVI.c. obstetricante manu — Heb XII.a. proposito
sibi gaudio.

The text consists of lists of biblical references with space left
for rubrics which were never supplied.

241v-243v [Flores decretorum] Continued from ff. 103r-112v
and ff. 177v-181v above.

244r-244v blank.

Secundo folio: 2r nichil habentes
 114r non nocet
 183r Joel I.a.

Ownership mark: 1r [18c] Bibliothecae Ducumburgensis.

The three parts of the MS were combined in the 15c, before the text on ff. 103r-112v, 177v-181v and 241v-243v was copied onto the originally blank pages at the end of each part.

Austria, 15c

Paper. 247 ff., unnumbered. 2 col. About 35 lines. Frame only. Gatherings of 6 bifolia. Horizontal catchwords in lower right corner on last verso; some trimmed away. 2 line Lombards. Bastarda.

1r-247v *Incipit postilla NICOLAI DE LYRA super epistolas Pauli.* Ecce descripsi eam tibi tripliciter [Prov 22:20]. Quod verbum de sapiencie descriptione dicitur — Gracia dei cum omnibus vobis. Amen. Confirmetur in presenti et in futuro. Prestante domino nostro iesu christo cui est honor et gloria in secula seculorum. Amen. *Explicit liber iste dicta Nicolai de Lyra super epistolas Pauli, etc.*

Includes the commentaries on Rom, 1 Cor, 2 Cor, Gal, Eph, Phil, Col, 1 Thes, 2 Thes, 1 Tim, 2 Tim, Tit, Philem, Heb. Stegmüller IV 5902-5915.

Secundo folio: 2r Israel ex eo

Ownership mark: 1r [18c] Bibliothecae Ducumburgensis.

6. MATTHAEUS DE AQUASPARTA; THOMAS DE AQUINO;
HENRICUS DE LANGENSTEIN DE HASSIA;
MARTYROLOGY; NICOLAUS DE DINKELSBÜHL; ANTONIUS
RAMPEGOLUS DE JANUA vel BINDUS DE SENIS;
CLAUDIUS PTOLEMAEUS

HMML 3185

Austria, 15c

Paper. 337 ff. 7 booklets bound together:

I (ff. 1-12): About 39 long lines. Frame only. One gathering of 6 bifolia. Initials not filled in. Bastarda.

II (ff. 13-108): 2 col. About 38 lines. Frame only. Gatherings of 6 bifolia. Horizontal catchwords in lower right corner on last verso. Initials not filled in. Bastarda.

III (ff. 109-114): 2 col. About 38 lines. Frame only. Space for one initial not filled in. Bastarda.

IV (ff. 115-138): About 42 long lines. Frame only. Probably two gatherings of 6 bifolia. Names of saints in textura quadrata; text in bastarda.

V (ff. 139-150): About 42 long lines. Frame only. One gathering of 6 bifolia. Consanguinity tables, ff. 143v, 145r, 148r. 4 pen-flourished Lombards. Bastarda.

VI (ff. 151-219): 2 col. 43 lines. Frame only. Composition of gatherings not visible on film. Initials not filled in (guide letters visible). Bastarda.

VII (ff. 220-337): 2 col. 32-36 lines. Frame only. Gatherings mostly of 6 bifolia, signed 1-10 in arabics in center of lower margin on both first recto and last verso; some signatures trimmed away. Horizontal catchwords in lower right corner on last verso. Initials not filled in. Bastarda.

I

1r-12v [MATTHAEUS DE AQUASPARTA OM, Tabula in Sententias Petri Lombardi] <A>bsolvere in aliquo delicto non debet aliquis nisi ipse sit immunis ab isto ... <A>bortivum qui procurant si corpus fuerit animatum sunt homicide si non fuerit animatum non sunt homicide — Ypocrita est qui non vult confiteri peccata sua ... *Explicit tabula super sentencias. Anno.*

An alphabetical index, A-Z, to the *Libri quattuor Sententiarum* of PETRUS LOMBARDUS. Incipit agrees with Stegmüller, RC 526, explicit with Stegmüller, RC 527.

II

13r-108r [Tabula in opera Thomae de Aquino] <A>d intellectum tabule compilate ad opus beati Thome de Aquino sciendum est quod tabula remittit ... 13v <A>braham non peccavit emens speluncam in sepulturam ... Abraham accedens ad ancillam suam excusatur a peccato — Zizanium eradicare prohibuit dominus ...

An alphabetical index, A-Z, to works of THOMAS DE AQUINO OP as listed in the prologue: *summam theologie ... opus super librum sentenciarum ... summam contra gentiles ... questiones de potencia dei ... questiones de veritate ... tredecim quolibeta [!] ... questiones de virtutibus ... questionem de malo ... questionem de spiritualibus creaturis ... questiones de anima.*

108v blank.

III

109r-114r [tit. in marg.] *Tractatus magistri de Hassia de vicio proprietatis religiosorum.* <P>ro salute eorum qui vitia fugere cupiunt cum ad veritatis viam fuerint reformati — Ergo prelatus debet esse dispensator rerum et unicuique tribuat ex hiis quae habet quam ei opus est etc. *Explicit tractatus magistri Hainrici de Hassia contra proprietarios.*

The work of HENRICUS DE LANGENSTEIN DE HASSIA. Hohmann 157.

114v blank.

IV

115r-138v [MARTYROLOGIUM] *Jan 1 - Dec 31. Includes:*
 Valentini episcopi [Jan 7] — Kunegundis virginis [Mar 3] — Rodberti archiepiscopi [Mar 27] —
 Floriani martiris [May 4] — Godehardi episcopi [May 5] — Udalrici episcopi [Jul 4] — Heinrici imperatoris [Jul 13] — Invencio sancti Stephani prothomartiris [Aug 3] — Valentini episcopi [Aug 4] —
 Affre martiris [Aug 7] — Yppoliti martiris [Aug 13] — Rodberti archiepiscopi [Sept 24] —
 Virgilii archiepiscopi [Sept 26] — Wenczeslai [Sept 28] — Translacio sancti Augustini [Oct 11] —
 Maximiliani episcopi [Oct 12] — Wolfgangi episcopi [Oct 31] — Elizabeth regine [Nov 19].

Lists one principal saint or feast per day with a short reading (about 5-6 lines) for each day. For some days additional saints are mentioned, and in a few instances one reading extends over two days. Some readings correspond in part with the Roman martyrology. The calendar contains entries for eight days per page except at the end of the month. 2 folios are allotted to each month, and each month begins at the head of a recto folio.

V

139r-149r [Tractatus de consanguinitate et affinitate]
 Ad declaracionem distincionum 40^e et 41^e. Queritur utrum cognacio carnalis vel vinculum affinitatis impedit matrimonium — post quartam questionem potest reiterari carnalis coniunctio etc.

Attributed to NICOLAUS DE DINKELSBÜHL and found in some MSS as a continuation to his *Lectura Mellicensis*; Madre, p. 115, n. 15.

149v-150v blank.

VI

151r-217v [BIBLIA AUREA vel DISTINCTIONES SIVE CONCORDANTIAE HISTORIALES VETERIS ET NOVI TESTAMENTI] <A>bstinencia est meriti augmentativa, sapientie acquisitiva, religiositatis ostensiva, carnis refrenativa — Zelus indiscretus est quando non procedit ex leticia caritatis ... Repleti sunt iudei zelo contra Paulum et Barnabam ... *Et sic est finis.*
 Attributed to ANTONIUS RAMPEGOLUS DE JANUA OESA or BINDUS DE SENIS OESA. Zumkeller 115 and 202.

218r-219v blank.

VII

220r-336v [CLAUDIUS PTOLEMAEUS, *Cosmographia*] Beatissimo patri Allexandro quinto pontifici maximo Jacobus Angelus. <A>d tempore Claudii Ptolomei viri Allexandrini cogitanti mihi ... 221r *Claudii Ptolomei liber primus Cosmographie incipit feliciter. In quo differt Cosmographia a corographia. <C>osmographia designatrix imitacio est tocus cogniti orbis — Eadem est ratio ab utraque parte equinoccialis versus boream usque ad utroque polos zodiaci. Claudii Ptolomei viri Alexandrini Cosmographie octavus et ultimus liber explicit feliciter. Deo gracias.*

The text is that of the Latin translation by JACOBUS ANGELUS DE SCARPARIA, completed at the latest by 1409-1410. A partial list of MSS is given in Joseph Fischer, ed., *Claudii Ptolemaei Geographiae Codex Urbinas Graecum 82* (Codices e Vaticanis Selecti, 19; Leiden, 1932), Tomus prodromus, pp. 290-415. On Jacobus Angelus, see *ibid.*, pp. 183-187, 205-208; also Robert Weiss, "Jacobo Angeli da Scarperia (c. 1360-1410-11)," *Medioevo e Rinascimento: Studi in Onore de Bruno Nardi* (Florence, n.d. [1955]), vol. 2, pp. 803-827. Ff. 286r-287v are blank, but the existing text is complete in comparison with the Strasbourg edition of 1513. There are no maps or diagrams.

337r-337v blank.

Secundo folio:

2r	Bona nupciarum
14r	ypostases
110r	periculo]sissimus
116r	Anthonii heremite
140r	et unum nigrum
152r	et emere [?]
221r	Claudii Ptolomei

Ownership marks: 1r [15c] Iste liber est monasterii sancti Georii in Herczogenburga canonicorum regularium ordinis sancti Augustini. 1r [18c] Bibliothecae Ducumburgensis.

At least Part I of the MS belonged to Herzogenburg in the 15c (f. 1r).

Austria (Herzogenburg), 16c (probably 1517)

Paper. 297 ff., numbered 1-297 mostly in fives (one extra leaf, ff. 200-205; one leaf too few, ff. 285-290). 25-30 long lines. Unruled. Gatherings of 4 bifolia, except the first which has 5. Horizontal catchwords in lower right corner on last verso. Kurrentschrift.

1r-47v *Incipiunt lectiones de commemoracione gloriose virginis Marie ex diversis sanctorum dictis collecte.*

Readings for the Matins of Marian feasts. These rubrics occur:

- 13v *Oratio devotissima sancti Augustini pro lectionibus.*
O beata Maria tu illa Maria tu illa maior beatarum Mariarum ...
- 18r *Sermo de resurrectione sancte Marie.* Hodie gloriosa et intemerata virgo beata dei genitrix Maria de morte temporalis ad vitam resurrexit eternam ...
- 21v *Visio Elyzabeth ancille domini quam vidit in Sconau-gensi cenobio de resurrectione beate virginis matris domini.* In anno quo mihi per angelum domini annunc-iabatur liber viarum dei ...
- 23v *Interrogatio pro Origene.* Digneris obsecro domina mea aliquo revelare mihi de illo magno doctore eccle-sie Origene qui etiam tuas laudes honorifice et amabiliter multis in locis conscripsit utrum salvus factus sit an non ...
- 24r *In vigilia Visitacionis Marie ...* Readings for the feast of the Visitation.
- 29v *Bulla.* Bull issued by Pope Boniface IX, 9 November 1389, instituting the feast of the Visitation.

48r-50v blank.

51r-72r *Incipit devotissimum officium immaculate concep-cionis gloriose virginis Marie editum per fratrem Bernardinum de Busti ordinis minorum. Quod quidem officium approbatum est et confirmatum a sanctissimo domino nostro Sixto IIII pontifice maximo. Qui ad maiorem eiusdem illibate virginis gloriam omniumque fidelium devocionem auctoritate apostolica concessit quod hoc officium possit in dei ecclesia sicut alia divina officia celebrari non solum a fratribus et monialibus de ordine beati Francisci sed eciam a ceteris religiosis et clericis quibuscumque.*

Includes both the office and the mass. GW V 5803-5806. The office and mass were approved by Pope Sixtus IV in a document addressed to Bernardinus de Busti on 4 October 1480 (Wadding, *Ann.*, XIV, p. 254). Not to be confused with the office for the Immaculate Conception by Leonardus de Nogarolis, approved by Sixtus IV in a bull of 27 February 1476 (Wadding, *Ann.*, XIV, pp. 170-171). On BERNARDINUS DE BUSTI OM, see Wadding, *SS*, pp. 41-42.

72v-73r *Oracio devotissima Bernardini de Busti ex Mariali libro ab eo edito in fine seu conclusione. O fons gratic superne. O armarium omnium diviciarum sapientie et scientie dei ——— In quo regno perenniter te laudare et glorificare valeamus una cum ipso dilectissimo filio tuo. Qui cum eterno patre et spiritu sancto vivit et regnat deus per omnia secula seculorum. Amen.*

As indicated, the conclusion of the *Mariale* of BERNARDINUS DE BUSTI OM. GW V 5804-5806.

73v-74v blank.

75r-198v *Incipiunt lectiones et omelie de sanctis que continentur in parva omelia in choro. Readings for the Matins of selected saints and feasts throughout the year, mostly in the order of the calendar. The list comprises:*

- 75r *In festivitate sancti Sebastiani martiris.*
- 79v *In nativitate sancte Agnetis virginis et martiris.*
- 81v *De conversione sancti Pauli apostoli.*
- 85r *Feria quarta quattuor temporum in quadragesima.*
- 86r *In sabbato sancto pasche.*
- 86v *In octava sancti Sebastiani martiris.*
- 90v *Sermo beati Augustini episcopi de purificatione matris christi.*
- 94v *De sancta Agatha virgine.*
- 96r *In cathedra sancti Petri apostoli.*
- 98r *De sancto Mathia apostolo.*
- 100r *De sancto Gregorio papa.*
- 102v *In festivitate sancti Benedicti abbatis.*
- 106r *Sermo beati Augustini episcopi in annuntiatione matris christi.*
- 109v *In festivitate sancti Georgii martiris.*
- 111r *De sancto Jacobo minore apostolo.*
- 112r *De sancto Philippo apostolo.*
- 114v *Alexandri Evencii et Theodoli.*
- 116r *De sancto Vito martire.*
- 119r *Sermo Maximi episcopi de nativitate precursoris.*
- 122v *De sancto Johanne et Paulo.*
- 124r *In vigilia apostolorum Petri et Pauli.*
- 134r *De sancto Udalrico episcopo.*
- 137r *In translacione sancti Benedicti.*
- 138r *De sancta Maria Magdalena.*
- 140r *De sancto Jacobo apostolo.*
- 142v *De septem fratribus.*
- 144r *In invencione corporis sancti Stephani prothomartiris.*
- 146r *De sancto Cyriaco et sociis eius.*
- 148v *De sancto Laurencio archidiacono.*
- 151r *Sermo Augustini episcopi de assumptione matris christi.*
- 153v *In octava sancte Marie.*
- 154v *De sancto Bartholomeo apostolo.*

- 157r *In decollacione beati Johannis Baptiste.*
 - 159v *In nativitate sancte Marie.*
 - 161v *De sancto Cornelio.*
 - 162v *De sancto Cypriano martire.*
 - 163r *De sancto Matheo apostolo et ewangelista.*
 - 166r *Passio sanctorum Mauricii et eius commilitonum.*
 - 167v *De sancto Michaelle archangelo.*
 - 170v *Dionisii et sociorum eius.*
 - 173v *De sancto Luca ewangelista.*
 - 175r *De sanctis apostolis Symone et Juda.*
 - 177v *In festivitate omnium sanctorum.*
 - 183r *De sancto Martino episcopo.*
 - 185r *In octava sancti Martini.*
 - 186v *De sancta Cecilia virgine ac martire.*
 - 189r *Passio sancti Andree apostoli.*
 - 192v *De sancto Nicolao confessore atque pontifice.*
 - 196v *In festivitate Thome apostoli.*
- In most cases, the full set of 9 readings for Matins is given.
F. 194v is blank.

199r-218r [Lectiones in comm. sanct.] Gospel texts and homilies for the 7th-9th readings of Matins predominate.

218r-220r [De nocturnali pollutione]

- 218r *De nocturnali pollucione extant versus. Heus cibus atque potus ... [illegible] / Hec faciunt sepe quod fit pollucio nocte.*
- 218r-220r *Gregorius de eadem materia. Non mea itaque opinione sed sanctorum patrum assercione — mente et corpore resplendeant.*
- 220r *Augustinus. Cottidie ewkaristie communionem percipere — mortalia peccata non gravant.*

220v-241v [Lectiones de sanctis] The first 6 readings for Matins of these feasts of special importance at Herzenburg:

- 220v *In festivitate sancti Georgii nostri patroni.*
- 221v *De sancta trinitate. Also includes 3 readings each for fer. 2-4 infra oct.*
- 224r *De sancta Margaretha virgine et martire.*
- 225v *De sancta Affra martire.*
- 226r *De undecim milibus virginum.*
- 227v *De sancta Katherina virgine et martire. The 6th reading is extended to include her entire legend (BHL 1663).*
- 238r *In festivitate sanctissimi patris nostri Augustini.*
- 239r *Passio decem milium martirum.*
- 240r *De sancta Anna matre domine nostre.*
- 241r *De sancta Elyzabeth lantgravia.*

242r-246r *Lectiones de corpore christi.* Readings for Matins of the feast and the days within the octave.

246v-249v blank.

250r-296v [Officia ex prop. sanct.]

250r-251v *Kyliani et sociorum eius hystoria.*

251v-253v *Hypoliti et sociorum eius hystoria.* Hymn: Chevalier 2828.

253v-255v *Egidii abbatis hystoria.* Rimed office: AH 25, pp. 22-24, n. 5. Hymn: Chevalier 7136.

255v-258r *Hystoria de sancto Jacobo maiore apostolo.* Rimed office: AH 26, pp. 124-126, n. 42.

258r-260v *In translacione sancti Rudberti.* Hymn: AH 52, pp. 291-292, n. 335.

260v-263r *Hystoria propria sancti Jeronimi.* Rimed office: AH 26, pp. 105-107, n. 36. Hymn: AH 52, pp. 201-202, n. 220.

263r-265v *Francisci confessoris hystoria.* Rimed office: AH 5, pp. 175-179, n. 61. Hymn: AH 52, pp. 182-184, n. 198.

265v-267v *Hystoria sancti Maximiliani martiris et episcopi.* Rimed office: AH 5, pp. 203-205, n. 73.

267v-269v *Hystoria sancti Cholomanni.* Rimed office: AH 13, pp. 95-98, n. 34. Hymn: AH 4, pp. 121-122, n. 218.

269v-271v *Hystoria sancti Burchardi.* Hymn: AH 4, p. 117, n. 209.

272r-274v *Hedwigis vidue ducisse Slesie.* Rimed office: AH 26, pp. 79-83, n. 28. Hymn: AH 52, pp. 198-199, n. 217.

274v-277r *Undecim milium virginum hystoria.* Rimed office: AH 5, pp. 238-241, n. 87. Hymn: AH 52, pp. 313-314, n. 368.

277r-280r *Eustachii et sociorum eius.* Rimed office: AH 26, pp. 15-18, n. 2. Hymn: AH 4, p. 138, n. 250. F. 279v blank without loss of text.

280r-282v *In festivitate sancti Leopoldi confessoris non pontificis Marchionis Austrie secundum rubricam ecclesie Pataviensis.* Hymn: AH 4, p. 182, n. 335.

282v-285r *Hystoria sancti Corbiniani episcopi Frisingensis ecclesie.* Rimed office: AH 25, pp. 221-224, n. 78. Hymn: AH 4, p. 123, n. 221.

285r-288r *Hystoria de sancto Conrado Constanciensis patrono et episcopo.* Hymn: AH 52, pp. 152-153, n. 163.

288v-292r *Anthonii monachi hystoria.* Hymn: AH 52, p. 107, n. 113.

292v-295r *In festivitate sancti Blasii martiris.*

295r-295v *In conversione sancti Pauli apostoli.*

295v-296v *Sequitur propria hystoria de conversione sancti Pauli.*

297r *De septem horis canonicis.* Septem horas canonicas quas in die canimus — Completorium illud tempus monet quo in novissimo sub antichristo iusti deo gratias referent.

Cites precedents from the OT for each of the canonical hours.

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297r *Item de horis.* Per diurna quoque et nocturna officia celebrat ecclesia christi misteria — Per completorium finem vite nostre retractamus quo per confessionem et penitenciam salvari speramus. Amen.
Equates the hours with events related in the New Testament (the passion of Christ).

297v blank.

Secundo folio: 2r ab ewangelistis exhibita

Ownership mark: 1r [18c] Bibliothecae Ducumburgensis.

Dated 1517 on the basis of resemblance in script, format and purpose to Herzogenburg, MS 8, which bears this date (see below). The references to *sancti Georgii nostri patroni* (f. 220v) and *sanctissimi patris nostri Augustini* (f. 238r) indicate that the MS was written for use at Herzogenburg.

8. HOMILIARY OF HERZOGENBURG

HMML 3221

Austria (Herzogenburg), 16c (1517)

Paper. 295 ff. 30-32 long lines. Unruled. Gatherings of 4 bifolia. Horizontal catchwords in lower right corner on last verso. Kurrent-schrift.

1r-295v *Incipiunt foeliciter lectiones et omelie que continentur in greca [!] omelia in choro ipso die sancti Foelicis pape et martiris. Anno domini 1517 [?].*

1r *In nativitate sancte Agnetis virginis et martiris sermo Ambrosii episcopi. Cum in toto mundo virgineus flos Marie ...*

PL 17, 701 seqq.

3r *In nativitate sancti Vincencii dyaconi et martiris sermo beati Augustini. In passione que nobis hodie recitata est fratres karissimi evidenter ostenditur iudex ferox ...*

PL 38, 1255 seqq.

4v *Alius eiusdem unde supra. Cunctorum licet dilectissimi gloriosas martirum passiones ...*

PL 39, 2095 seqq.

7r *In conversione sancti Pauli apostoli. Hodie de actibus apostolorum lectio hec pronunziata est ...*

PL 39, 2098 seqq.

8v *In purificatione sancte Marie sermo beati Augustini episcopi. Digna dei munere querenda est ratio ...*

PL 26, 268 seq.

9v *Item sermo beati Augustini episcopi. Exultent virgines virgo peperit christum ...*

10v *Lectio sancti ewangelii secundum Lucam. In illo tempore. Postquam impleti sunt dies purgacionis eius ... [Lk 2:22-23]. 11r Omelia beati Augustini episcopi de eadem lectione. Si subtiliter a fidelibus que sit huius die festivitas perpendatur ...*

PL 65, 838 seqq.

20r *In cathedra sancti Petri apostoli sermo beati Maximi episcopi. Institutio solennitatis hodie a senioribus nostris cathedre nomen accepit ...*

PL 39, 2100 seq.

20v *Alius eiusdem ubi supra. Quamvis solennitas festivitatis hodie a nobis merito honoretur ...*

PL 39, 2101 seq.

21r *Item unde supra. Nostis fratres karissimi beatissimum Petrum in salvatoris passione ...*

PL 39, 2102 seq.

22v *In nativitate sancti Mathie apostoli sermo beati Maximi episcopi. Heret sensibus vestris fratres id quod descripsimus beatos confessores ...*

PL 57, 717 seqq.

- 23v *Alius eiusdem unde supra. Cum preclara beati Mathie apostoli festivitas per annui cursus revolucionem ...*
- 25v *In annuntiatione sancte Marie sermo beati Ambrosii episcopi. Descendens angelus de celo missus a patre deo in nostre redemptionis exordio ...*
- 27v *Unde supra sermo beati Ambrosii. Patent divina misteria nec facile iuxta propheticum dictum ...*
- 31r *Unde supra sermo beati Augustini episcopi. Castissimum Marie virginis uterum sponse clausum ventris cubiculum ...*
PL 39, 2107 seqq.
- 35r *Sermo Leonis pape in octava sancti Georgii martiris. Quia annua festa sanctorum martirum recolimus dignum et congruum est ...*
- 36v *De sanctis infra pascha. Lectio sancti ewangelii secundum Johannem. In illo tempore dixit iesus discipulis suis. Ego sum vitis vera ... [Jn 15:1]. Omelia beati Augustini episcopi. Iste locus ewangelicus fratres ubi se dicit dominus vitem ...*
PL 65, 913 seq.
- 41r *In nativitate Marci ewangeliste Mathei et Luce. Omelia Gregorii pape ex commentario Ezechielis. Sancta quattuor animalia que prophecie spiritu futura previdentur ...*
PL 76, 806 seqq.
- 44r *Item alia omelia beati Gregorii ex commentario super Ezechielem. Per sanctum prophecie spiritum pennata animalia subtiliter describuntur ...*
PL 76, 814 seqq.
- 47v *Secundum Lucam. In illo tempore. Designavit dominus et alios septuaginta duos et misit illos ... [Lk 10:1]. Omelia beati Gregorii pape de eadem lectione. Dominus et salvator noster fratres karissimi aliquando nos sermonibus ...*
PL 76, 1138 seqq.
- 56r *In nativitate apostolorum Philippi et Jacobi ex moralibus beati Gregorii pape. Largitus est nobis spiritus sanctus qui locutus est in prophetis ...*
- 61r *Lectio sancti ewangelii secundum Johannem. In illo tempore dixit dominus iesus discipulis suis. Non turbetur cor vestrum ... [Jn 14:1-2]. Omelia beati Augustini episcopi de eadem lectione. Erigenda est nobis fratres karissimi ad deum maior intencio ut verba sancti ewangelii ...*
- 65r *In invencione sancte crucis sermo beati Augustini episcopi. Audivimus apostolum dicentem: Det vobis per spiritum suum virtute corroborari ...*
- 67r *Lectio sancti ewangelii secundum Johannem. In illo tempore. Erat homo ex phariseis Nicodemus ... [Jn 3:1]. Omelia beati Augustini episcopi. 67v Erat homo ex phariseis Nicodemus nomine ...*
- 69v *In vigilia Johannis baptiste. Inicium sancti ewangelii secundum Lucam. Fuit in diebus Herodis regis*

- Judee sacerdos quidam nomine Zacharias ... [Lk 1:5].
Omelia venerabilis Bede presbiteri de eadem lectione.
 70r Venturus in carne dominus et redemptor noster
 multos dispensacionis sue testes ...
 PL 94, 202 seqq.
- 76r *In nativitate sancti Johannis Baptiste sermo beati
 Maximi episcopi.* Solennitates nobis diversorum
 martirum fratres karissimi vite presentis ...
 PL 57, 383 seqq.
- 78r *Eiusdem.* Cunctorum quidem prophetarum fratres karis-
 simi veneranda recordatio est ...
 PL 57, 387 seqq.
- 79r *Eiusdem.* Festivitatem presentis diei fratres karis-
 simi venerandi Johannis Baptiste ...
 PL 57, 389 seqq.
- 79v *Lectio sancti ewangelii secundum Lucam.* In illo
 tempore. Elyzabeth impletum est tempus pariendi ...
 [Lk 1:57-58]. *Omelia venerabilis Bede.* 80r Pre-
 cursoris domini nativitas sicut sacratissima lectio-
 nis ewangelice prodit historia ...
 PL 94, 210 seqq.
- 83v *In vigilia apostolorum Petri et Pauli. Lectio sancti
 ewangelii secundum Johannem.* In illo tempore. Dixit
 icsus Symoni Petro: Symon Johannis diligis me plus
 hiis ... [Jn 21:15]. *Omelia venerabilis Bede presbi-
 teri de eadem lectione.* Virtutem nobis perfecte
 dileccionis presens sancti ewangelii leccio commendat
 ...
 PL 94, 214 seqq.
- 88r *In nativitate apostolorum Petri et Pauli. Sermo
 beati Leonis pape.* Omnium quidem sanctarum solenni-
 tatum dilectissimi totus mundus est particeps ...
 PL 54, 422 seqq.
- 90v *Unde supra sermo Maximi episcopi.* Gloriosissimos
 christiane fidei principes annuis solennitatibus
 honorantes ...
 PL 57, 391 seqq.
- 92r *Sermo beati Augustini episcopi de visione sancti
 Petri apostoli.* 92v Modo cum leccio actuum aposto-
 lorum legeretur audivimus quod beatus Petrus circa
 horam sextam ...
 PL 39, 1939 seqq.
- 94v *Lectio sancti ewangelii secundum Matheum.* In illo
 tempore. Venit icsus in partes Cesaree Philippi ...
 [Mt 16:13]. *Omelia venerabilis Bede.* Leccio sancti
 ewangelii quam modo fratres audistis tanto intencius
 cogitanda ...
 PL 94, 219 seqq.
- 98v *In nativitate sancti Pauli apostoli sermo beati
 Leonis pape.* Beatus Paulus qui tantam vim humane
 alacritatis ostendit ...
 PG 50, 483 seqq.

- 101v *Secundum Matheum.* In illo tempore. Respondens Symon Petrus dixit ad iesum: Ecce nos reliquimus omnia et secuti sumus te ... [Mt 19:27]. *Omelia beati Jeronimi presbiteri.* Tunc respondens Petrus dixit: Ecce nos reliquimus omnia ...
PL 110, 355 seqq.
- 102r *Augustinus de eodem.* Amen inquit dico vobis quod vos qui secuti estis me in regeneratione ...
- 102v *In nativitate septem fratrum. Secundum Matheum.* In illo tempore. Loquente iesu ad turbas ecce mater eius et fratres ... [Mt 12:46]. *Omelia beati Gregorii pape de eadem lectione.* Sancti ewangelii fratres karissimi brevis est lectio recitata ...
PL 76, 1086 seqq.
- 104v *In octava apostolorum. Secundum Matheum.* In illo tempore. Jussit iesus discipulos suos ascendere in naviculam ... [Mt 14:22-23]. *Omelia beati Augustini episcopi de eadem lectione.* Audivimus ewangelium et quodammodo vidimus in lectione presenti naviculam periclitantem ...
- 107r *In nativitate sancti Jacobi maiore. Secundum Matheum.* In illo tempore. Accessit ad iesum mater filiorum Zebedei ... [Mt 20:20-21]. *Omelia Bede.* Dominus conditor ac redemptor noster wlnera superbie nostre ...
PL 94, 228 seqq.
- 111v *In nativitate sancti Laurencii dyaconi sermo Maximi episcopi.* Sicut sanctorum patrum fratres karissimi non incerta relacione didicimus ...
- 113r *Unde supra sermo eiusdem.* Beatissimi Laurencii fratres karissimi annua semperque nova festivitas ...
PL 57, 413 seq.
- 114r *Secundum Johannem.* In illo tempore dixit iesus discipulis suis. Amen amen dico vobis nisi granum frumenti cadens ... [Jn 12:24-25]. *Omelia beati Augustini.* Amen amen dico vobis nisi granum frumenti cadens in terram mortuum fuerit ipsum solum manet ...
- 116r *In assumptione sancte Marie.* Celebritas hodie diei nos admonet ut in laude virginis ...
PL 57, 867 seq.
- 117v *Alius de eadem festivitatem.* Si omnium nostrorum membra verterentur in li<n>guas beatam Mariam laudare sufficeret nullus ...
- 122r *Sermo beati Jeronimi presbiteri ad Paulam et Eustochium de assumptione sancte Marie.* 122v Cogitis me O Paula et Eustochium immo caritas christi me compellit ...
PL 30, 122 seqq.
- 139r *Secundum Lucam.* In illo tempore. Intravit iesus in quoddam castellum ... [Lk 10:38-39]. *Omelia beati Augustini episcopi de eadem lectione.* Verba domini nostri iesu christi que modo ex ewangelio recitata sunt admonent nos ...
PL 38, 613 seqq.

- 141r *Secundum Lucam. In illo tempore. Intravit iesus in quoddam castellum ... [Lk 10:38-39]. Omelia beati Augustini episcopi de eadem lectione. Sanctum ewangelium cum legeretur audivimus a femina religiosa susceptum esse dominum ...*
PL 38, 616 seqq.
- 143r *In nativitate Bartholomei apostoli. Secundum Lucam. In illo tempore. Facta est contencio inter discipulos ... [Lk 22:24-26]. Omelia venerabilis Bede presbiteri de eadem lectione. Bonis ergo moris esse solet in scripturis semper exempla patrum precedentium ...*
PL 94, 423 seqq.
- 144v *Unde supra. Nemo cito moveri debet si quemlibet sanctorum in cottidiano certamine desudantem repperit*
...
- 145v *In decollacione Johannis Baptiste sermo beati Johannis episcopi. Hodie nobis Johannis virtus Herodis feritas cum reffertur confusa sunt viscera*
...
PL 52, 549 seqq.
- 147v *Secundum Lucam. In illo tempore. Audivit Herodes detrarcha [!] famam iesu et ait pueris suis ... [Mt 14:1-2]. Omelia venerabilis Bede presbiteri de eadem lectione. Natalem fratres karissimi beati Johannis diem celebremus ...*
PL 94, 237 seqq.
- 152v *In nativitate sancte Marie virginis. 153r Attendite fratres karissimi ineffabilem divine maiestatis erga nos clemenciam ...*
- 156r *Unde supra sermo beati Augustini episcopi. Adest nobis dilectissimi optatus dies beate et venerabilis semper virginis Marie ...*
PL 39, 2104 seqq.
- 158r *Inicium sancti ewangelii secundum Matheum. Liber generacionis iesu christi ... [Mt 1:1-2]. Omelia venerabilis Bede presbiteri de eadem lectione. In huius sancti ewangelii exordio beatus Matheus ostendit generacionem christi ...*
- 163r *Lectio sancti ewangelii secundum Lucam. Exurgens Maria in diebus illis abiit in montana ... [Lk 1:39-40]. Omelia beati Ambrosii episcopi de eadem leccionem. Morale est omnibus ut qui fidem exigunt*
...
- 165v *In exaltacione sancte crucis. Secundum Johannem. In illo tempore dixit iesus discipulis suis et turbis iudeorum. Ego si exaltatus fuero a terra ... [Jn 12:32]. Omelia ex commentario beati Augustini de eadem leccionem. Non ergo dixit omnes sed omnia non enim omnium est fides ...*
- 166v *In nativitate Mathei secundum Matheum. In illo tempore. Vidit iesus hominem sedentem in theloneo*

- ... [Mt 9:9]. *Omelia venerabilis Bede presbiteri.*
Legimus apostolo dicente quia omnes peccaverunt et
egent ...
PL 94, 249 seqq.
- 171r *In festivitate sancti Michahelis sermo beati Ysidori*
episcopi. 171v Angelorum nomen est officii non
nature ...
- 174r *Secundum Matheum.* In illo tempore. Accesserunt
discipuli ad iesum dicentes quis putas maior est ...
[Mt 18:1-2]. *Omelia Maximi episcopi de eadem*
lectione. Si diligenter audistis ewangelicam lectio-
nem intelligere debeatur ...
PL 57, 445 seqq.
- 175v *Ex commentario beati Hieronimi presbiteri.* Acces-
serunt ad iesum discipuli dicentes quis putas maior
est in regna celorum. Quod sepe monui eciam nunc
observandum est ...
- 177v *In nativitate Simonis et Jude. Secundum Joannem.*
In illo tempore dixit iesus discipulis suis. Hec
mando vobis ut diligatis invicem [Jn 15:17]. *Omelia*
beati Augustini episcopi. Intelligere debemus hunc
esse fructum nostrum de quo ait ...
- 182r *In festivitate omnium sanctorum.* Hodie dilectis-
simi omnium sanctorum festivitatem sub una solenni-
tatis leticia celebramus ...
PL 39, 2135 seqq.
- 184v *Sermo beati Rabani de eodem festo.* 185r Legimus
in ecclesiastica hystoria quod sanctus Bonifacius
qui quartus a beato Gregorio ...
PL 94, 452 seqq.
- 188v *Secundum Matheum.* In illo tempore. Videns iesus
turbas ascendit in montem ... [Mt 5:1-2]. *Omelia*
beati Augustini episcopi de eadem lectione. Sermo-
nem quem locutus est iesus christus in monte sicut
in ewangelio legitur ...
PL 34, 1229 seqq.
- 192r *In vigilia Andree apostoli. Secundum Johannem.*
In illo tempore. Stabat Johannes et ex discipulis
eius duo ... [Jn 1:35-37]. *Omelia venerabilis Bede*
presbiteri de eadem leccione. Tanta ac talis est
scripture sancte sublimitas ut non solum verba ...
PL 94, 256 seqq.
- 196r *In nativitate sancti Andree apostoli. Secundum*
Matheum. In illo tempore. Ambulans iesus iuxta
mare Galilee ... [Mt 4:18-20]. *Omelia beati Gregorii*
pape. Audistis fratres karissimi quia ad unius
iussionis vocem Petrus et Andreas ...
PL 76, 1092 seqq.
- 197v *In nataliciis apostolorum. Secundum Matheum.* In
illo tempore. Misit iesus duodecim discipulos suos
precipiens eis ... [Mt 10:5-6]. *Omelia Gregorii pape.*
198r Cum constet omnibus fratres karissimi quia re-
demptor noster in mundum pro redemptione gencium
venit ...
PL 76, 1089 seqq.

- 200r *Aliud ewangelium secundum Matheum. In illo tempore. Videns iesus turbas misertus est eis ... [Mt 9:36]. Omelia beati Jeronimi presbiteri de eadem lectione. Vexacio gregis et ovium atque turbarum pastorum culpa ...*
- 200v *Item sermo Augustini. Si omnium sanctorum martirum grata nobis debet esse solennitas fratres karissimi quanto graciosior eorum ...*
PL 39, 2156 seqq.
- 201v *Alius unde supra. Plenitudinem dileccionis qua nos invicem diligere debemus fratres karissimi definivit dominus ...*
- 203r *Lectio sancti ewangelii secundum Johannem. In illo tempore dixit iesus discipulis suis. Hec mando vobis ut diligatis invicem [Jn 15:17]. Omelia beati Augustini episcopi de eadem lectione. Ewangelicam lectionem quam modo recitatam fratres audistis paulo superius premisit ...*
- 204r *Secundum Lucam. In illo tempore dixit iesus discipulis suis. Ecce ego mitto vos sicut agnos inter lupos [Lk 10:3]. Omelia beati Ambrosii episcopi. Contraria sibi sunt ista animalia ut alia ab aliis devorentur ...*
- 207v *Secundum Johannem. In illo tempore dixit iesus discipulis suis. Hoc est preceptum meum ut diligatis invicem ... [Jn 15:12-13]. Omelia beati Gregorii pape de eadem lectione. Cum cuncta sacra eloquia dominicis plena sint preceptis ...*
PL 76, 1204 seqq.
- 211r *In nataliciis martirum sermo Augustini episcopi. Psalmus qui cantatur domino videtur sanctis ...*
PL 39, 192 seqq.
- 215r *Unde supra sermo Rabani episcopi. Quocienscumque fratres karissimi sanctorum martirum solennia celebramus ...*
PL 39, 2160 seqq.
- 216r *Secundum Matheum. In illo tempore. Videns iesus turbas ascendit in montem ... [Mt 5:1-3]. Omelia Leonis pape. Predicante domino ewangelium regni per universam Judeam et sanante universos languores ...*
- 218v *Secundum Lucam. In illo tempore. Descendens iesus de monte stetit in loco campestri ... [Lk 6:17-20]. Omelia venerabilis Bede presbiteri de eadem lectione. Et si generaliter omnibus loquitur specialius ...*
- 220v *Secundum Matheum. In illo tempore. Videns iesus turbas ascendit in montem ... [Mt 5:1]. Omelia beati Jeronimi presbiteri de eadem lectione. Dominus ad montana conscendit ut turbas ad alciora secum trahat ...*
- 221v *Lectio sancti ewangelii secundum Lucam. In illo tempore dixit iesus discipulis suis. Cum audieritis prelia et sediciones nolite terreri ... [Lk 21:9].*

- Omelia beati Gregorii pape de eadem lectione. Quia longius ab urbe digressi sumus ne ad revertendum ... PL 76, 1259 seqq.*
- 226r *In nativitate unius martiris sermo Rabani episcopi. Quia beati martiris N. natalis hodie illuxit dies ... PL 110, 68 seqq.*
- 227r *Unde supra. Quia beati martiris N. solennia celebramus oportet fratres karissimi ut congrua devotione ...*
- 228r *Secundum Matheum. In illo tempore dixit iesus discipulis suis. Nihil opertum quod non revelabitur ... [Mt 10:26]. Omelia Jeronimi presbiteri. Quomodo in presenti seculo multorum vicia nesciuntur ...*
- 229r *Secundum Matheum. In illo tempore dixit iesus discipulis suis. Nolite arbitrari ... [Mt 10:34]. Omelia venerabilis Bede presbiteri de eadem lectione. Supra dixerat quod dico vobis in tenebris ...*
- 230v *Secundum Lucam. In illo tempore dixit iesus discipulis suis. Si quis venit ad me et non odit patrem suum ... [Lk 14:26]. Omelia beati Gregorii pape de eadem lectione. Si consideremus fratres karissimi que et quanta sunt que nobis promittuntur in celis... PL 76, 1274 seqq.*
- 235v *Lectio sancti ewangelii secundum Lucam. In illo tempore dixit iesus discipulis suis. Si quis wult post me venire ... [Lk 9:23]. Omelia Gregorii pape. Quia dominus ac salvator noster novus homo venit in mundum ... PL 76, 1232 seqq.*
- 240r *In nativitate unius confessoris sermo Fulgencii episcopi. Dominicus sermo quem debemus omnes non solum studiose verum eciam sapienter audire ... PL 65, 719 seqq.*
- 243v *Unde supra. Ad sancti ac beatissimi patris nostri cuius hodie festa celebramus fratres karissimi laudes addidisse ... Cf. PL 133, 837 seqq.*
- 245r *Unde supra. Hodie fratres karissimi natalem sancti N. confessoris celebramus diem ...*
- 246v *Lectio sancti ewangelii secundum Matheum. In illo tempore dixit iesus discipulis suis parabolam hanc. Homo quidam peregre proficiscens vocavit servos suos ... [Mt 25:14-15]. Omelia beati Gregorii. Lectio sancti ewangelii fratres karissimi sollicitate considerare nos admonet ... PL 76, 1105 seqq.*
- 249v *Lectio sancti ewangelii secundum Lucam. In illo tempore dixit iesus discipulis suis. Sint lumbri [!] vestri precincti ... [Lk 12:35]. Omelia Gregorii. Sancti ewangelii fratres karissimi aperta est nobis lectio recitata ... PL 76, 1123 seqq.*

- 252r *Secundum Lucam.* In illo tempore dixit iesus discipulis suis. Nemo accendit lucernam et in abscondito ponit ... [Lk 11:33]. *Omelia lectionis eiusdem.* De se ipso dominus hec loquitur ostendens et si supra dixerit ...
PL 94, 465.
- 253r *Lectio sancti ewangelii secundum Matheum.* In illo tempore dixit iesus discipulis suis. Vigilate quia nescitis qua hora ... [Mt 24:42]. *Omelia lectionis eiusdem.* Hic aperte ostenditur quare dominus diem iudicii superius se ignorasse dicat ...
- 253v *Secundum Lucam.* In illo tempore dixit iesus discipulis suis parabolam hanc. Homo quidam nobilis abiit in regionem longinquam ... [Lk 19:12]. *Omelia lectionis eiusdem.* Homo nobilis ille est cui cecus supra clamat ...
- 255v *De virginibus sermo beati Augustini episcopi.* Audistis fratres karissimi dum ewangelica lectio legeretur ubi dominus in parabolis asseruit ...
- 260r *Lectio sancti ewangelii secundum Matheum.* In illo tempore dixit iesus discipulis suis parabolam hanc. Simile est regnum celorum thezauro abscondito in agro ... [Mt 13:44]. *Omelia Gregorii.* Celorum regnum fratres karissimi idcirco terrenis rebus simile dicitur ...
PL 76, 1114 seqq.
- 262r *Secundum Matheum.* In illo tempore dixit iesus discipulis suis parabolam hanc. Simile est regnum celorum decem virginibus ... [Mt 25:1]. *Omelia beati Gregorii pape.* Sepe vos fratres karissimi admoneo prava opera fugere ...
PL 76, 1118 seqq.
- 265r *Sermo beati Augustini episcopi unde supra.* Inter parabolas a domino dictas solet querentes multum movere ...
- 268r *In dedicacione ecclesie sermo Augustini episcopi.* Recte festa ecclesie colunt qui se ecclesie filios esse cognoscunt ...
PL 39, 2171 seq.
- 269v *Unde supra sermo beati Augustini episcopi.* Quocienscumque fratres karissimi altaris vel templi festivitatem colimus ...
PL 39, 2166 seqq.
- 271v *Lectio sancti ewangelii secundum Lucam.* In illo tempore dixit iesus discipulis suis. Non est arbor bona que facit fructus malos ... [Lk 6:43]. *Omelia venerabilis Bede presbiteri de eadem lectione.* Quia propicia divinitate fratres karissimi solennia dedicacionis ecclesie celebramus ...
PL 94, 433 seqq.
- 277r *Lectio sancti ewangelii secundum Lucam.* In illo tempore. Ingressus iesus perambulabat Jericho ...

[Lk 19:1-2]. *Omelia Bede*. Que impossibilia sunt apud homines possibilia sunt apud deum ...

PL 94, 439 seqq.

- 279r *Lectio sancti ewangelii secundum Lucam*. In illo tempore. Facta sunt encenia in Jerosolimis et hyems erat ... [Jn 10:22-24]. *Omelia lectionis eiusdem*. Audivimus ex lectione ewangelica fratres karissimi quia facta sunt encenia ...

PL 94, 243 seqq.

- 285r *Hieronimus*. Sancta Maria mater domini et Maria mater Jacobi Alphei et Joseph et Maria mater filiorum Zebedei ...

- 285v *Lectio sancti ewangelii secundum Lucam*. In illo tempore. Intravit iesus in quoddam castellum ... [Lk 10:38]. *Omelia lectionis eiusdem*. Cortex iste bittere [?] balsamum resudat ...

- 293v *Lectio sancti ewangelii secundum Matheum*. In illo tempore dicebat iesus turbis iudeorum et principibus sacerdotum. Ecce ego mitto ad vos ... [Mt 23:34]. *Omelia Jeronimi*. Ecce ego mitto ad vos prophetas et sapientes et scribas ...

- 295r *In conversione sancti Pauli secundum Lucam*. In illo tempore dixit iesus discipulis suis. Homo quidam erat dives ... [Lk 16:1]. *Omelia lectionis eiusdem*. Dives qui habebat villicum sive dispensatorem deus omnipotens est ...

Homilies or readings for the third nocturne at Matins for the proper (ff. 1r-197v) and common (ff. 197v-284v) of the saints.

Secundo folio: 2r *preciosa connectat*

Ownership mark: 1r [18c] *Bibliothecae Ducumburgensis*.

The date in arabic numerals on f. 1r is probably to be interpreted as 1517. The MS was probably written for use at Herzogenburg, as it is the counterpart in script, format and purpose to Herzogenburg, MS 7, *q.v.*

9. NICOLAUS DE DINKELSBÜHL, etc

HMML 3225

Austria, 15c (1443-1444)

Paper. 412 ff., plus one small inserted leaf, ff. 77-78. About 30-35 long lines. i-v¹² vi¹⁰ vii-xvi¹² xvii-xviii¹⁰ xix-xx¹² xxi¹⁰ xxii-xxxii¹² xxxiii¹⁰ xxxiv-xxxv¹² 2. Horizontal catchwords in lower right corner on last verso. Modest pen-flourished Lombards, *passim*. One bastarda hand.

1r-5v Clamabunt ad dominum a facie tribulantis ... [Is 19: 20]. Propheta in verbis premissis circa incarnationem christi tria facit. Primo tangit desid(er)ium — ut te a presenti tristitia eripiat et ad eternam leticiam perducatur. Amen.

JOHANNES CONTRACTUS (KORZ) OM, *Sermo in adventu domini*; Schneyer, vol. 3, p. 433, n. 3.

6r-10r *Sermo de novo sacerdote*. Vos estis genus electum ... [1 Pet 2:9]. Hec verba sunt beati Petri apostoli qui dicit: Vos qui estis sacerdotes domini — gaudium vestrum nemo tollet a vobis. Quod nobis prestare dignetur iesus christus. Amen.

10r-12v *In dedicacione ecclesie*. Honore invicem prevenientes [Rom 12:10]. Nota quod omnes homines naturaliter desiderant honores — disperdam sceptrum sollempnitatum vestrarum. Carissimi. Rogemus etc.

12v *Nota de sacramento crismatis*. Viciū eius mutat substantiam liquoris — novo superveniente vetus abicitur.

The same text appears on f. 42v below.

12v-17v *De alienis peccatis*. Ab oculis meis munda me domine ... [Ps 18:13-14]. Hec verba sunt David et in hiis petit a deo duo scilicet emendacionem peccatorum — ex alienis peccatis ducentur ad chorum ix angelorum.

17v-20v *De sex [!] operibus misericordie*. Hec sunt septem opera misericordie que in vobis dominus plenarie adimplevit — et sepelivistis eum etc. *Et sic est finis*.

21r-24v *Sermo de omnibus sanctis*. Laudem dicite deo nostro sancti eius ... [Apoc 19:5]. Verba ista conveniunt hodieerne festivitati in qua agitur festum omnium sanctorum — ad illud gaudium meritis omnium sanctorum nos perducatur iesus. Amen.

24v-27v *De decem preceptis*. In hiis duobus mandatis universa lex pendet et prophete [Mt 22:40]. Omnia

dominica precepta que per decalogum sunt accepta in hiis duobus preceptis dependent — nec concupiscenciam tuam complebis in opere. Amen.

27v-31r *Sermo de duodecim articulis fidei.* Credidit ipse et domus eius tota [Jn 4:53]. Per istam domum intelligitur militans ecclesia que modo per fidem ambulat modo per spem — sine exspectatione contra illos qui sunt in purgatorio etc.

31r-37v *De beata Marie* [!]. [in marg.: *Sermo de conceptione Marie et nativitate eius*]. Plantaverat dominus paradysum voluptatis [Gen 2:8]. Videmus oculis mentis et corporis in vita ista quod deus contra nostros defectus corporis in diversis partibus mundi providit — ipsa virgo benedicta mater Maria refundat in nos gratiam filii sui domini nostri iesu christi cum patre et spiritu sancto vivit et regnat deus in secula seculorum. Amen.

38r-42v *Sequitur sermo de corpore christi.* Probet autem se ipsum homo ... [1 Cor 11:28-29]. In hac epistola beatus Paulus ostendens formam institutionis huius sacramenti — det nobis dominus sic de illo pane edere ut ad vitam perveniamus eternam. *Et sic finis est de corpore christi.*

42v *Sequitur una alia materia.* Viciium eius mutat substantiam liquoris — novo superveniente vetus abiciatur etc.

Cf. f. 12v above, where the same text appears.

43r-115r [NICOLAUS DE DINKELSBÜHL, De dilectione dei et proximi] Scribitur Mt 22^o quod cum quidam legis doctor interrogasset dominum dicens — huic gaudio opponitur accidia que est quedam tristitia. Et de illa dictum est inter alia vicia capitalia alias etc.

Madre, pp. 162-169, with reference to this MS. The text includes sermon 12 in Madre's enumeration, but not his part 12a (cf. pp. 164-165). The work is preceded on f. 42v by the incorrect title: *Sequitur tractatus de de* [!] *decem preceptis magistri Nycolai Dinkelspuchel.*

115r-198r [NICOLAUS DE DINKELSBÜHL, De decem praeceptis decalogi] Preter precepta legis nature communia ut sunt illa: omne bonum est faciendum — ut huiusmodi mandatorum observancia sit deo accepta et digna premio glorie sempiternae. Ad quam nos perducere dignetur sancta trinitas et indivisa unitas pater et filius et spiritus sanctus cui honor et gloria virtus et potestas per infinita secula seculorum. Amen. *Et sic est finis. Deo gracias. Bartholomeus de Retz.*

Madre, pp. 169-175, with reference to this MS. The explicit of the second sermon (f. 127r) does not agree with that given by Madre (p. 170).

198v-200v blank.

201r-274v [NICOLAUS DE DINKELSBÜHL, De tribus partibus poenitentiae] Ecce nunc tempus acceptabile [2 Cor 6:2]. Duo sunt tempora hominis unum iusticie quod incipit in hominis morte — contra triplex ius naturale ecclesiasticum et divinum a quo nos custodiat qui sine fine vivit et regnat deus. Amen.

Madre, pp. 180-187, with reference to this MS.

275r-281r [Sermo de corpore christi] Probet autem se ipsum homo et sic de pane illo edat [1 Cor 11:28]. Karissimi hodierna dies illuxit nobis de magna bonitate et gracia dei — si autem peccatum est manifestum debet ei negare sacramentum sive petat in occulto sive in manifesto.

The bottom half of f. 275v and the top half of f. 276r are blank.

281v-332v *Exposicio dominice oracionis reverendi magistri Nycolai Dinkehelpuchl etc.* Si quid pecieritis patrem meum in nomine meo dabit vobis [Jn 16:23]. Sanctus Crisostomus super illo Math 7: Petite et dabitur vobis — ut sic ascendendo de virtute inchoata in virtutem perfectus [!] tandem mereatur videre deum deorum in Syon id est in celesti patria. Quo nos perducatur qui cum patre et sancto spiritu vivit et regnat unus deus in secula benedictus. Amen. *Et tantum de dominica oracione reverendi magistri Nycolay de Dinkspüchl.*

NICOLAUS DE DINKELSBÜHL, *De oratione dominica*; Madre, pp. 175-180, with reference to this MS. Includes sermons 1-12. The date is given in the lower margins of ff. 313v-314r: *Maius kalendas xvi. Anno M^o xliii^o.* 314r *Hec nota kalendas kalendas. Das ist war als der pater noster.*

332v-338v *Sequitur angelica salutacio etc.* [in marg.: *Angelica salutacio*]. Ave Maria gracia plena ... [Lk 1:28]. Videns dominus humanam genus per<itur>us [!] esse propter peccatum — et iesum benedictum fructum ventris sui post hoc exilium ostendat placatum. Ipso prestante qui patre et spiritu sancto vivit et regnat deus in secula benedictus. Amen.

338v-391v *Sequitur super symbulo.* Funiculus triplex difficile rumpitur [Eccl 4:12]. Funic<u>lus iste quo a terra trahimur in celum est fides spes et caritas — ad sedes sydereas transferentur et sic patet locus vite eterne. A<d> quam nos perducatur etc.

Stegmüller II 1105. Madre, pp. 321-322, where the attribution to Nicolaus de Dinkelsbühl is denied.

- 391v-392v [De duodecim articulis fidei] Nota in fundamento fidei sunt duodecim lapides id est duodecim articuli fidei. Primus ut credamus — unde apostoli ibant predicans ubique et unguentes infirmos et sanabantur etc. *Et sic est finis deo gracias.*
- 392v-393r *Versus de passione apostolorum.* In cruce Petrus obiit Romam predicat urbem — Judeam docuit Mathias quo requievit.
Cf. Walther 8883.
- 393r *Alii versus de compositione symboli.* De patre nato dant et de flumine sacro — Judicis Alpheus redditum vitam que Mathias.
- 393v-394r (continued on ff. 394v-395r) [Tabula de duodecim articulis fidei] Jeremias: Patrem invocabitis qui terram fecit et condidit celos — Daniel ... Et vitam eternam. Amen. Mathyas.
The table equates the 12 prophets, the 12 articles of faith and the 12 apostles, with quotations from the prophets and the Apostles' Creed.
- 394v-399r *Sermo de fraterna correccione magistri Nicolai Dinkelpühl.* Quia proxime dictum est quo in punitione aliquorum peccatorum fratris servandus est ordo fraterne correccionis quem dominus in ewangelio constituit — quia lucrati estis a christo. Hec ille.
NICOLAUS DE DINKELSBÜHL, *De vitiis et virtutibus*, sermo 11; Madre, p. 194, with reference to this MS.
- 399r-401v *Sequitur una alia materia. Sermo de oblacionibus reverendi magistri Nicolai.* Racione relapsi nuper combusti possent aliqui simplices errare et credere numquam offerendum esse ... Utrum licitum sit in ecclesia peccuniam candelam vel aliud huiusmodi offeri — iudicio sunt relinquendi. Hec nota de hereticis.
NICOLAUS DE DINKELSBÜHL, *Sermo de oblationibus*; Madre, pp. 250-252, with reference to this MS.
- 401v-406v *Sermo de penis in inferno.* Sex solent enumerari ex quorum quolibet et tucius ex omnibus simul constitui potest fideli anime ... Quam timenda et omni cautela fugienda sit — virtutum exercicia possumus eterna gaudia promereri auxiliante domino nostro iesu christo qui cum patre et sancto spiritu vivit et regnat unus deus in secula benedictus.
NICOLAUS DE DINKELSBÜHL, *Sermo in dom. 19 post Pent.*; Madre, pp. 152-153, n. 79b.
- 406v-412r *De morte et quibusdam mortem contraventibus.* De uno ex sex predictis ex quibus fideli anime — non merentur gloriam sed potius penam. *Et sic est finis.*

Laudetur deus in sublimis. Per Bartholomeum Paix de Retz. In die Johannis ante portam latinam. Anno domini M^o xliiii^o.

NICOLAUS DE DINKELSBÜHL, *Sermo in dom. 19 post Pent.*; Madre, p. 152, n. 79a.

412v not filmed.

Secundo folio: 2r sic venditum

Ownership marks: Front pastedown and 1r Bibliothecae Ducumburgensis.

The MS was copied by Bartholomeus Paix de Retz, who completed the work in 1443-1444 (ff. 198r, 313v, 412r).

10. GALLUS DE AULA REGIA; NICOLAUS DE DINKELSBÜHL HMML 3224

Austria (Herzogenburg?), 15c (1455?)

Paper. 111 ff., numbered continuously in a modern hand in the upper right corner of the recto. Two booklets by the same scribe bound together:

I (ff. 1-34): Medieval foliation 14-58, with mistakes, in arabics in upper right corner of recto. 34-38 long lines. Frame only or frame-ruled. Medieval ff. 1-13, 18-19, 25-34 are now missing; medieval f. 46 occurs twice. Present composition of gatherings: i⁸ ii² iii-iv¹². Horizontal catchwords in lower right corner on last verso. Headlines. Plain Lombards. Bastarda.

II (ff. 35-111): Medieval foliation 1-93, with mistakes, in upper right corner of recto. About 39-40 long lines. Frame only. Medieval ff. 7-8, 18-19, 55-56, 67-68, 79-80, 86-89, 91-92 are now missing; medieval f. 24 occurs twice; medieval ff. 39-40 combined on one leaf (= modern f. 70). Incomplete at the end. Probable present composition of gatherings: v-vi¹⁰ vii¹⁴ viii¹¹ ix-xi¹⁰ xii². Headlines. Plain Lombards, *passim*; two with painted foliate ornamentation, ff. 44r, 56r. Bastarda.

I

1r-31v [GALLUS DE AULA REGIA OCist, Malogranatum, Liber secundus] [*mut.*] ... Avaricia dicere duplex est uno modo secundum quod est oppositum iusticie — Omnia possum in eo qui me confortat. Quere supra eodem secundo libro folio 22^o in margine. *Explicit liber secundus in die sancte Prisce Anno domini M^o cccc^o lv^o per fratrem Matheum pro tunc subplebanum in Herzog(enburga) Anno etatis sue 27^o Anno religionis 8^o Anno sacerdocii 2^o. Sit laus christo deo.*
Cf. "Gall de Zbraslav," *Dictionnaire des auteurs cisterciens* III 271. *DSAM* VI 73-74. With contemporary marginal additions and corrections.

32r-34v blank.

II

35r-51v (continued on ff. 62v-111v) [GALLUS DE AULA REGIA OCist, Malogranatum, Liber tercius] *Registrum in terciū librum Malogranati secundum ordinem ... Incipit tercius liber.* Sciendum quod status perfectorum consistit in tribus videlicet in cordis mundicia — 111v [*mut.*] Prima igitur proprietas vel gradus seraphin amoris secundum Dyonisium ...
See notes to ff. 1r-31v above.

52r-55v blank.

56r-62r [tit. in marg.] *Sermo venerabilis magistri Nycolay Dinkelspühel ad Cartusienses non de necessitate pertinet ad hunc librum.* Perfice gressus meos in semitis

tuis [Ps 16:5]. Sicut dicit magister distincione prima Sentenciarum libro secundo: Omnipotens deus et summe bonus qui in se ipso eternaliter et incommutabiliter est beatus — et sine fatigacione laudabimus. Quo nos toto corde tendere et tandem feliciter pervenire facit omnipotens dominus, qui in trinitate perfecta vivit et regnat in unitate unus deus in secula seculorum benedictus. Amen.

NICOLAUS DE DINKELSBÜHL, *Sermo ad Capitulum Cartusiensium*; Madre, p. 272, with reference to this MS. The last part of the title is explained by the fact that this text occurs in the middle of bk. 3 of the *Malogranatum*.

62v-111v Continued from ff. 35r-51v above.

Secundo folio: 36r mayor est
57r inferiora

Ownership mark: 1r [18c] Bibliothecae Ducumburgensis.

The wording of the colophon (f. 31v) is similar to that used in the colophons of the MSS copied by Frater Matheus of Herzogenburg (see index), but the date of 1455 for this codex falls outside the otherwise known period of Mathew's activity (1428-1435), and the hand is not the same. If MS 10 was actually copied in 1455, its exemplar may have been a codex copied by Mathew some 20-25 years previously.

Bibliography: Spunar, p. 320.

Austria or Germany, 15c (1437)

Paper. i + 192 ff. Perhaps two booklets of similar format bound together: I = ff. 1-72, II = ff. 73-192. About 25-30 long lines. Frame only. Gatherings of 6 bifolia. Horizontal catchwords in lower right corner on last verso. 3 line Lombards, some with modest pen-flourishing. Two main bastarda hands.

Front pastedown-i^V Fragment: Ps 103:28-104:40. Parchment. Caroline of the 12c. Cf. back pastedown.

I

1r-69v *Incipit manuale confessorum editum per reverendum magistrum JOHANNEM NIDER [corrected from Neider] sacre theologie professorem ordinis fratrum predicatorum. Quoniam iuxta beati Gregorii in suo pastoralis sententiam: Regimen animarum est ars arcium — Et tamen de confessorum erudicione sub compendio dixisse sufficiat. Explicit iste liber in quinta feria ante festum Cholmani [!] editus per reverendum magistrum Johannem Nider [corrected from Neider] sacre theologie professorem ordinis fratrum predicatorum sub anno cccc^o 37 et sic est finis.*
Kaeppeli II 2539, with reference to this MS.

70r-72v blank.

II

73r-192v *Incipit tractatus de lepra morali reverendi magistri JOHANNIS NYDER [corrected from Neyder] ordinis fratrum predicatorum sacre theologie doctoris. Olim deum legimus in Levitico veteris testamenti mandavisse sacerdotibus — licet non esset mortale debitum petere a coniuge vite prius benedicta ut supra late dictum est. Et sic de lepra morali dixisse sufficiat [corrected from sufficient]. Explicit in vigilia sancti Nicolai anno M^o quadringentesimo xxxvii^o.*
Kaeppeli II 2538, with reference to this MS.

Back pastedown Fragment: Ps 70:18-71:5. Parchment. Caroline of the 12c. Cf. front pastedown and f. i.

Secundo folio: 4r quod presentati
74r asserere acciones

Ownership marks: *Front pastedown* [14c?] ... [one or two words erased] Baltwen de Augusta de sancta cruce. 1r [18c] Bibliothecae Ducumburgensis. 1r [15c] Iste liber est monasterii sancti Georgii in Herczogenburga canonicorum regularium. 69v [15c or 16c] Iste

liber est monasterii beati Georgii in Herczogenburga. 192v [15c or 16c] Iste liber est monasterii beati Georgii martiris canonicorum regularium in Herczogenburga.

Copied in 1437 (ff. 69v, 192v), the MS belonged to Herzogenburg in the 15c (ff. 1r, 69v, 192v). The name *Baltwen* on the front pastedown, possibly an owner's entry, is not necessarily related to the texts found on ff. 1-192 of this codex, as the script of the note appears to be earlier than that used in the body of the MS. The 12c Psalm text had already been reused as a flyleaf before the ownership mark was entered, as indicated by the fact that the single bifolium which forms the front pastedown and front flyleaf is mounted upside down in its present location, the ownership mark appears in the present upper margin (formerly the lower margin) of the leaf, and the text of the note is upside down with respect to the Psalm text. A house of Augustinian Canons dedicated to the Holy Cross was founded in Augsburg in 1149 (?) and dissolved in 1802; cf. Cottineau I 196.

Austria, 14c

Paper. 194 ff., numbered 1-192 in fives or tens (one extra leaf, ff. 116-120, and one, ff. 120-130). 2 col. 36-37 lines. Frame-ruled. Mostly quaterniones. 2 line Lombards. Notula.

Front pastedown-1r Short quotations attributed to *Apostolus, Tullius in rethorica, Aristotiles, Salomon, Seneca, Augustinus, Bernardus*. Six biblical verses designated *Verbum dei malum, peius, pessimum, Verbum dei bonum, melius, optimum*. Various pen trials and erasures. A reference to the table of contents at the end of the MS (f. 192r).

1v-110r *Incipiunt exposiciones seu postille ewangeliorum in XL.*

1v-3r *Feria quarta in capite ieiunii. Cum ieiunatis nolite fieri sicut ypocrite tristes [Mt 6:16]. Sciendum est quod tempus quadragesimale quod hodie incipit est ieiunii et abstinencie — vice nostre termino possumus semper digne gaudere cum illo. [Quod nobis cano.].*

108r-110r *Sabbato. Vespere autem sabbati ... [Mt 28:1]. Heri in sero id est post vespas fuit sepultus dominus noster et iacuit — ubi videbimus eum sicuti est. Ad quam nos perducatur qui est benedictus in secula seculorum. Amen. Explicit Quadragesimale.*

44 sermons for Lent, beginning with Ash Wednesday and ending with Holy Saturday. Most incipits agree, at least in part, with those of sermons attributed to ANTONIUS AZARO DE PARMA OP; cf. Schneyer, vol. 1, pp. 290-313. With occasional interlinear German glosses.

110r-116r [Sermones varii]

110r-111r *De sancto Stephano sermo. Stephanus plenus gracia et fortitudine [Act 6:8]. Cum aliquod forte castrum impugnatur non est multum laudabilis — inuenies in Peregrino de sanctis secundum ordinem.*

111r-112r *In purificatione. Tulerunt illum in Jerusalem ut sisterent eum domino [Lk 2:22]. Commendatur Judith ultimo quia in diebus festivis pulchre procedebat — angeli et sancti ante deum etc.*

Incipit agrees with that of a sermon on the feast of the Purification attributed to ALDOBRANDINUS DE CAVALCANTIBUS OP; Schneyer, vol. 1, p. 206, n. 760.

112r-113r *Communis sermo. Nomina vestra scripta sunt in celis [Lk 10:20]. Reprobi deleantur in libro vindicionum. Nota quod est liber dampnandorum et beatorum — et vera omnia et scripta.*

- 113r-113v *De die palmarum.* Dixi conscendam in palmam [Cant 7:8]. Nota quod palma inferius est angusta superius vero lata — qui vinculis vere amoris constringitur. Rogemus.
- 113v-114v *De decem plagis.* Erat proximum pasca dies festus [Jn 6:4]. Totum hodiernum ewangelium festi-
vum est et plenum leticia — dies contricionis
confessionis et satisfaccionis.
- 114v *De passione domini.* Notandum autem quod spina illa
tam dura fuit — habere cor sic induratum.
- 114v-115r *Decem confusiones christi.* Nota quod decem
confusiones notabiliter incubuerunt christo —
peribit de populis.
- 115r *De ascensione domini.* Quo abiit dilectus tuus O
pulcherrima mulierum [Cant 5:17]. Ista verba proprie
dici possunt de ascensione domini nostri iesu christi
— addas quomodo vel qualiter ascendit sicut ...
[1 word illegible].
- 115v-116r [tit. in marg.] *In diebus rogacionum vel quando
volueris.* Petite et accipietis [Jn 16:24]. Petere
debemus septem que continentur in dominica oracione
— peti potest. Rogate ergo etc etc.
- 116v-163v *Incepicio ternarii per circulum anni.*
- 116v-117v *Primo de adventu.* Cum adpropinquasset iesus
Jerusalem et venit Bethphage [Mt 21:1]. Ewangelium
istud in tres partes dividitur. In prima parte dici-
tur quod dominus iturus de Bethphaie [!] venire cepit
— spiritualiter per illa loca transire et ad se
venire prestante domino.
- 126v-127v *In capite ieiunii.* [in marg.] *Feria quarta.*
Cum ieiunatis nolite fieri sicut ypocrite tristes [Mt
6:16]. In ewangelio isto tria nos docet dominus
facere. Primo ieiunare — per gulam debet emendare.
Ideo ewangelium subiungitur: Cum ieiunatis.
- 132r-133r *In die pasce.* Maria Magdalena et Maria Jacobi
et Salome [Mk 16:1]. In ewangelio isto tria nobis
sunt considerata. Primo quod tres Marie de morte
christi doluerunt — cum virtutibus debemus servire.
Ideo ewangelium subditur: Maria Magdalena.
- 140r-141r *In festo Pentecostis.* Si quis diligit me sermo-
nem meum servabit ... [Jn 14:23]. In isto ewangelio
tria nobis sunt considerata. Primo qui deum diligit
sermones eius servat et custodit — sibi servienti-
bus dat spiritum sanctum. Ideo ewangelium subditur.
- 162v-163v *Dominica xxv.* Cum sublevasset oculos iesus
[Jn 6:5]. In ewangelio isto tria nobis sunt conside-
randa. Primo domini religiositas — vitam christi
sequi debemus. Ideo ewangelium subditur: Cum suble-
vasset etc. *Explicit Ternarius de tempore per circu-
lum anni.*

57 sermons for the church year from dom. 1 Adv. through dom. 25 post
Pent. Many incipits agree with the similar series in Kremsmünster,

MS 286 ff. 111r-187v (cat. Schmid), which is introduced by the phrase *Incipit denarius sancti Gregorii*.

163v-167r [Sermones varii]

163v-164r *De sancto Augustino*. Ex Egypto vocavi filium meum [Mt 2:15]. Licet illud de christo dicat Matthaeus iii.d ut adimpleretur quod demonstratum est per prophetam dicentem ——— pacienter sustinendo. Quod nobis prestare etc.

164r-166r *In ascensione domini*. Ascendit deus in iubilo [Ps 46:6]. Ista verba dicit hodie sancta mater ecclesia annuncians fidelibus christi ascensionem ——— inaniter velit coequari.

166r-167r [tit. in marg.] *De omnibus sanctis*. Vidi turbam quam dinumerare nemo poterat ... [Apoc 7:9]. In istis verbis duo genera hominum consolacionem inveniunt ——— nec oraciones eorum dinumerari possunt ... [*several words erased*].

167v-169v [tit. in marg.] *De sacramentis que sunt septem et primo de baptismo quod est capitulum primum*. Sacramenta ecclesie sunt septem. Primum sacramentum est baptisma in aqua et spiritus sanctus datur intrantibus religionem christianum ——— qui salvantur gloriosam divisionem adipiscuntur.

170r-177v [Sermones de BMV]

170r-170v *De assumptione Marie*. Astitit regina ad dextris tuis ... [Ps 44:10]. Regina celi et terre est beata virgo Maria qui hodie ad dextris dei cepit astare in gloria ——— Accipient regnum etc.

CONRADUS DE SAXONIA OM, *Sermo I de assumptione sanctae Mariae*; cf. Conradus de Saxonia, *Speculum seu salutatio beatae Mariae virginis ac sermones Mariani*, ed. Petrus de Alcantara Martinez (Bibliotheca Franciscana Ascetica Medii Aevi, XI; Grottaferrata [Rome], 1975), pp. 525-533.

170v-171r *De eodem*. Et cum gloria suscepisti me [Ps 72:24]. Beata virgo Maria hodie quattuor accepit glorias a filio suo ——— Simus ergo nos humiles ut ad gloriam celestem attingere mereamur. Prestante.

171r-172r *Item de beata virgine* [in marg., al. man.: *vel de annunciacione*]. Audi filia et vide ... [Ps 44:11]. Ista verba sunt psalmista per gratiam spiritus sancti dicta ——— facias concupiscere regnum dei. Prestante etc.

172r-173r *De nativitate Marie*. Ostendisti aurore locum suum [Job 38:12]. Sicut olym deus multifarie multisque modis de filio suo locutus est patribus in prophetis ——— cum honorificencia populi mei etc.

173v-176r *Item de nativitate sancte Marie*. Domum tuam domine decet sanctitudo [Ps 92:5]. Verba ista karissimi sunt prophete et regis David ad dominum ostendentis ——— et irati iudicis etc.

- 176r-177v *Item de eodem festo* [in marg., al. man.: *Iste sermo est de dedicacione*]. Sapiencia edificavit sibi domum [Prov 9:1]. In hiis verbis notandum est quod sapiencia id est dei filius edificavit quadruplicem domum — quartam omnino vitemus. Quod prestare dignetur nobis qui regnat sine fine in celis. Amen.
- 178r-182v *De annunciatione virginis*. Legitur in Genesi quod dominus dixit serpenti super pectus tuum gradieris — O quam pulchra est casta generacio.
The text is that of the *Biblia pauperum* without illustrations; it belongs to the Austrian family of MSS. See Gerhard Schmidt, *Die Armenbibeln des XIV. Jahrhunderts* (Graz, 1959), and Franz Unterkircher, Gerhard Schmidt and Josef Stummvoll, *Die Wiener Biblia Pauperum: Codex Vindobonensis 1198* (Graz, n.d. [1962]), neither of which mentions this MS.
- 183r-183v *De sancta Elyzabeth*. Regina Sabba ingressa est Jherusalem cum comitatu multo ... [3 Reg 10:1-2]. In verbis propositis commendatur sancta Elyzabeth a tribus. Primo a statu honeste conversacionis in mundo — et dicet hec requies mea in seculum seculi etc etc. Amen.
- 183v-185v *De sancta Maria Magdalena*. 184r Quam pulchri sunt gressus tui ... [Cant 7:1]. Hec verba locutus est spiritus sanctus per os Salomonis et optime conveniunt gloriose rose paradysi scilicet Marie Magdalene — de morte ad vitam ubi visurus sum sanctam trinitatem in unitate in secula seculorum. Amen.
- 185v Tria sunt necessaria audientibus verbum dei scilicet voluntas audiendi studium intendendi diligenciam retinendi — Tercio ad spiritum sanctum cui datur clemencia ut omnia confortet et stabilet.
A note added in a contemporary hand. With interlinear German glosses.
- 186r-191v [Medella animae vulneratae] In principio mee narrationis illius gratiam et adiutorium imploro qui est principium omnis gracie fons et origo omnis boni — [mut.?] tonsura et habitu se monachum ostendendo. Bloomfield 2652.
- 192r *Hec omnia sunt in isto libro*. A list of the contents of the MS through f. 185v.
- 192v Est in flore status hominis bene significatus. / Flos cadit atque periit sic homo omnis erit.
- 192v <J>eremias propheta cum mitteretur a domino ad predicandum filiis Juda et habitatoribus — ut fulciatis me floribus id est de votis oracionibus quia amore langweo. Nota forma thema tuum [!].

A brief note on the skills required of preachers (*sanctitas vite, lumen sciencie, facundia*). With some interlinear German glosses.

192v <I>n omnibus in quibus potuit ostendit deus homini quod wult eum salvare — Placatusque est dominus ne faceret malum quod locutus fuerat etc.

A note on the means of salvation provided by God for men, with emphasis on the example and prayers of good men such as Moses.

Back pastedown Continuation of the series of quotations entered on the front pastedown and f. 1r. Various pen trials.

Secundo folio: 2r ab homine

Ownership mark: 1r [18c] Bibliothecae Ducumburgensis.

14. SERMONS

HMML 3227

Austria, 14c

Paper. 213 ff., numbered in tens. 2 col. About 36 lines. Frame only, apparently ruled in ink. Mostly gatherings of 5 bifolia, signed i-xxi in romans in center of lower margin on first recto. Incomplete at the end. 2 line plain Lombards, *passim*; two larger divided Lombards, ff. 1r, 162r. Notula.

Front pastedown Ordo biblie. The books of the Bible are listed in order in a bastarda hand.

1r-162r [Sermones quadragesimales et de tempore]

1r-2r *Sermo in die cinenris* [!]. Cum ieiunatis nolite fieri sicut ypocrite tristes [Mt 6:16]. Sciendum quod tempus quadragesime quod hodie incipit est tempus ieiunii et abstinencie — non est dubium quod in celo habebis thesaurum tuum et ideo ibi erit cor tuum. Dominus per suam misericordiam.

97v-100r *In die Pasche.* Maria Magdalena et Maria Jacobi ... [Mk 16:1]. Hodie celebramus resurreccionem domini nostri iesu christi que fuit causa leticie hominibus — nullus erit in celo senex eo quod senectus sit causa tristicie. De hoc quere alibi.

114r-116r *In die pettechostis* [!]. Si quis diligit me sermonem meum servabit [Jn 14:23]. Hodie celebrat sancta mater ecclesia adventum spiritus sancti in discipulos — exhibeamus debitam reverenciam et obedienciam qua prevenitur [!] per gloriam ad quam nos perducatur.

159v-162r *Dominica xxiii.* Loquente iesu ad turbas ecce princeps ... [Mt 9:18]. Quod filium reguli infirmum sanitati restituit — redemptio utriusque. Rogemus ergo dominum.

78 sermons on the gospel from Ash Wednesday through dom. 25 post Pent. (sermons for the Sundays after Pentecost are misnumbered in the MS). Most incipits agree with those of sermons attributed to ANTONIUS AZARO DE PARMA OP; cf. Schneyer, vol. 1, pp. 290-313.

162r-210r [Sermones de tempore] *Hec est pustilla* [!] *que dicitur Capra.*

162r-165v *Dominica prima in adventu domini.* Cum appropinquasset iesus Jerosolimis [Mt 21:1]. Tempus quod hodie instat durat usque ad nativitatem domini et vocatur ab ecclesia adventus domini — sic semper regnes in nobis et angeli nobiscum et nos cum eis semper gloriemur in celis.

207r-210r *Dominica in L.* Assumpsit iesus duodecim discipulos ... [Lk 18:31]. Quia appropinquat

tempus quadragesime in quo debet quilibet christianus
carnem suam non solum a voluptatibus refrenare —
in ecclesia sanctorum.

19 sermons on the gospel from dom. 1 Adv. through dom. in L. Many
incipits agree with those of sermons attributed to ANTONIUS AZARO
DE PARMA OP; cf. Schneyer, vol. 1, pp. 290-313.

210r-211v *Anshelmus de passione domini*. Sanctus Anshelmus
longo tempore cum lacrimis et oracionibus et ieiuniis ro-
gabatur beatam virginem Mariam ut ei revelaret — [mut.]
Hic dixit: Possum destruere templum dei et ...
The *Dialogus beatae Mariae et Anselmi de passione domini* attributed
to ANSELMUS CANTUARIENSIS; PL 159, 271-290. The end of the text
has been lost with the end of the original MS.

212r-212v [mut.] ... christi. Tercius est in splendida
visione regine celi sancte Marie. Quartus est in
splendida visione et cognitione omnium angelorum —
[mut.] permanet in secula ...
The subject of the treatise appears to be purgatory and intercession
for the souls of the dead. *Gregorius*, *Augustinus* and *Petrus*
Cluniacensis are cited in this fragment. Written in long lines
in a bastarda hand.

213r Recipe in German.

213v not filmed.

Secundo folio: 2r nobis thesaurum celestem

Ownership mark: 1r [18c] Bibliothecae Ducumburgensis.

15. SERMONS, etc

HMML 3232

Austria (II-IV = Stein), 15c (I after 1456)

Paper. i + 238 ff. Four booklets bound together, the last three by the same scribe:

I (ff. 1-12): 24-28 long lines. Frame only. One gathering of 6 bifolia. Bastarda.

II (ff. 13-60): About 30-35 long lines. Frame only. Gatherings of 6 bifolia. Horizontal catchwords in lower right corner on last verso. Plain, divided and pen-flourished Lombards. Bastarda.

III (ff. 61-107): About 40 long lines. Frame only. Gatherings of 6 bifolia, signed 1-4 in arabics in center of lower margin on last verso. Horizontal catchwords in lower right corner on last verso. Two plain Lombards, ff. 75v, 105r; one pen-flourished Lombard, f. 61r. Bastarda.

IV (ff. 108-238): About 35-38 long lines. Frame only. Gatherings of 6 bifolia. Horizontal catchwords in lower right corner on last verso. Plain Lombards. Bastarda.

Front pastedown-i^v A parchment bifolium, palimpsested from a Hebrew MS, with these notes:

Front pastedown Reliquie in summo altari videlicet sancti Georii incliti martiris recondite. A list of the relics preserved in the church at Herzogenburg.

Front pastedown Notabile pro memoria in futurum ex parte anniversariorum in Stetzensdorff Anno M^o cccc^o xxxi^o ... A list of anniversaries, many from the Kuchinger family, to be commemorated in the parish of Statzen-dorf, an incorporated parish of Herzogenburg from the 13c (cf. Brunner, p. 210).

i^r *Notabile.* Anno domini M^o cccc^o xii^o domino N. presente. Annotate sunt dies in quibus omnes molenditores debent celebrare cum suis molendinis in p<arochia> H<erzogenburgensis>. The list includes Sundays and the feasts of the apostles, Mary, Christ and these saints: Item Georii martiris patronis [!], Invencionis sancte crucis, Item Penthecostes cum tribus diebus sequentibus, Viti Modesti, Johannis Waptiste, Udalrici episcopi, Margarethe virginis, Marie Marie Magdalene [!], Item invencionis sancti Stephani prothomartiris, Laurencii martiris, Augustini episcopi, Michaelis archangeli, Cholomanni martiris, Omnium sanctorum, In die animarum dimidium diem, Martini episcopi, Katherine virginis, Nycolay episcopi dimidium diem.

i^r *Item in quibus diebus possunt laborare cum molendinis.* Valentini episcopi, Virgilii confessoris, Blasii martiris et episcopi, Agathe virginis, Gregorii pape, Rudperti episcopi, Egidii abbatis, Marci ewangeliste.

i^r *Item und merkcht an allen oben geschriben tagen —* nyemants nichtz phlichtig etc. A short text pre-

- scribing when the millers are to stop work for feast days and setting penalties for violations.
- i^v [*illegible*] ... ordinis sancti Augustini Pataviensis diocesis — proviso ut si quibus per predicta spolia et rapinas ad satisfaccionem tenetur satisfaciat competenter. Datum Florencie iiii^o [or: vii^o] nonas Marcii pontificatus domini Martini pape V anno tercio.

- Largely illegible on film, the document appears to concern a renegade religious. Martin V was pope 1417-1431 (Gams, p. iii).
- i^v Anno M^o cc^o lxxvii^o Engelscalcus primus prepositus in hoc loco et fuit ultimus in circa [?] Danubium et ab illo preposito usque ad prelatum dominum T. Chespatch fuerunt xviii.

Thomas Kasbauch was prior of Herzogenburg 1468-1484 (Lindner, p. 232), and was the seventeenth prior after Engelscalcus (1242-1267), who moved the community from the neighborhood of the Danube to Herzogenburg in 1244 (cf. Brunner, pp. 204-208).

I

- 1r-2v *Epistola a Turco magno ad sanctissimum dominum nostrum Calistum papam tercium transmissa. Cesar Turcorum illustris filius Machimeti precursorque Antichristi ... Magno sacerdoti Romanorum. Salutem quam palpitat queritando et querit palpitando orthodoxe fidei fundamentum christianorum sapienciam — super te sagwine predictor requireret et coram omnipotencia sua a te exigit rationem.*

Not cited in the list of similar texts compiled by Moritz Steinschneider, *Polemische und apologetische Literatur in arabischer Sprache, zwischen Muslimen, Christen und Juden* (Abhandlungen für die Kunde des Morgenlandes, 6; Leipzig, 1877), pp. 236-243.

Calixtus III was pope 1455-1458 (Gams, p. iii).

- 2v-4v *Responsio pape ad Cesarem. Calistus episcopus servus servorum dei ... Cesari Turcorum salutem. Si desideret veniam si speret ante tribunal districti iudicis — et tua ydolatRIA spurcicia plena ad examen eiusdem perveniant ut utriusque merita digna retributione coronentur ac eterni suplicii pena demerita puniantur. Datum ... [*illegible abbreviation*] anno 1455^o.*

See notes to ff. 1r-2v above.

- 5r-5v *Magnifico domino nostro honorando. Novitates has vestre dominacioni scribere possumus quomodo imperator Turcorum — quia non possumus dicere castrum sed campum propter fraccionem et destruccionem ipsius. Datum Nend<oralba> sabbato die ante festum Jacobi. Anno domini ete lvi^o [1456 add. man. mod.]. Johannes de Huniad comes perpetuus Bistricensis. Magnifico domino Ladislao de Gara regni Ungarie palatino domino nobis honorando. Frater Leonhardus Stalebber canonicus hoc scripsit. Orate pro eo.*

Apparently the letter from JOHANNES DE HUNIAD to Ladislaus de Gara reporting the victory over the Turkish sultan Mohammed II at Belgrade (Nandralba) on July 21-22, 1456; cf. Franz Babinger, *Der Quellenwert der Berichte über den Entsatz von Belgrad am 21./22. Juli 1456* (Bayerische Akademie der Wissenschaften, Philosophisch-historische Klasse, Sitzungsberichte, Jahrgang 1957, Heft 6; Munich, 1957), pp. 18, 32.

- 6r *Three short notes concerning matters of diet and health:*
- (1) Cavebitis a longa sessione serotina — et solacio et labore ac gaudio et in abstinencia.
 - (2) Quattuor proveniant ex sompno meridiano — quia generant bonum sagwinem.
 - (3) Ubi non est motus neque liber ibi non est bona digestio — generant longitudinem vite ideo diligendi sunt.

6v-12v blank.

II

13r-53r *Incipit pronuncciammentum de sanctis per circulum anni.* From *De circumcissione* through *<Silvestris pape>*. Includes: 16r *De sancto Blasio martire* ... 16v *De sancta Dorothea* ... 19r *Chunegunde virginis* ... 20r *De sancto Rudperto* ... 22r *De sancto Georgio* ... 24r *De sancto Floriano* ... 27r *De sancto Vito* ... 29v *De sancto Udalrico* ... 29v *Kyliani* ... 30r *Margethe virginis* ... 30v *<Hainrici imperatoris>* ... 32v *<De sancta Anna>* ... 33v *<In invencione sancti Stephani>* ... 34v *<De sancta Affra>* ... 35r *<De sancta Radegunde>* ... 35r *<Ypoliti>* ... 36v *<De sancto Augustino>* ... 38v *<Corbiniani>* ... 40v *De sancto Virgilio confessore* ... 41r *De sancto Wenczlao duce et martire* ... 42v *<De sancto Maximiliano>* ... 42v *<De sancto Cholomanno>* ... 43v *<Undecim milium virginum>* ... 44v *<De sancto Wolfgango>* ... 46v *<De sancta Elizabeth>* ... 48r *<Translacio sancti Augustini>* ... 48v *<Johannis patriarche Allexandrini>* ... 49r *<De sancto Basilio episcopo et doctore>* ... 49v *<De sancta Paula>* ... 52r *De sancto Stephano* ... 229 readings for the feasts of the saints from Jan 1 - Dec 31.

53v-56r *Incipit pronuncciammentum Tewthunicale dominicis diebus.* Mekch dy heylig zeit als wirs haben in der chünftigen wochen — daz ich zu allen zeyten gern für ewch will pitten. Amen.

56r *Oracio dominicalis.* German text of the Pater noster.

56r *Angelica annuncciatio.* German text of the Ave Maria.

56r *Symbolum.* German text of the Apostles' Creed.

56r [Versus] Annis millenis quadringenisque vigenis —
 Ecclesias Austrie straverunt pluresque dyra igne.
 8 Leonine hexameters referring to two events of the year 1421:
 a persecution of the Jews at Lorsch and an abortive campaign
 against the Hussites. See also f. 57r below. Spunar, p. 322.

56v-57r Lists, entitled as follows:

- (1) *Nota decem precepta domini.*
- (2) *Novem aliena peccata.*
- (3) *Sex opera misericordie corporalia.*
- (4) *Septem opera misericordie spiritualia sive anime.*
- (5) *Septem sacramenta.*
- (6) *Septem dona spiritus sancti.*
- (7) *Vel sic septem dona spiritus sancti.*
- (8) *Vel sic aliter.*
- (9) *Octo beatitudines.*
- (10) *Quinque sensus.*
- (11) *Septem mortalia peccata.*
- (12) *Septem virtutes principales.*

57r The same verses as those copied on f. 56r.

57v-59r *Taliter expediendi sunt publici peccatores atque penitentes.*

57v Si offensa est manifesta perfecti evidenciam quam
 mediante ecclesia dei — racione adulterii mani-
 festi per te perpetrata. In nomine patris et filii
 et spiritus sancti. Amen. Ultimo dicat: Vade
 amplius noli peccare etc.

57v Ego N. de Stain divinorum socius ibidem recognosco
 — hanc cedulam meo parvo muniri feci signeto.
 Datum in loco ubi supra anno etc.

57v Urbanus quintus papa pro magno munere misit impera-
 tori unum magnum agnus dei cum hiis versibus sequen-
 tibus. Balsamus et munda cera cum crismatis unda
 — Si quis honorat eum retinet ab hos se triumphum.

58r Als daz licht ... [2 words illegible] ewrn augen
 — und sew auch besunderleich verschiessen. Hic
 norentur persone.

58r Wer auch der ist ez sey man oder fraw — in den
 sweren pan des pabst.

58r So van liebew chind pitt ewr ygleichs dy kchünigen
 unser liebew frawn — do mit dy sach zu ainem lōb-
 leichen end chōm. Amen.

58r Omnis utrisque [!] sexus fidelis postquam ad annos
 discrecionis — ne quisquam ex ignorancie cecitate
 vel autem excusacionis assumat.

58v *Absolucio apostolica in extremis a pena et a culpa.*

58v *Absolucio ad litteras confessionalium.*

58v *Alia absolucio.*

58v-59r *Nota aliqua que querenda sunt a confitente.*

Primo querendum est si veniat contritus promptus ad
 obediendum — Si spiritu corpore et rebus paratus
 sit satisfacere deo et ecclesie.

59r *Nota.* Excommunicacio timenda est quia dicitur gladius spiritualis separans animam a deo sicut enim gladius temporalis separat corpus ab anima — quia excommunicacio dicitur a christi fidelium et societate [!] angelorum separacio.

Various texts relating to confession and absolution for use in the parish church in Stein.

59v-60v blank.

III

61r-104v [Concordantia passionum] Scitis quia post biduum pascha fiet [Mt 26:2]. Quantum ad intellectum nota quod passio christi describitur a Matheo capitulo predicto — cuius filius unigenitus est pro salute nostra passus ut nos ad eternam vitam ad eundem trinitatem perduceret. Quod nobis concedat iesus christus qui sine fine vivit et regnat in secula seculorum. Amen. Deo gracias. *Dilecte frater cum sermonem compleveris memor esto anime Johannis Pikch<e>l de Stain.*
F. 99v is blank.

105r [Concordantia passionum brevis] Considerando diem hodiernum nescio cogitare quo melius sit facere — [mut.] sustinere eam in cor<d>e suo pro vobis peccatoribus ...

The text breaks off before the bottom of f. 105r.

105v-107r blank.

107v Table of contents for ff. 108r-237v, added in a 15c hand after booklets III and IV were combined.

IV

108r-112v *De dedicacione ecclesie.* Domum tuam domine decet sanctitudo [Ps 92:5]. Verba proposita bene ascribi possunt presenti festivitati id est dedicacioni huius sancte ecclesie — quia impossibilitas nostre mentis hic non obtinet eorum nobis intercessione donec tur ho<c> nobis prestare dignetur iesus christus Marie filius qui cum deo patre et spiritu sancto vivit et regnat in secula seculorum. Amen dicat omnis homo etc.

113r-118v *In cena domini ad mandatum.* Ante diem festum pasche ... [Jn 13:1]. Huius ewangelii hystoria ostendit quattuor. Dominus noster iesus christus exemplar totius sanctitatis — post hanc mortalitatem mereamur habere retributionem ... per visionem claram faciei divine. Hoc prestat nobis pater et filius et spiritus sanctus. Amen.

119r-122v *De assumptione sancte Marie virginis.* Maria optimam partem elegit ... [Lk 10:42]. Sanctus Bern-

hardus in quodam sermone de hac festivitate solempnia [!] quam hodie celebramus sic dicit: Fateor inpericiam meam — que iusticia consuluit vel hortabatur et sic proseguere de singulis choris prophetarum apostolorum martirum confessorum virginum. Rogemus igitur ipsam matrem gracie et misericordiarum ut ipsa pro nobis intercedat etc.

123r-128v *De omnibus sanctis.* Vidi turbam magnam quam dinumerare nemo poterat [Apoc 7:9]. Verba proposita bene possunt adaptari presenti festivitati videlicet omnium sanctorum — Et hoc patet eciam in quadam visione que sequenti anno ab huius solempnitate institutione contigisse narratur. De hoc clarius in legenda nowa notatur etc. Rogemus etc.

129r-131r *De sancta Katherina virgine.* Tota pulchra es amica mea ... [Cant 4:7]. Verba proposita convenienter adaptari possunt presenti festivitati videlicet beate Katherine cuius festum hodie celebramus in ultima ecclesia — Veni sponsa mea et electa intra in thalamum sponsi tui quod postulas impetrasti pro quibus oras salvi erunt. Rogemus igitur omnes beatam Katherinam etc.

131v-135r *De circumcissione domini.* Postquam consummati sunt dies octo [Lk 2:21]. Legimus enim in gestis Romanorum quod consuetudo erat apud Romanos imperatori suo quando victis hostibus — dicentes cum sponsa: Sonet vox tua dulcis in auribus meis ut per nomen illud sanctum videlicet iesus quod salvator interpretatur ad eternam salutem feliciter pertingamus nobis auxiliante iesus christus Marie filius qui cum patre et spiritu vivit et regnat. Amen.

135v-139r *De epyphania [!] domini.* Cum natus esset iesus in Bethleem ... [Mt 2:1]. Epyphania domini quadruplici decoratur miraculo et ideo quadruplici vocabulo nuncupatur — deus illuminator omnium gentium da populis tuis perpetua pace gaudere et illud lumen splendidum infunde cordibus nostris quod trium magorum mentibus aspnavisti [!]. Amen.

139v-142v *De purificatione sancte Marie virginis.* Postquam impleti sunt dies purgacionis Marie [Lk 2:22]. Primo notandum quod tria sunt que faciunt illam solempnitatem celebrari id est tribus nominibus consuevit ab ecclesia nuncupari — In hoc omnes fallimur quod mortem non prospicius magna enim pars eius peteryt etc.

143r-147v *De annuncciacione sancte Marie virginis.* Missus est angelus Gabriel ... [Lk 1:26]. Priusquam dominus voluit suam in creatura rationali ostendere bonitatem

et misericordiam — adiutrix ad mitigandum iudicem in die iudicii. Bernhardus: O peccator securum habens accessum ad deum ubi mater ostendit filio pectus et ubera filius patri latus et vulnera etc.

148r-150r *De annunciazione sancte Marie virginis.* Ave Maria gracia plena ... [Lk 1:28]. Bernhardus: Mos est nobilium virginum habere et diligere auriculos dulcissonas cantus — et hoc notatur ibi cum dicitur dominus tecum. Bernhardus etc. Require ubi supra etc.

150v-154r *De sancto spiritu.* Nolite contristari spiritum sanctum ... [Eph 4:30]. Hodie karissimi sancta mater ecclesia celebrat adventum spiritus sancti in discipulos qui veniens multa bona operabatur in ipsis — Veni sancte spiritus reple tuorum corda fidelium et tue amoris in eis ignem accende qui per diversitatem linguarum cunctarum gentes in unitate fidei congregasti. Alleluia.

The sermon is followed by a prayer in German in the hand of the text: *Chum her du heiliger geist — do mit wir dir ein wirdigew wanung mügen weraytten etc.* Hye Hanns Pikeh^e von Stain.

154v-156r *De sancta trinitate.* Gracia domini nostri iesu christi et caritas dei ... [2 Cor 13:13]. In precedenti tempore egit sancta mater ecclesia festum salvatoris tribus modis — meremur per dignam laudacionem spiritus sancti. Impleremus igitur sanctam et individuum trinitatem in una deitate etc.

156v-159r *De sancto Georgio martire.* Vidi mulierem ebriam de sanguine ... [Apoc 17:6]. In quibus verbis comprehenditur effusio sanguinis sanctorum martirum et specialiter beati Georii patronis [!] nostri — quod oleum et vinum id est misericordia et iusticia hic et in futuro nobis donetur.

159v blank.

160r-163r *De invencione sancti Stephani prothomartiris.* Ruben primogenitus meus tu fortitudo mea ... [Gen 49:3]. Cum vita vita [!] sanctorum sit nostrum speculum in quo cernere debemus maculas peccatorum nostrorum — cum magno gaudio sanctorum reliquias transtulerunt et eas ibidem honorifice sepelierunt.

163v blank.

164r-166r *De nativitate sancte Marie virginis.* [Biblical quotation illegible]. Cum magna reverencia et mirabili dignitate gloriosa virgo Maria progressa est — Ipsa est illa vidua electa videlicet que dedit se periculo castitatis et liberavit prophetam dei.

166v-167v *De sancto Bartholomeo apostolo.* Beati oculi qui vident ... [Lk 10:23]. Hec verba proposita bene conveniunt beato Bartholomeo apostolo quia fuit unus de numero eorum qui corporaliter viderunt hominem christum — Primo in Indya secundo in Sicilia tercio in Apulia quarto Rome sunt honorifice condita.

168r-172r *De corpore iesu christi.* Caro mea vere est cibus et sanguis meus vere est potus [Jn 6:56]. Recolentes et celebrantes festum institutionis corporis christi et preciosi sanguinis eius — Ita terribilis ut in iudicii apparitione ita delectabilis ut in patrie fruitione ad quam nos perducatur iesus christus Marie filius qui vivit et regnat in secula seculorum. Amen.

172v-174r *De omnibus sanctis.* Memores estote quoniam salvi facti sunt patres vestri [1 Mac 4:9]. Sicut deus in celesti gloria electis suis et dilectis exhibet se speculum eternaliter perfruendi — Proximo non facias iniuriam quia non superbis non fornicaris non invides etc.

174v blank.

175r-176v *De animabus.* Miseremini mei miseremini mei saltem vos amici mei ... [Job 19:21]. Hec verba sunt cuiuslibet anime in purgatorio posite suam indigenciam ostendentis — Ideo dicitur weg fewr sed ex severitate dicitur weyczen quasi enczigen weiter.

177r blank.

177v-179r *Dominica secunda post octavam Epyphanie.* Nupcie facte sunt in Chana ... [Jn 2:1]. Augustinus de verbis domini sic reffert: Cum quadam die Johannes staret cum discipulis suis et videret iesum — dicit Crisostomus super Matheum quod tribus modis castigari potest.

179v blank.

180r-183v *In cena domini ad mandatum.* Si enim sanguis hircorum et taurorum ... [Heb 9:13]. Sicut Augustinus dicit quod christus a crismate dicatur — Igitur rogemus ut sanguis christi semel effusus mundet nostras consciencias ab operibus mortuis ad serviendum domino in presenti et tandem regnare faciat in futuro. Quod nobis prestare dignetur Marie filius qui vivit et regnat per infinita seculorum secula. Amen dicat omnis homo.

184r-185v *De angelis sermo.* Habete formam nostram [Phil 3:17]. Cum secundum beatum Gregorium ruina angelorum

per beatos homines debeat restaurari — dirigant oraciones nostras in conspectu domini et post exitum huius seculi exilii perducant animas nostras in paradysum amenitatis. Hoc prestat nobis pater et filius et spiritus sanctus. Amen.

186r-187v *De eodem.* Angeli eorum semper vident faciem patris ... [Mt 18:10]. In verbis propositis tanguntur ea quattuor exercicia angelorum — In hiis ergo finaliter tribus scilicet contemplacione dileccione laudacione angelos imitemur quatenus ad eorum consorcium mereamur feliciter pervenire. Quod nos prestet pater et filius et spiritus almus. Amen dicat omnis christi filius.

188r-189r *De ascensione domini.* Recumbentibus undecim discipulis ... [Mk 16:14]. Dominus iesus quadragesimo die sue resurrectionis primo redarguit — Advocatum habemus apud patrem iesum christum iustum et ipse est propiciacio pro peccatis nostris.

189v-193v *De corpore christi vel in cena post matutinas.* Ascendam in palmam ... [Cant 7:8]. Dicat hec verba quelibet fidelis anima cum enim secundum physicam transferentes se — Hic in gracia et tandem perpetue in gloria futura quam prestet nobis pater et filius et spiritus almus. Amen.

194r-197r *De sancto Laurencio martire.* Laurencius bonum opus operatus est. Tria verba sunt non unius doctoris fidelis sed ecclesie id est colleccionis omnium fidelium — Sic et nos faciamus ut tandem meritis sancti Laurencii valeamus cum domino regnare in eterna pace. Quod nobis prestare dignetur pater et filius et spiritus sanctus. Amen.

197r-199v *Sequitur sermo de conceptione Marie.* 197v Mulier amicta sole et luna sub pedibus eius ... [Apoc 12:1]. Gloriam gloriose virginis Marie ostendit beatus Bernhardus — non condigne passionis huius seculi ad futuram gloriam que revelabitur in nobis quam nobis prestare dignetur pater et filius et spiritus sanctus. Amen.

200r-201r *Dominica prima in adventu domini.* Ecce rex tuus venit ... [Mt 21:5]. Aliquem principem venturum propter quinque causas libenter et reverenter suscipimus — quodcumque solveris super terram erit solutum in celis. Quod nobis prestare dignetur pater et filius et spiritus sanctus. Amen.

201v-203r Erunt signa in sole et luna ... [Lk 21:25]. In precedenti dominica dictum est de adventu christi in carnem propter quem eum diligamus. Hodie agitur de

secundo adventu — Celum et terra transibunt verba autem mea non transibunt etc.

203v-206r Verbum caro factum est ... [Jn 1:14]. Que lingua valet enarrare quam plena sunt hec verba supernis mysteriis ac singula celesti dulcedine — post finem huius exilii cum mereamur immortales habitare in celis. Hoc prestet etc.

206v-207v *De ascensione domini*. Recumbentibus undecim discipulis ... [Mk 16:14]. Christus suam mortem potuit sufficienter probare in paucis diebus — per exitum filiorum Israel in desertum de deserto de loco ad locum de loco ad terram promissionum deinde in ierusalem.

208r blank.

208v-212r *Sermo bonus quando volueris quo ad correccionem peccatorum*. Non est arbor bona que facit fructus malos ... [Lk 6:43]. Per arbores homines intelliguntur ut dicit Beda — quia in pauca fuisti fidelis super multa te constituam. Intra in gaudium domini tui. Quod nobis prestet etc.

212v-215v Pater meus usque modo operatur et ego operor [Jn 5:17]. Pater et filius et spiritus sanctus non cessant operari in nobis effectus huius sacramenti — quia in bono opere usque in finem conservat. Et sic totum hominem perficit et ad vitam eternam perducit. Quod nobis prestet pater et filius et spiritus sanctus. Amen.

216r-218v *Sermo super angelicam salutationem*. Et ingressus angelus ad eam ... [Lk 1:28]. Hodie dilectissimi sancta mater ecclesia reducit ad memoriam cuilibet fidei anime — Ex patre nascitur eternaliter ex matre temporaliter in mente spiritualiter et hoc in nostram conversacionem. Donet sua gracia proficiamus in vitam eternam. Amen.

219r-222r *In die cene expositio ewangelii*. Ante diem festum pasche ... [Jn 13:1]. Salvator noster iesus christus exemplar totius sanctitatis in hystoria huius ewangelii — Et ut talium meritorum passionis christi participemur in presenti et in futuro senciamus in nobis quod est in christo iesu prestante patre et filio et spiritu sancto. Amen.

222v-224r *In die pasche*. Dictum est feria sexta qualiter Yoseph ab Arimathia peciit corpus iesu ad sepeliendum a Pylato — Alibi legitur quod apparuit Jacobo iusto et ipsi Yoseph ab Arimathia tercio virgini gloriose.

224v-227v *De corpore christi sermo*. Panem angelorum manducavit homo [Ps 77:25]. Scilicet per effectum sacramenti corporis christi — Anima vero induitur cognitione delectatione et fruicione summi boni. Ad quod perducatur nos pater filius spiritusque sanctus. Amen.

228r-231r *De corpore christi*. Sacramentum regis abscondere bonum est ... [Tob 12:7]. Dicit magister Hugo de sancto Victore in tractatu de medicina corporis et anime quod physica doceat esse quatuor virtutes — conservabit nos hic in gracia in sanitate spirituali et secure deducemus ab huius mundi exilio ad vitam eternam. Quod prestet pater et filius et spiritus sanctus. Amen.

231r-237v Hoc facite in meam commemorationem [Lk 22:19]. Hunc diem devote celebrate in mei passionis memoriam — Cuius eterni convivii etiam nos participes efficiat dominus noster iesus christus qui cum patre et spiritu sancto vivit et regnat unus deus in secula seculorum benedictus. Amen.

238r Largely illegible note in a 15c hand, including a reference to *hanc sacram fratrum et sororum convencionem*.

238v not filmed.

Secundo folio: 2r filiisque tuis
14r orta igitur
62r essent decem
109r enim deum

Ownership marks: 1r [18c] Bibliothecae Ducumburgensis. 13r [15c] Monasterii sancti Georgii in Herczogenburg.

Parts III and IV of the MS were copied by Johannes (or Hanns) Pikchel of Stein (ff. 104v, 154r) and Part II is in the same hand. Since Part II contains formulas of absolution to be used by the priest at Stein, Parts II-IV were presumably copied for use in the parish church there and Johannes Pikchel was presumably the priest. Part IV includes a reference to *beati Georii patronis [!] nostri* (f. 156v), and Part II bears the 15c ex libris of Herzogenburg (f. 13r); therefore, Parts II-IV probably all belonged to Herzogenburg in the 15c, and Johannes Pikchel may have been a canon of that community (cf. Herzogenburg, MS 67, a breviary for the use of Herzogenburg, also copied by him). Part I, copied by Leonhardus Stalebber canonicus in or after 1456 (f. 5v), was combined with the other parts after the 15c ex libris was entered. The front pastedown and f. i, giving historical and liturgical information pertaining to Herzogenburg and its incorporated parish Statzendorf during the first half of the 15c, was at Herzogenburg under Thomas Kasbauch, prior 1468-1484 (f. i^v).

16. TREATISES ON THE VIRTUES AND VICES; BONAVENTURA HMML 3184

Austria, 15c

Paper. 217 ff., numbered mostly in tens. Three booklets bound together:

I (ff. 1-101): 2 col. 37-44 lines. Frame only. Gatherings of 6 bifolia. Ff. 48v-84v signed 4-7 in arabics in center of lower margin on last verso. Horizontal catchwords in lower right corner on last verso. 2 line Lombards, *passim*; 1 pen-flourished Lombard, f. 1r. Bastarda.

II (ff. 102-172): 2 col. About 39-44 lines. Frame only. Gatherings of 6 bifolia. Ff. 113v-161v signed 1-5 in arabics or words in center of lower margin on last verso. Horizontal catchwords in lower right corner on last verso. Plain Lombards, *passim*. Bastarda.

III (ff. 173-217): 2 col. About 40-42 lines. Frame only. Gatherings of 6 bifolia. Horizontal catchwords in lower right corner on last verso. Lombards, mostly 2 line, *passim*. Two bastarda hands (ff. 173r-192r, 193r-217r).

Front pastedown Tractatus de viciis et virtutibus, Subaratorium anime de viciis et virtutibus, Contemplacio fratris Bonaventure de sancta cruce, Item tractatus Bonaventure qui dicitur stimulus consciencie, Item septem paritores dyaboli de viciis et eorum remediis. Contents note in a 15c hand.

I

1r-101v [tit. in marg.] *Incipit tractatus de virtutibus et de viciis. Primo de viciis.* Cum almus christi confessor beatus Franciscus a summo magistro iesu christo persanctissime edoctus ... 2r Cum autem sit intencio ut dictus est colligere aliqua autentica ... 2v *Capitulum primum.* De primo notandum quomodo describitur viciium sub nomine naturali — iugiter appetat regnum eternum et glorias ad quod regnum et ad quas glorias nos perducatur rex glorie cui soli est honor in secula seculorum. Amen. *Explicit tractatus de viciis et virtutibus.*

Attributed to JOHANNES GALLENIS OM and known by a variety of titles. Bloomfield 1038, with reference to this MS. Glorieux 322l.

II

102r-172r [tit. in marg.] *Incipit tractatus qui dicitur subaratorium anime.* Cum semel pigritando quiescerem et torpendo negligenter pigritarer ... 102v Vos ex patre dyabolo estis [Jn 8:44]. Karissimi sicut is prudens diceretur agricola qui antequam semel seminare ... Noveritis karissimi quod ego illud thema sumere volui — animam meam ad te currentem sursum attollat et quantum fas est eam tuo divino lumini

immergat. Qui cum deo patre etc. Et sic est finis.
Ber<nardus> [?]. *Explicit tractatus fratris Johannis
dictus Czern<e>gast de ordine minorum et episcopus
Vitricensis et dicitur subarratorium anime.*

Bloomfield 6541, with reference to this MS. The treatise includes eight sermons each on the vices (*De superbia, De vana gloria, De invidia, De ira, De avaricia, De luxuria, De gula, De accidia*) and the virtues (*De humilitate, De iusticia, De caritate, De kastitate, De paciencia, De prudencia, De largitate, De temperancia*), followed by two sermons *De premiis inferni* and *De beatitudine*.

172v blank.

III

173r-183v [tit. in marg.] *Incipit contemplacio fratris Boneventure [!] de sancta cruce.* Christo confixus sum cruci [Gal 2:19]. Verus dei cultor christique discipulus ... 173v *Pauca hec dicta sunt ad facilitatem memorie quibus figura subscribenda est arboris ... Primus fructus.* Expergiscere proinde anima devota et singula que de iesu dicuntur diligenter discute — Hec et nunc per crucem tuam petimus obtinere ad laudem et gloriam sanctissimi nominis tui. Cui cum patre et spiritu sancto omnis sit honor et gloria graciaram actio decus et imperium per infinita secula seculorum. Amen.

The treatise *Lignum vite* of BONAVENTURA OM; Quaracchi VIII 68-86.

183v-190v *Incipit libellus fratris Boneventure [!] qui dicitur stimulus consciencie.* Ecce descripsi tibi eam tripliciter [Prov 22:20]. Cum omnis sciencia gerat trinitatis insigne et precipue ... *Capitulum primum.* Tunc primum meditationis formam liceat breviter inspicere — amplectanda per osculum et dileccionem primum est thronorum secundum cherubin tertium seraphin.

The treatise *De triplici via* of BONAVENTURA OM; Quaracchi VIII 3-18.

190v-192r *Sermo de nativitate domini.* Wulnerasti [!] cor meum soror mea sponsa ... [Cant 4:9]. Non habeo in domo mea quamquam nisi parvum olei — Celi rorant et imbres pluunt iustum aperiatur terra et leta germinat salvatorem iesum christum dominum nostrum. Amen.

192v blank.

193r-202r [tit. in marg.] *Incipiunt septem paritores dyaboli.* Misit rex Saul apparitores ut raperent David [1 Reg 19:14] qui igitur desiderabilis. Et significat peccatorem — modum et ordinem non habent.

HERZOGENBURG 16

Part 2 of *Lumen anime B*; cf. Vorau, MS 130 ff. 106r-111v (cat. Fank), and Rouse, "*Lumen Anime*," pp. 36-38. Also known as *Etymachia* or *Tractatus de vitiis et virtutibus*. Bloomfield 3930.

202r-217r Hec est via, ambulate in ea ... [Is 30:21].
Magnam facit misericordiam ac humilitatem qui fagabundum [!] dirigit ... 205r [tit. in marg.] *Superbia*. Quia ut dicit Augustinus de civitate libro vi: Superbia est primus defectus et prima inopia — fontes aquarum ita anima etc. *Explicit tractatus de septem viciis et de malis et remediis eorum*.
Apparently the *Heptalogus* or *Tractatus de septem viciis capitalibus* attributed to ROBERT HOLCOT OP. Bloomfield 2299-2301.

217v not filmed.

Secundo folio: 2r sermonem acriter
 103r angelis
 174r ne mentis

Ownership marks: Front pastedown and 1r [18c] Bibliothecae Ducumburgensis.

The three parts of the MS were combined in the 15c (cf. contents note on front pastedown).

17. JOHANNES MILITIUS; NICOLAUS DE DINKELSBÜHL;
SERMONS, etc

HMML 3187

Austria (Herzogenburg), 15c (1428-1430)

Paper. i + 384 + i ff., numbered 1-383 mostly in tens (one extra folio, ff. 290-300; f. 149 omitted; f. 150 occurs twice). 2 col. 35-45 lines. Frame only. Gatherings probably of 6 bifolia. Occasional horizontal catchwords in lower right corner on last verso. Plain Lombards, *passim*; 3 pen-flourished Lombards, ff. 2v, 286r, 336v. Several bastarda hands; biblical verses in textura, ff. 2r-50v.

Front pastedown - i^v Fragment of a Hebrew MS on parchment. Pasted onto the front pastedown: a list of the contents of the codex written on paper in a 15c hand. On f. i^r: pen trials in a 15c hand.

1r-2v [Sermo de resurrectione] Altera autem die que est post pasceven [!] ... [Mt 27:62-64]. In vanum custodiunt sepulchrum ne exeat de morte vivus — et in abscondito faciei sue dignetur in celo eternaliter sepelire. Quod nobis prestare dignetur. Qui vivit et regnat deus in secula seculorum. Amen.

2v-40r [Sermones de tempore]

2v-6v Jesum queritis nazarenum crucifixum ... [Mk 16:6]. Cantavimus dominica passionis vexilla regis prodeunt — ut ad immortalitatem anime et corporis trans-migrare feliciter valeamus quod nobis prestare dignetur. Qui vivit. Amen.

6v-8v Cognoverunt dominum in fraccione panis [Lk 24:35]. Resurreccio dominica non est omnibus notifficata sed apostolis — eum nunc per speculum tandem facie ad faciem in vita eterna. Ad quam nos perducatur. Qui vivit et regnat deus in secula seculorum.

8v-11r Obtulerunt ei partem piscis assi et favum mellis [Lk 24:42]. Tantam dulcedinem verbi super mell et favum masticare debet anima — ut omnes remissionem peccatorum et vitam eternam feliciter consequamur. Quod nobis prestat. Qui vivit. Amen.

11v-13v Nemo audebat discumbencium interrogare eum ... [Jn 21:12]. Servi cognoscentes vocem domini sui non dubitant sed festine complent mandatum eius — per gratiam et in futuro per fruicionem sempiternam ad quam nos. Qui.

13v-17r Maria stabat ad monumentum foris plorans [Jn 20:11]. Contra diu dormientes et predicationem negligentes ewangelium testatur — quia vidi dominum et hec dixit michi. Cui est honor et gloria in secula seculorum. Amen.

17v-19r Euntes docete omnes gentes ... [Mt 28:19]. Solent homines dicere et quis posset omnia facere

que predicantur — cuius glorie nos participes faciat ipse christus rex glorie. Qui est benedictus deus in secula seculorum. Amen.

19r-21r Currebant duo simul et ille alius discipulus ... [Jn 20:4]. Hii duo discipuli christi Petrus et Johannes duas vitas designant — Agamus ergo opera iusta et sic veritatem contemplemur ut ad eam pervenire feliciter valeamus. Quod nobis prestare dignetur qui vivit et regnat deus. Amen.

21r-24v Accipe spiritum sanctum ... [Jn 20:22-23]. Verbum dei dimittat peccat [!] qui ergo peccatorum remissionem vult accipere — ipse est enim vita quam nobis ipse concedat. Qui cum patre et spiritu sancto vivit ac regnat. Amen.

24v-28r Ego sum pastor bonus [Jn 10:11]. Bonus pastor cognoscatur a pigwedine peccorum — Ad illud ergo ovile nos congreget pastor noster ut pascamur visione faciei sue christus iesus. Qui vivit et regnat deus in secula seculorum. Amen.

28r-31r Mulier cum parit tristitiam habet ... [Jn 16:21]. Ecclesia sancta filios generans generis masculini nunc turbatur — Sed ecclesie sancte et celo per passionem ut per breves tribulationes una cum filiis adquirant vitam eternam. Ad quam nos perducatur. Qui vivit. Amen.

31r-34r Ille arguet mundum de peccato ... [Jn 16:8]. Fragiles erant apostoli ad arguendum mundum de peccato — sic ad contemplandam eam faciem ad faciem post hanc vitam feliciter perducamur. Quod nobis prestare dignetur. Qui vivit et regnat deus. Amen.

34r-36v [*Verse omitted from MS*]. Quid dicam quid petam nisi ut gaudium meum plenum sit — sic ad ipsum referamus ut ad eternum ipsius esse pervenire feliciter valeamus. Quod nobis prestare dignetur. Qui vivit et regnat. Amen.

36v-40r Petite et dabitur vobis [Lk 11:9]. Quamvis omni tempore orandum sit tamen quia dies rogationum assunt — ergo mente orandum est desistendo ab iniquitate pro inimicis nostris et amicis et pro vita eterna. Quam nobis concedat. Qui vivit et regnat.

The incipit and explicit of the series agree with those of the *Pars aestivalis* (from Easter to Rogation Days) of the *Postilla "Gratia dei" dicta* attributed to JOHANNES MILITIUS; cf. Budapest, UB, MS 42 ff. 182r-232r (cat. Mezey/Bolgár). These sermons, however, are not listed by Schneyer, vol. 3, pp. 578-600, among the works of Militius.

40r-44v [De oratione dominica] Pater noster qui es in celis ... [Mt 6:9]. De oratione nobis sermo est sicut dicit Crisostomus — Ipsa enim liberatio liberos nos faciet filios dei et sic unum patrem possidebimus in secula seculorum. Amen.

Attributed to JOHANNES MILITIUS; Bloomfield 8169. Also found in Budapest, UB, MS 42 ff. 232r-237v (cat. Mezey/Bolgár) where it follows the same texts as in this MS (see note to ff. 2v-40r above).

44v-50v Audite reges et intelligite ... [Sap 6:2-3]. Cum me video in medio magnatorum stantem et in medio seniorum loquentem — nobis et per nos aliis salutem et vitam eternam feliciter largiente. Ad quam nos perducatur qui vivit et regnat in secula seculorum. Amen.

50v-78r [NICOLAUS DE DINKELSBÜHL, De oratione dominica] Si quid pecieritis in nomine meo dabit vobis [Jn 16:23]. Crisostomus super illo Mathei 7: Petite et dabitur vobis — ut sic ascendendo de virtute in virtutem tandem mereamur videre deum deorum in Syon id est in celesti patria ad quam nos perducatur iesus christus dominus noster qui cum patre et spiritu sancto vivit et regnat per infinita secula seculorum. Amen. Includes sermons 1-12; Madre, pp. 175-179, with reference to this MS.

78r-130r *Incipiunt septem peccata mortalia et earum filie.* Homo quidam fecit cenam magnam ... [Lk 14:16]. Notandum quod ut dicit magister secundo <libro> Sententiarum distincione prima deus a principio hominem ad hoc creavit — preferendo se ex hoc aliis qui talia ignorant. *Explicit liber.*

NICOLAUS DE DINKELSBÜHL, *De vitiis et virtutibus*; Madre, pp. 192-199, with reference to this MS. Several incipits and explicits differ from those given by Madre, but the texts appear to correspond to these sermons listed by him: scriptural quotation only from sermon 1, sermon 2, sermons 3, 8-11, 6-7, 12-17, sermon 12a from *De dilectione dei et proximi* (Madre, pp. 164-165, 195).

130r-137v [NICOLAUS DE DINKELSBÜHL, De septem peccatis capitalibus (Confessionale)] Secundum magistrum et doctores in quarto <libro Sententiarum> distincione 16 tres sunt partes vere penitencie — vivis et defunctis preces fundere neglexerit. *Explicit in die sanctorum Crispini et Crispiniani martirum Anno etc 28 per fratrem Matheum pro tunc subplebanum in Herczogenburga.* Madre, pp. 199-202, with reference to this MS.

137v-169v *De tribus partibus penitencie etc.* Ecce nunc tempus acceptabile [2 Cor 6:2]. Duo sunt tempora hominis unum iusticie quod incipit in hominis morte — contra triplex ius naturale ecclesiasticum et divinum a quo nos custodiat qui sine fine vivit et regnat <t> trinus et unus deus. Amen. *Explicit tractatus trium parcium penitenciarum per reverendum dominum doctorem Nicolaum Dinkelspuchel theologicæ facultatis doctorem alme universitatis Wiennensis editus. Deinde sub anno dominice incarnationis M^o cccc 29 per fratrem Matheum canonicum in Herczogenburk reportatus pro tunc eiusdem loci subplebanum. In vigilia visitationis virginis gloriose hora vespertarum finitus. Amen.* [al. man.?] Pro quo deus sit benedictus.

NICOLAUS DE DINKELSBÜHL, *De tribus partibus poenitentiae*; Madre, pp. 180-187, with reference to this MS. See also ff. 186v-188v below.

169v-186v [Tractatus de poenitentia et de confessione]

169v-176v Ductus est iesus in desertum ... [Mt 4:1].

Notandum secundum magistrum Sentenciarum <in libro> primo distincione 21 temptacio est motus anime vel operacio cum qua anima spiritus sew racio possit flecti ——— lucrum quod consequaris cum pro vanis temporalibus eterna perdes.

176v-180r *Sequitur de confessione*. Sciendum est quod duplex est confessio. Prima est publica quam sacerdos facit ad populum ——— prudens medicus est adhibendus qui ita facit sapienter sanare et hoc de illo satisfacit.

180r-186v *Sequitur de penitencia*. Notandum secundum sanctum Thomam distincione 14 quarti cum homo facit contra proximum suum privando ipsum suis rebus ——— gravitas satisfaccionis quare quisque studeat abstinere a lesione proximi.

Perhaps a version of the treatise discussed by Madre, pp. 285-288, and attributed in other MSS to Nicolaus de Dinkelsbühl or to Petrus Reicher de Pirchenwart.

186v-188v A table of contents to ff. 137v-169v above; reference symbols given in the table correspond to marginal annotations accompanying the treatise.

189r-267v [Sermones]

189r-193r Cum appropinquasset iesus Jerosolimis ... [Mt 21:1]. Sciendum quod hoc ewangelium eciam legitur in dominica palmarum ubi eciam hystoria eius plenius locum habet ——— et in nobis hoc modo semper manere ut sic assequi mereamur vitam eternam quam nobis concedat idem deus incarnatus per omnia secula seculorum benedictus. Amen.

193r-203v *Dominica secunda*. Erunt signa in sole et luna ... [Lk 21:25]. Sciendum quod hoc ewangelium facit mencionem de adventu christi ad iudicium ——— omnes astabimus ante tribunal christi ut refferat unus quisque propria corporis etc.

203v-205v *Dominica terciã*. Cum audisset Johannes in vinculis opera christi ... [Mt 11:2]. Primo sciendum pro intellectu ewangelii quod Herodes Antipas ——— dictum de illo ewangelio litteraliter.

205v-211r *Dominica quarta adventus domini*. Miserunt iudei ab Jerosolimis sacerdotes et levitas ... [Jn 1:19]. Pro illo ewangelio est sciendum primo secundum sanctum Thomam in scripto suo super Johannem ——— super omnia que sunt vita eterna. Ad quam nos perducere dignetur dominus noster iesus christus in secula seculorum benedictus. Amen.

- 211r-216r Pastores loquebantur ad invicem ... [Lk 2:15].
Sciendum quod sicut habetur precedentem in illo
capitulo quod angelus domini hodierno die apparuit
pastoribus — quorum implecionem hoc decuit.
- 216r-220v Postquam consummati sunt dies octo ... [Lk 2:21].
Sciendum quod hoc ewangelium duo continet puncta
principalia quorum primum est de christi domini cir-
cumcisione — Et vocatum est nomen eius iesus etc.
- 220v-226r Cum natus esset iesus in Beth^lehem ... [Mt
2:1]. Sciendum primo quod ut proxime in die nativi-
tatis christi — ut eterne beatitudinis fieri
mereamur participes quam nobis concedat iesus christus
in secula benedictus. Amen.
- 226r-231v *De purificatione.* Postquam impleti sunt dies
purgacionis ... [Lk 2:22]. Sciendum primo dilectis-
simi in domino quod hodie sancta mater ecclesia
festum purificationis Marie recolit — nos per-
ducat ipsa trinitas in seculorum secula venerandis-
sima. Amen.
- 231v-238v *De annunciacione Marie virginis.* Missus est
Gabriel angelus a deo ... [Lk 1:26]. Hic primo
sciendum quod presens ewangelium legitur de festo
quod agimus — tui gloriam in eterna patria ad
quam nos perducatur idem christus dominus in secula
seculorum benedictus. Amen.
- 238v-243v *Sermo de novo sacerdote.* In illo tempore.
Exiens iesus de finibus Tiri ... [Mk 7:31]. Sciendum
quod in illo ewangelio duo principaliter tanguntur
puncta. Primum est surdi et muti a christo iesu
curacio — digni sunt presbiteri qui bene presunt
in futura patria ad quam nos perducatur iesus christus
in secula seculorum benedictus. Amen.
- 243v Gracia dei omnipotentis auxilium virginis Marie et
omnium sanctorum sint nobiscum cum omni tempore ut
possimus exequi bona et vitare malum et eidem resis-
tere. Amen.
- 243v-249r Ductus est iesus in desertum [Mt 4:1]. Solent
pugnatoris exempla samsorum [!] proponi victorum
— non propter necessitatem impotencie sue ministra-
bant christo sed propter honorem potestatis eius.
Hec de ewangelio sufficiat.
- 249r-250v Cum appropinquasset dominus Jerosolimam [Mt 21:
1]. Sciendum quod christus dominus sabbato ante
palmarum fuit Bethanie — docens eos de regno dei.
Et hec de hiis que christus hodie operatus est inter
cetera breviter sufficiant. Rogemus ergo eundem
christum dominum etc.
- 251r-256r *Sermo de ascensione domini per reverendum
dominum et magistrum Petrum de Pyrchenworat predica-
tus doctorem theologicę facultatis de Wienna per
fratrem Matheum reportatus.* Recumbentibus illis
undecim discipulis apparuit illis iesus [Mk 16:14].

Sciendum quod dominus iesus post suam resurrectionem moratus est in terra per quadraginta dies — et te super omnia laudando et honorando qui es in secula seculorum benedictus. Amen. *Anno etc 29 per fratrem Matheum in Herczogenburckch professum.*

Cf. Graz, UB, MS 1041 f. 174r seqq (cat. Kern). The colophon is followed by the word *Pikch<e>l* (a pen trial?) which has been partially obliterated.

256r-263r Si quis diligit me sermonem meum servabit ... [Jn 14:23]. Hoc ewangelium fratres dilectissimi sancta mater ecclesia legit de missione spiritus sancti — Qui non diligit me sermonem meum non servat.

263r-267v *Dominica 12 [!] ubi continetur materia de sacerdote.* Exiens iesus de finibus Tyri ... [Mk 7:31]. In illo ewangelio principaliter duo tanguntur puncta. Primum est surdi et muti a christo — qui bene presunt in futura patria ad quam nos perducatur christus iesus in secula seculorum benedictus. Amen.

267v-277v *Sequitur materia de assumptione virginis gloriose et de excellenti laude sanctorum quedam dubia.* Utrum predicatorum peccarent qui exprimere consueverunt virtutes sanctorum — et nos cum ipso appareamus in gloria quam ipse nobis concedat. Qui cum deo patre in unitate spiritus sancti vivit et regnat in secula seculorum. Amen.

277v-280r [De oratione dominica] Pater noster qui es ... [Mt 6:9]. Thomas de Aquino: Non dominus quia amari appetit non timeri — summo bono uniri qui est deus benedictus in secula. Amen.
Bloomfield 9200.

280r-285v [De symbolo apostolorum] Beati qui non viderunt et crediderunt [Jn 20:29]. Ista verba secundum Gregorium in omelia de nobis sunt dicta quia credimus in christum sed ipsum corporaliter numquam vidimus — vitam scilicet eternam eternaliter possidebunt quod possidere nobis prestare dignetur christus filius benedictus qui vivit et regnat in secula seculorum. Amen.

286r-337r (continued on ff. 379r-382r) *Tractatus magistri Nycolai de Dinkelspuchel de dilectione dei et proximi.* Scribitur Mt 22 quod cum quidam legis doctor interrogasset dominum dicens — huic gaudio opponitur accidia que est quedam tristitia et de illa dictum est inter alia vitia capitalia alias et cetera. *Explicit tractatulus de karitate [de karitate sup. lin. man. corr.] reverendi magistri Nicolay de Dinkelspuchel doctoris sacre pagine etc.*

NICOLAUS DE DINKELSBÜHL, *De dilectione dei et proximi*; Madre, pp. 162-169, with reference to this MS. Sermon 8 was omitted from f. 220r where it should have occurred in sequence, but was supplied by the corrector on ff. 379r-382r.

337r-379r [NICOLAUS DE DINKELSBÜHL, *De decem praeceptis decalogi*] Preter precepta legis nature communia ut sunt illa: omne bonum est faciendum — ut huiusmodi mandatorum observancia sit deo accepta et digna premio glorie sempiternae. Ad quam nos perducere dignetur sancta trinitas et indivisa unitas pater et filius et spiritus sanctus cui est honor et gloria virtus et potestas per infinita secula seculorum. Amen. *Explicit tractatus decem preceptorum per reverendum magistrum necnon doctorem sacre theologie eximium Nicolaum de Dinkelspuchel alme universitatis Wiennae editus* [editus al. man.?). *Deinde cito reportatus per fratrem Matheum canonicum in Herczogen<burga>. Anno domini ...* [date in arabic numerals obliterated; seq. al. man.?] *1430 prespiteratus vero et professionis eiusdem fratris Mathei anno septimo sabbato ante dominica quadragesime* [?] *quando canitur: Esto mihi in deum.*

Madre, pp. 169-175, with reference to this MS.

379r-382r See ff. 286r-337r above.

382r-383v Notes on the articles of faith and the seven deadly sins. 383v *Sorte supernorum scriptor libri pociatur. Sorte malignorum raptor libri moriatur.*

Back pastedown Fragment of a Hebrew MS. Cf. front paste-down-i^v.

Secundo folio: 2r primum secundum litteram

Ownership marks: *Front pastedown* and 1r [18c] Bibliothecae Ducumburgensis. 1r [15c] Iste liber est monasterii sancti Georii in Herczogenburga canonicorum regularium. 50v [15c] Iste liber est monasterii sancti Georii in Herczogenburga canonicorum regularium. 188v [15c] Iste liber est monasterii sancti Georii in Herczogenburga canonicorum regularium. 256r [15c] Iste liber pertinet ad monasterium sancti Georgii canonicorum regularium in Herczogenburkch. 336v [15c] Liber Iste pertinet ad monasterium sancti Georgii in Herczogenburkch. 337r [15c; *partially obliterated*] Iste liber est canonicorum regularium in Herczogenburkch.

Ff. 50v-188v, 247r-285v, 337r-383v were copied by Frater Matheus during the years 1428-1430, presumably at Herzogenburg (ff. 137v, 169v, 251r, 256r, 379r). The codex belonged to Herzogenburg in the 15c (ff. 1r, 50v, 188v, 256r, 336v, 337r).

18. THOMAS EBENDORFER DE HASELBACH; GUIDO DE MONTE ROCHERII

separate

Austria (II = Vienna), 15c (II = 1454)

Paper. 362 + i ff. Two booklets bound together:

I (ff. 1-274): Medieval foliation 1-274 in arabics in upper right corner of recto. 2 col. 40 lines. No visible ruling. Gatherings of 6 bifolia (except the last, which has 5), signed 1-23 in arabics in center of lower margin on first recto. Plain Lombards or spaces for initials (guide letters usually visible), *passim*. Bastarda.

II (ff. 275-362): Modern foliation 275-362 continues the series from booklet I; medieval foliation in arabics in upper right corner on recto begins with 1 (= modern f. 275) and breaks off with 62 (= modern f. 336). 2 col. About 44 lines. Frame only. Gatherings apparently of 6 bifolia. Occasional catchwords in lower right corner on last verso. Plain Lombards or spaces for initials. Bastarda.

I

1r-274r *Incipiunt collationes magistri Thome de Haselbach de epistolis in festis sanctorum per circulum anni et primo prologus.*

1r-lv <L>audate dominum in sanctis eius [Ps 150:1]. Sic monet propheta regius spiritu sancto afflatus — pro minus benedictis veniam petens pro benedictis autem dignas habere grates. Amen.

2r-6v *De sancto Andrea apostolo.* Cordetur [!] creditur ad iusticiam ... [Rom 10:10]. Inter tres virtutes theologicas que immediate faciunt hominem contemplari deum ... 2v Pius pater deus per filium suum plus custodit tegit nos — dyabolus confusus disparuit. Plura vide in legenda.

270r-274r *De sancto Vito.* Sancti vero ludibria et verbera experti ... [Heb 11:36]. Recte ex quodam debite sanctorum martirum solemnina honorat ... 270v Quatenus multipliciter sanctorum probaretur paciencia — quatenus ab omnipotenti deo nobis obtineat custodiam in adversis et prosperis ut memores preceptorum eius per ea perveniamus ad portam quietis eterni ad quem nos perducatur qui sine fine vivit et regnat. Amen.

The *Pars hiemalis* of the *Sermones de epistolis de sanctis* of THOMAS EBENDORFER DE HASELBACH; cf. Lhotsky, p. 75. The contents of this MS correspond to those of Vienna, ÖNB, MS 4649 ff. 1r-253r.

274v blank.

II

275r-362v [GUIDO DE MONTE ROCHERII, Manipulus curatorum]
In isto libello sunt tres particule et prima continet in se septem tractatus ... 275v Reverendo in christo patri ac domino domino Raymundo divina providencia

sancte sedis Valentine episcopo servorum devotorum
 minimus Guido de Monte Rotherii. Cum vota ac humili
 recommendatione ... 276r Quoniam secundum quod dicit
 propheta Malachia ... 276v Dividitur autem presens
 opusculum in tres partes ... Sciendum ergo quod omnia
 sacramenta nove legis — fulgebunt sancti sicut sol
 in regno patris mei cuius regni concives quos faciat
 rex regum et dominus dominancium yhesus [!] christus.
 Amen. <H>ec circa officium curatorum breviter a me
 scripta sunt ut simplices in aliqua instruantur ...
 caritative corrigat et pro me peccatore ad deum preces
 fundat. Amen. *Datum Wienne anno 1454^o.*
 Hain 8157 seqq.

363r (= flyleaf) blank.

363v (= flyleaf) Pen trial: *Cattus hereticus usurarius
 nusquam nomina propria audiunt.*

Secundo folio: 2r De sancto Andrea apostolo
 276r correccionis vestre

Ownership marks: *Front pastedown* and 1r [18c] Bibliothecae Ducumbur-
 gensis.

Part II was copied in Vienna in 1454 (f. 362v). If the tradition asso-
 ciating the sermons in Part I with Ebendorfer's tenure as pastor at
 Perchtoldsdorf is correct, this part of the MS was copied after ca. 1435
 (cf. Lhotsky, pp. 30, 75).

19. SUMMA CASUUM; PETRUS LOMBARDUS; SERMONS;
TREATISES ON THE VIRTUES AND VICES;
THOMAS CANTIMPRATENSIS; SECRETA SECRETORUM

HMML 3186

Austria, 15c

Paper. i + 286 ff.; ff. 1-47 have contemporary foliation in arabics in upper margin above col. a of recto, modern foliation continues this series from f. 48 to end of MS. Four booklets bound together:

I (ff. 1-125): 2 col. About 47-48 lines, ff. 1r-50r; about 34-38 lines, ff. 50v-125v. Frame only. Gatherings of 6 bifolia. Ff. 24r, 36r signed 3 and 4 in arabics in center of lower margin. Horizontal catchwords in lower right corner on last verso. Lombards, ff. 1r-62r; spaces for initials with guide letters visible, ff. 62r-125v. Several bastarda hands.

II (ff. 126-136): 36 long lines. Frame only. Probably one gathering of 11 leaves. Lombards. Bastarda.

III (ff. 137-200): 2 col. About 41-45 lines. Frame only. Probably gatherings of 6 bifolia. Some horizontal catchwords in lower right corner on last verso. Lombards. Bastarda.

IV (ff. 201-286): 2 col. About 45-46 lines. Frame only. Gatherings of 6 bifolia signed in arabics in center of lower margin on last verso; most signatures trimmed away. Horizontal catchwords in lower right corner on last verso. Lombards. Bastarda.

Front pastedown [mut.] ... accutus accentus est qui ...
Est circumflexus. In illa parte describitur circum-
flexum — [mut.] locaciones ...

Fragment of a work on grammar. Consists of one parchment bifolium, trimmed at top and right side. Notula, probably 14c, with 15c pen trials in German.

i^r Ac Accursius. Al Albertus. Ala Alanus — paragrapho
vel paragraphus.
A list of abbreviations for the authorities and standard terms
of canon and civil law.

i^v blank.

I
1r-50r [tit. in marg.] *Incipit Summa Casuum*. Rubrica. De
summa trinitate et fide katholica. Fides multis modis
cap<itur> descriptio fidei secundum apostolum — 48v
Indignum ... quis homagium compellatur. Et sic est
finis etc. 49r [Table of contents]. 50r *Explicit*
tabula in opus. Explicit liber et Summa Casuum
Summariorum.

A summary in five books of the *Decretales* of GREGORIUS IX PAPA. The rubrics correspond to those of the edition by A. Friedberg, *Corpus iuris canonici* II (Leipzig, 1922) 5-928, but most of the texts have been drastically shortened.

- 50v-125v *Incipiunt capitula in quarto libro Sentenciarum ...*
 52v *Incipit liber quartus Sentenciarum.* His tractatis
 que ad doctrinam rerum pertinent quibus fruendum est
 et quibus utendum est et que fruuntur et utuntur ad
 doctrinam signorum accedamus. Samaritanus enim vulnerato
 appropinquans — iustus cum viderit vindiccionem.
Explicit liber quartus Sentenciarum. Hec de pedibus
 sedentis super solium ... usque via duce pervenit.
 Notandum sedens sedens [!] deus pedes sacramenta
 ecclesie ... de ultimis temporibus parum aut nichil
 docent etc. *Leonhardus Bavarus.*
 The fourth book of PETRUS LOMBARDUS, *Libri quattuor Sententiarum*;
 PL 192, 839-962. Cf. Joseph N. Garvin, "The Manuscripts of Udo's
Summa super Sententias Petri Lombardi," *Scriptorium* 16 (1962) 376.
 With a table of contents and marginal and interlinear glosses. In
 the MS the last paragraph of Migne's edition and one further
 paragraph appear after the colophon, as indicated. Leonhardus
 Bavarus was perhaps the scribe, although the name is written in a
 more formal script than the text.

II

- 126r-134v [Sermones quattuor in adventu domini]
 126r-127v Hoc est nomen quod vocabunt eum ... [Jer 33:16].
 Quia oracula prophetarum et diversa enigmata scriptu-
 rarum ... 126v Scire debemus karissimi quod si hec
 verba ad consuetudinem ecclesie referre volumus —
 in die furoris domini.
 127v-130r Lauda et letare filia Syon ... [Zach 2:10].
 Unigenitus dei filius dominus noster iesus christus
 dilectissimi patres inestimabilis dileccionis ...
 128v Scitis karissimi fratres consuetudinis est ut
 cum aliquis potens rex — sed non carni et sanguini.
 Quam consolacionis dulcedinem nobis infundat qui per
 infinita secula vivit et regnat. Amen.
 130r-132v Ecce puer meus [Mt 12:18]. Verba ista sunt
 prophetica et ewangelica ... 130v In hoc tempore
 karissimi consuetum est ut amicus amice sua [!]
 soleat xenia destinare — Ecce puer meus quem mecum
 tenui in consolatorem. Amen etc.
 132v-134v Accipe puerum istum et nutri eum ... [Ex 2:9].
 Hystoria huius verbi librum Exodi legentibus est
 aperta ... Sicut patet ex precedentibus verba hec
 possunt — anima imperfecta relinquitur quibus
 habitis perficitur. Rogo autem oret pro me quisquis
 has sentit in se ... vobis prestare dignetur qui vivit
 et regnat per infinita secula seculorum. Amen.
 134v-135v *Spiritus sanctus.* Bernhardus in quodam sermone:
 Sicut cibus indigestus corpus corripit — sapienter
 contra dyabolum dulciter contra carnem.
 A collection of short passages on the holy spirit attributed to
 the scriptures, *Bernhardus*, *Petrus Ravenensis*, *Ysidorus*, *Augustinus*,
Scolastica hystoria, *Alexander in decretis*, *Gregorius* and
Cassiodorus.

135v-136v *De septem mortalibus peccatis. Superbia. Viciū superbie bona si sunt in homine expellit — non obliviscatur que est pars domini.*

Bloomfield 5953, citing this MS only. The text, which breaks off in the middle of f. 136v, appears to be incomplete. Rubrics covered are: *superbia, luxuria, gula, luxuria* [a second section on this subject], *avaricia*. Authorities cited include the scriptures, *Gregorius, Plinius, Petrus Ravenensis, Bernhardus* and *Jeronimus*.

III

137r-200r [tit. in marg.] *Sub arratorium anime. Cum semel pigritando quiescerem et torpendo negligenter pigritarer ... 137v Vos ex patre dyabolo estis karissimi sicut is prudens diceretur agricola qui antequam semel seminaret ... Noveritis karissimi quod ego illud thema sumere volui — animam meam ad te currentem sursu<m> atollat et quantum fas est eam tuo divino lumini immergat. Qui cum deo patre etc etc.*

Bloomfield 6541, with reference to this MS. See also notes above to Herzogenburg, MS 16 ff. 102r-172r.

200v blank.

IV

201r-280v *Incipit liber generalis editus a fratre Alberto quondam Ratisbonensis episcopo. Sermo generalis de septem regionibus aeris etc. Sermo generalis de septem regionibus et primo dicendum est de septem regionibus aeris et earum humoribus — ac firmiter infirmitatibus fulciatur deo gracias. Explicit liber rerum.*

The *Liber de natura rerum* of THOMAS CANTIMPRATENSIS OP, often attributed, as here, to Albertus Magnus. Thorndike II 372-398. Thorndike-Kibre 520, 1433, 1439. Ed.: Thomas Cantimpratensis, *Liber de natura rerum*, ed. H. Boese, Berlin, 1973. The MS begins with Bk. 16 (cf. Thorndike II 377), and the further ordering of the contents appears to correspond to BL, Egerton MS 1984 ff. 34-145, described by Thorndike II 396. See also ff. 280v-281r below.

280v-281r *Sapor est sensus qui vel abhorret vel in eo delectatur — incendetur et fieret flamma etc.*

Possibly a section of the preceding text copied at this point in the same hand that wrote ff. 201r-280v. Chapters included in this section are <De sapore>, *De vitro, De sulphure, De auri pigmento*.

281v-284v *Domino suo excellentissimo et in cultu christiane religionis strennuissimo <Guidoni> de Valencia civitatis Tripolis glorioso pontifici Philippus ... 282r [Table of contents]. 282v Deus omnipotens custodiat regem nostrum ad gloriam credencium ... 283r Epistola Alexandri ad Aristotelem. Doctor egregie rector [?] iusticie ... Responsio Aristotelis ad Alexandrum. Si*

potes imitare illius terre ... *De translatore illius libri*. Johannes qui transtulit istum librum filius patricii ... 283v O fili gloriosissime iustissime imperator confirmet te deus — [mut.] plenitudo regis ac signum perfeccionis in regem ...

PSEUDO-ARISTOTELES, *Secreta secretorum*. Thorndike II 267-278. Thorndike-Kibre 410, 465, 970. The text proper breaks off at the bottom of f. 284v; an undetermined number of subsequent pages were torn out of the MS before the modern foliation was entered.

285r blank.

285v-286r Consanguinity tables.

286v not filmed.

Secundo folio: 2r Idem in eo
 127r christus vocat
 138r et demones
 202r dicitur Quare

Ownership marks: *i*^r [18c] Bibliothecae Ducumburgensis. 1r [15c]
 Iste liber est monasterii sancti Geori in Hertzogenburga canonicorum
 regularium ordinis sancti Augustini.

At least the first part of the MS was at Herzogenburg by the end of the 15c (f. 1r). Leonhardus Bavarus copied the latter part of ff. 50v-125v (f. 125v).

Austria (Herzogenburg), 15c (1423)

Paper. 261 ff., numbered 1-260 in tens (one extra leaf, ff. 150-160).
2 col. About 50 lines, ff. 1r-33v; 30-40 lines, ff. 34r-260v. Frame
only. Gatherings of 6 bifolia. Horizontal catchwords in lower right
corner on last verso. 2-5 line plain Lombards, *passim*; 1 larger divided
Lombard, f. 1r. Three bastarda hands (ff. 1r-33v, 34r-47v, 48r-260v).

Front pastedown Fragment of a Hebrew MS on parchment.

1r-260v [Sermones quadragesimales]

1r-3r [tit. in marg.] *In capite ieiunii sermo primus
de ewangelio valde predicabilis. Cum ieiunatis
nolite fieri sicut ypocrite tristes [Mt 6:16].
Queritur cur a dulcissimo domino nostro iesu christo
ieiunium sit nobis institutum — est et cor eorum
idem in vita eterna ad quam nos perducatur iesus
christus.*

Schneyer, vol. 1, p. 379, n. 244. On f. 1r in the margins are
two other titles in two other 15c hands: *In die cinerum* and
*Yordanus per quadragesimam usque ad feriam quartam post
Letare, Preteriens iesus.*

3r-8v Schneyer, vol. 1, p. 379, nn. 245-247.

8v-12r *Incipiunt Sermones de Epistolis quadragesime
dominicarum sibi coherentes in nomine domini cuius
amore fit. Dominica prima. Ecce nunc tempus accepta-
bile. Ecce nunc dies salutis [2 Cor 6:2]. Quia
hodie agimus initium quadragesime ideo pro nostra
spiritali consolacione ... 9r Leo papa in sermone
huius dicit: Quid enim accepimus hoc tempore —
stella splendida et matutina. Cuius splendoris
delcacione [!] faciet nos dominus.*

12r-13r *Epistola dominice secunde. Hec est voluntas dei
sanctificacio vestra [1 Thes 4:3]. Queritur cur
deus omnium futurorum prescius hominem creavit —
sed sunt synagoga sathane (Apoc 2:9).*

13r-16r *Incipit dominica prima quadragesime de ewange-
lio. [in marg.] Sermo predicabilis ad populum.
Ductus est iesus in desertum ... [Mt 4:1]. Dicit
gloriosus doctor beatus Augustinus quod omnis christi
accio est nostra instruccio — odiunt quos tu
odis. Rogemus ergo christum ut etc.*

16r-53v Schneyer, vol. 1, pp. 379-380, nn. 248-259.

Colophon on f. 33v: *Hic finivit scripturam dominus Altmannus
canonicus in Herczomburga dictus Angrer de Dyetmansdörff et
post hoc in exilium missus de hoc doleat deus.* The hand
which copied the text changes at the top of f. 34r.

53v-60v [tit. in marg.] *Dominica secunda quadragesime.
Hec est voluntas dei sanctificacio vestra [1 Thes 4:3].*

Queritur cur deus omnium futurorum prescius hominem creaverit — revolvat summum et verum donec pervenire mereatur ad te gaudium sine fine mansurum.
Cf. ff. 12r-13r above.

60v-64v *Sabbato quattuor temporum*. Assumpsit ivesus Petrum et Jacobum et Johannem ... [Mt 17:1]. Queritur utrum presens mortalis vita recte meritoque possit dici vita — amplexabitur sine fine sine tedio sine timore ut dicit Augustinus. Quot [!] nobis concedat idem deus et homo verus. Amen.

64v-127v Schneyer, vol. 1, pp. 380-381, nn. 260-271.

127v-135v *Eratis enim aliquando tenebre* ... [Eph 5:8]. Queritur utrum ymago dei cuilibet inpressa — ut transeam de loco tabernaculi admirabilis usque ad domum dei. Amen.

135v-142r *Erat ivesus eiciens demonium* ... [Lk 11:14]. Queritur cur demones maligni spiritus ita libenter possident homines — et domus supra domum cadet. Rogemus christum. Amen.

142r-216v Schneyer, vol. 1, p. 381, nn. 272-282.

216v-224v *Perrexit ivesus in montem oliveti* ... [Jn 8:1]. Queritur devota anima christi roseo rore perfusa ab eodem christo et sua misericordia — contemplationem dulcis sponsus et omnium liberator electorum. Amen.

224v-252v Schneyer, vol. 1, pp. 381-382, nn. 283-286.

252v-260v *Preteriens ivesus vidit hominem cecum* ... [Jn 9:1]. Queritur utrum misericordissima dei iusticia aliquem hominem puniat — contestans se deum credere quem adoravit. Amen. *Et sic est finis huius libri. Pro quo deus gloriosus sit benedictus in secula seculorum. Amen. Per Martinum Staltner de Aschach Anno domini Millesimo quadragentisimo [!] xxiii^o Feria quinta Post ... [one word cancelled] Sexagesimam. [al. man.] Et hunc librum comparavit dominus Urbanus plebanus pie memorie et amator karitatis fraterne et concordie.*

Schneyer, vol. 1, p. 382, n. 287.

A collection of 52 sermons for the period from Ash Wednesday to the Wednesday before Passion Sunday, mostly on the gospel but some (indicated above) on the epistle. Authorities quoted in the text are noted in the margins throughout. 44 sermons on the gospel, as indicated, are attributed by Schneyer to AUGUSTINUS TRIUMPHUS DE ANCONA OESA. Zumkeller lists MSS attributing the collection to Augustinus de Ancona (Zumkeller 143), to NICOLAUS DE STRAZ (Zumkeller 720) and to JORDANUS DE QUEDLINBURG (Zumkeller 650); he opts for the attribution to Jordanus and cites this MS among others (cf. f. 1r above).

Back pastedown Fragment of a Hebrew MS on parchment; cf. front pastedown.

Secundo folio: 2r devorandum

Ownership marks: *Front pastedown* and 1r [18c] Bibliothecae Ducumburgensis.

The MS was probably copied at Herzogenburg and was completed in 1423 (ff. 33v, 260v). The work of Altmannus dictus Angrer de Dyetmansdörff, who copied ff. 1r-33v, was perhaps terminated when he went into exile; although another hand is apparent on ff. 34r-47v, Martinus Staltner de Aschach seems to have written ff. 48r-260v. Urban purchased or commissioned three other codices for the Herzogenburg library (Herzogenburg, MSS 23, 24, 38), of which two (MSS 23, 24) were also written in 1423 or 1424.

21. THEOLOGICAL MISCELLANY

separate

Austria, 15c (1415-1416)

Paper. i + 213 ff. (f. i numbered 1a, f. 1 numbered 1b). 2 col.
 Variable line count. Frame only. Gatherings of 6 bifolia. Horizontal catchwords in center (ff. 1-84) or right corner (ff. 85-213) of lower margin on last verso. Lombards, *passim*, some divided or with minor decoration; pen-flourished Lombards, ff. 1r, 12r, 17r, 58v, 64r. Several notula and bastarda hands; some lemmata in textura.

i^r blank.

i^v blank, except for ownership mark.

1r-84v [BERNARDUS DE PARENTINIS OP, Tractatus super officium missae] Reverendissimo in christo patri ac domino suo pre ceteris speciali domino P<ictavino> divina providencia episcopo Albiensis vester humilis famulus frater B<ernardus> ordinis predicatorum et conventus Orthesii semetipsum ad omne beneplacitum pro salute. Altitudo diviciarum sapientie et sciencie ... lv
*Incipit tractatus utilis super totum officium misse editus et compilatus per fratrem B<ernardum> de parentinis ordinis predicatorum patrovincie [!] Thosolane [!] et conventus Orthesii in disconia [!] sicut legit Albia plurimis auditoribus cononicis [!] religiosis solempnibus doctoribus et clericis aliis domo domini 1339. Et incepit feria quinta post cineres accipiendo thema quod sequitur de ewangelio illius diei. Et continuat usque ad festum beati Petri Martiris hora secunda for<maliter>. Ut sequitur. Incipit prologus. Quoniam clamitat sapiens quod perscrutator maiestatis opprimetur a gloria ... Explicit prologus. Collacio pro principio. Domine non sum dignus ut intres sub tectum meum [Mt 8:8]. Ad reliquias preciosas non debet homo accedere ... 2r
Incipit tractatus capitulum primum. Dividitur ergo iste tractatus in tres partes. Quoniam primo agemus de quibusdam precedentibus — hic per gratiam et in futuro per gloriam. Quod nobis concedat sacerdos sacerdotum dominus noster iesus christus. Qui est benedictus in secula. Amen. Amen. Explicit et deo gracias finitus. In die sancti Augustini episcopi confessoris. Hora sexta vel quasi Anno M^o cccc^o xv^o.
 A. Franz, *Die Messe im deutschen Mittelalter* (Freiburg, 1902), pp. 502-506. Kaeppli I 643. Zumkeller 313 (the work is attributed in some MSS to Henricus de Frimaria OESA).*

85r-121r *In nomine domini nostri iesu christi. Incipit liber Regule Pastoralis sancti Gregorii romani pontificis. Incipiunt capitula ... 85v Incipit prologus eiusdem reverendissimo et sanctissimo fratri Johanni*

coepiscopo Gregorii. 96r Pastoralis cure me pondera
fugere delitescendo voluisse ... *Capitulum primum.*
Nulla ars doceri presumitur nisi intenta prius medi-
tatione discatur — ut quia pondus proprium deprimit
tui me meriti manus levet. *Explicit liber regule*
pastoralis Gregorii pape. Amen. Amen.
GREGORIUS I PAPA, *Regula pastoralis*; PL 77, 13-128. CPL 1712.

121v-122r *Incipit prefacio librorum novi testamenti.*
<E>wangeliorum prefacio quamquam quadrifaria sit una
est tamen ... <P>aulus apostolus xiiii epistolas
predicationis sue perstrinxit stilo ... Petrus scripsit
duas epistolas que canonice nominantur ... 122r Jaco-
bus frater domini scripsit unam epistolam ad edifica-
cionem ecclesie ... Johannes apostolus scripsit tres
quarum prima caritatis officium commendans ... Jude
epistola increpat blasphemantes in christo ... Actus
Apostolorum hystoriam nascentis ecclesie fidem opusque
describit ... Apokalipsim Johannis postquam scribere
septem iubetur eclesiis [!] — lignum vite dominum
nostrum iesum christum etc.
The prefaces to the books of the New Testament by ISIDORUS
HISPALENSIS. Stegmüller III 5221, 5226, 5228, 5227, 5229, 5230,
5225, 5231. PL 83, 175-180.

122r-129r *Gesta et obitus sive scriptura Illustrium virorum*
veteris sive novi testamenti. Incipit prologus.
<N>oblissimorum quoque virorum ortus vel gesta cum
geneologiis suis in hoc libello indita sunt ... *Expli-*
cit prologus. [Table of contents]. 122v *Ortus vel*
obitus sanctorum qui scripturarum laudibus efferuntur.
In primis de Adam. <A>dam prothoplastus et colanus
paradisi — <T>itus ... defunctus est atque sepultus.
ISIDORUS HISPALENSIS, *De ortu et obitu patrum.* Stegmüller III
5169. PL 83, 129-156. On f. 125v one and one-half columns have
been left blank and *David*, *Salomon*, *Helyas*, *Heliseus*, *Ezayas*, and
Jeremias are omitted from the text.

129v-132v (continued on f. 137vb) *Incipit Registrum super*
exposicionem misse. Una cum quottitate [!] materiarum
eiusdem secundum ordinem alphabeti signate. [Table].
137v *Et sic finitur tabula precedentis lecture quia*
nulla de littera est mea occurit materia. Benedictus
deus in secula. Amen. Finita tabula domo domini
Millesimo cccc^o 16 in die Johannis et Pauli.
An alphabetical index, A-Y, to the text found on ff. 1r-84v above.
The references in the table correspond to the chapter numbers and
subdivisions found in the margins of ff. 1r-84v.

133r-137v [tit. in marg.] *Incipit liber de doctrina dicendi*
et tacendi. In inicio et medio et fini nostri tractatus
assit gracia sancti spiritus. Quoniam in dicendo multi
errant — Tibi narrare ut ad eterna gaudia nos faciat

provenire [!]. *Explicit liber de doctrina dicendi et tacendi ab Albertano causidico briensis [!] de ora Sancte Agathe compositus et compilatus Sub anno domini M^o ccc^olii de mensa decembris. Vivat et in celis Albertanus nomine felix in christi nomine. Amen.*
 ALBERTANUS CAUSIDICUS BRIXIENSIS, *De doctrina dicendi et tacendi.*
GW I 531 seqq.

137v Continuation from f. 132v of the index to ff. 1r-84v; see ff. 129v-132v above.

138r [JOHANNES DE FONTE OM, *Conclusiones in libro primo Sententiarum Petri Lombardi*] <P>rima distincio de singnis [!] et rebus uti et frui. Secunda de trinitate personarum et unitate ... <A>d preces studentium dum essem lector in monte Fessulano et ut fratres pauperes sub compendio haberent sentencias libri Sentenciarum ego Johannes de fonte ordinis fratrum minorum per modum conclusionum — a doctoribus non tenetur. *Conclusiones primi libri Sentenciarum magistri Petri.*

The text ends with the title as given, and the greater part of f. 138rb remains blank. Stegmüller *RC* 446, with reference to this MS.

138v-156v <S>ic vos orabitis: Pater noster qui es in celis [Mt 6:9]. Quia discipuli domini audientes magistrum eos docentem — ex intellectu et affectu dicenda est. Attributed to HENRICUS DE LANGENSTEIN DE HASSIA. Bloomfield 8980. Hohmann 216.

156v-179v Ave Maria gracia plena dominus tecum ... [Lk 1:28]. Dicit Jeronimus: Nulli dubium quin totum ad gloriam laudis dei pertineat — ut dulcedine tui fructus eternaliter perfrui mereamur. Qui cum patre et spiritu sancto vivit et regnat deus per omnia secula seculorum. Amen.

CONRADUS HOLTNICKER DE SAXONIA OM, *Speculum beatae Mariae virginis*. Cf. Munich, UB, MS 2^o 68 ff. 1r-42r (cat. Daniel *et al.*), which appears to contain the same version of the treatise as this MS; Frankfurt am Main, Stadt- und UB, MS Praed. 35 ff. 132v-165v (cat. Powitz), where further literature is listed. Stegmüller II 2016-2017. Often attributed to Bonaventura. *GW IV* 4817 *seqq.*

180r-187r <M>isit Saul rex apparitores ut caperent David [1 Reg 19:14]. David qui interpretatur desiderabilis — quia modum et ordinem non habent etc.

Part 2 of *Lumen anime B*; see notes to MS 16 ff. 193r-202r above.

187r-188v [De diebus rogationum]

187r-187v <L>etania maior id est maior rogacio est solempnitas quam in nostra lingua appellamus — post hanc vitam in eterna leticia. Amen.

- 187v *In diebus rogacionum.* <H>anc sollempnitatem quam rogaciones appellamus Mamertus episcopus Vienne iuxta Rodanum instituit — ex toto corde penitenciam egerimus. Quod ipse prestare dignetur etc.
- 187v-188r <P>etite et dabitur vobis ... [Lk 11:9]. Unde in epistola hodierna multum valet deprecacio iusti assidua — Respondeo cum salvatore nostro qui dicit pater noster qui es etc.
- 188r-188v <N>ota de rogacionibus quod pater noster [?] tribus diebus ante ascensionem domini est orandum ut prius dictum est — salvare in anima et in corpore nunc et semper. Amen.
- 189r-189v <V>idens iesus turbas ascendit in montem [Mt 5:1]. Et bene lex nova in monte predicatur quia lex Moysi in monte data est — non dolebis cum gloriosus fueris. Quod ipse prestare dignetur etc.
- 189v-192r [Sermones in nativitate domini]
- 189v-190v <E>xiit edictum a Cesare Augusto ut describeretur universus orbis [Lk 2:1]. Quod est mundus nascituro [!] domino describitur — vado viam universe carnis. Oremus ergo karissimi.
- 190v-191r <E>wangelizo vobis gaudium magnum ... [Lk 2:10]. Scitis dilectissimi mei in domino quod in natali puerorum regalium — festa eius colere ut in perpetuum possimus cum ipso tripudiare. Amen.
- 191r-191v <N>otandum est ecclesia cur hodie unus quisque prespiter tres missas licite possit celebrare — in bonis operibus se conservando etc.
- 191v-192r <C>antate domino canticum novum quia mirabilia fecit [Ps 97:1]. Verba ista hodie cantantur a sancta ecclesia ad laudem et ad gloriam huius nati pueri — cantare non poterat canticum predictum. Rogemus.
- 192r-201r [MATTHAEUS DE CRACOVIA, Dialogus rationis et conscientiae de frequenti usu communionis] <M>ultorum tam clericorum quam laycorum querela est non modica occupacio — pro viatico datum est nobis corpus domini nostri iesu christi qui cum patre et spiritu sancto vivit et regnat in seculorum secula. *Explicit tractatus collacionis consciencie et racionis. De digne et indigne communicantibus. Similiter de digne et indigne seu racionabiliter et irracionabiliter abstinentibus. Similiter de missas celebrantibus. Et hoc sub anno domini Millesimo Quadringentesimo quindecimo. In die sancti Luce apostoli et ewangeliste.*
- Spunar, pp. 322 and 324 (note 15).
- 201v blank.
- 202r-211v <L>iber Salomonis id est parabole eius secundum ebraycam veritatem translate ab Eusebie Jeheronimo

*prespitero petente Chromacio et Eliodoro episcopis.
Jheronimus.*

The book of Proverbs, preceded by Jerome's preface and a table of capitula.

212r-212v blank.

213r [Varia]

- (1) *Exposicio librorum biblie.* Genesis das p^euch der geschphung — Appocalippsis das p^euch der taugen.
- (2) *Nota quedam metra. Salve festa dies.* The text of the hymn follows.
Chevalier 17928.
- (3) *Notandum in sex casibus ecclesia est execrata. Ignis adulterium destruccio mensa remota. Mors dubium faciunt iterato templa sacrari.*
Cf. Walther 8674.
- (4) *Nota signa mortis.* Hiis signis moriens certis dinoscitur eger — Si senex dormit designat morte resolvi.
Walther 8211.

213v blank.

Secundo folio: 2r qui in se ipso

Ownership marks: *i*^v [15c] Iste liber pertinet ad monasterium Herczogeburga. 1r and 213r [18c] Bibliothecae Ducumburgensis.

The MS was copied in the years 1415-1416 (ff. 84v, 137v, 201r). It belonged to Herzogenburg in the 15c (f. *i*^v).

22. JACOBUS DE VORAGINE; SERMONS, etc

separate

Austria, 15c

Paper. 193 ff. Possibly as many as 10 booklets or fragments bound together:

I (ff. 1-60): 2 col. 40-47 lines. Frame only. Gatherings of 6 bifolia. Ff. 24v, 36v, 60v signed 2, 3, 5 in arabics in center of lower margin. Two pen-flourished Lombards, f. 1r; plain Lombards or spaces for initials, *passim*. Bastarda.

II (ff. 61-108): 2 col. 47-50 lines. Frame only. Composition of gatherings not visible on film. Initials not filled in. Bastarda.

III (ff. 109-119): 2 col. 38-43 lines. Frame only. Lombards. Bastarda.

IV (ff. 120-121): 2 col. 50 lines. Frame only. Initials not filled in. Bastarda.

V ? (ff. 122-131): 2 col. 39-41 lines. Frame only. Initials not filled in. Bastarda.

VI (ff. 132-143): 2 col. 45-46 lines. Frame only. Initials not filled in. Bastarda; biblical texts in large textura.

VII (ff. 144-155): 2 col. 47-50 lines. Frame only. Calligraphic initials. Bastarda, showing characteristics of Kurrentschrift.

VIII (ff. 156-158): 2 col. 37-38 lines. Frame only. Plain Lombards. Bastarda.

IX ? (ff. 159-161): 2 col. 36-41 lines. Frame only. One plain Lombard; one initial not filled in. Bastarda.

X (ff. 162-193): 2 col. 43-47 lines. Frame only. Composition of gatherings not visible on film. Two pen-flourished Lombards, ff. 162r, 162v. Bastarda.

I

1r-56r [JACOBUS DE VORAGINE OP, Legenda aurea]

1r-2v Andreas interpretatur decorus ... Andreas et quidam alii discipuli a domino sunt vocati — terra fractum etc.

52r-53v <K>atherina Costi regis filia studiis liberalibus fuit erudita — ibidem honorifice sepelierunt etc.

53v-56r [De sancto Erasmo] <I>n Antiochia civitate facta est persecutio christianorum — Quarto nonas Julii regnante domino nostro iesu christo. Sequenti die est festum Erasimi [!] post Marcelli pape etc. Sequitur.

Most texts vary somewhat in length and content from those found in Graesse.

56r-58v [De praedicatoribus] <E>cce sto ad hostium mentis tue et pulso predicatione vel interna inspiratione — non nimium modice predicare. Ideo orate dominum nostrum iesum christum.

40 short paragraphs, in each of which a scriptural passage is explained as signifying the preacher or his work in spreading the word of God. Each closes with a formula of petition addressed to the deity.

58v <R>effert quidam magister quod a centro terre usque ad concavum celi — duo milia passum etc.

A short note on the distance between the earth and the heavens.

58v-60r [De omnibus sanctis] <L>audem dicite deo nostro omnes sancti eius ... [Apoc 19:5-7]. Verbum istud congruit hodierno diei in qua festum agitur omnium sanctorum — ubi plena est leticia ubi nullus dolor ubi nullum incommodum.

60r-60v [De dedicatione] <T>erribilis est locus iste [Gen 28:17]. Locus iste deo est et dicitur terribilis propter multa terribilia — malas negligencias colligendo etc.

II

61r-100v [Sermones de sanctis]

61r-62v <A>mbulans iesus iuxta mare Galilee ... [Mt 4:18]. In verbis istis describitur vocacio duorum apostolorum facta a christo scilicet Petro et Andrea — qui pependit in te scilicet dominus noster iesus christus etc.

62v-64r <Q>uasi oliva pullulans et quasi cypressus in altitudinem ... [Ecclus 50:11]. Verba ista exponi possunt de beato Nicolao qui commendatur hic — deum laudabit et cum eo sine fine gaudebit etc.

80v-81r [tit. in marg.] *De sancto Vito*. <P>uer erat ingeniosus ... [Sap 8:19]. Verba ista optime potuit dicere beatus Vitus — ibi orans animam deo reddidit etc.

81r *De eodem*. <N>ota quod dominus honoravit beatum Vitum cum prophetis — Quinto cum martiribus ut patet. Rogemus.

85v-86v *De sancto Udalrico sermo bonus*. Serve bone et fidelis intra in gaudium domini tui [Mt 25:23]. In verbis propositis de sancto Udalrico episcopo duo dicuntur. Primo eius meritum — Item de baculo et fontibus etc.

97v-98v [tit. in marg.] *De sancto W<enczs>lauo*. Qui mihi ministrat me sequatur ... [Jn 12:26]. Consuetudo est quando aliquis princeps vel nobilis magnus vult servum suum remunerare — usque in hodiernum diem etc.

100r-100v [tit. in marg.] *De sancta Katherine*. <M>ulte filie congregaverunt ... [Prov 31:29]. Hodie karissimi agitur festum sancte Katherine. Katherine namque dicitur a chatha — ad quam montem perducatur nos pater et filius et spiritus sanctus. Amen etc.

34 sermons on the saints from Andrew to Katherine. Some are attributed by Schneyer to JOHANNES CONTRACTUS (KORZ) OM; cf. Schneyer, vol. 3, pp. 439-443, nn. 88-91, 94-96, 99, 105-107, 111, 122.

100v-103v [Sermones de corpore christi]

100v-102r [tit. in marg.] *De corpore christi.* <P>anem angelorum manducavit homo [Ps 77:25]. Sicut pater naturalis dat esse filio ipsum generando — in te dantur bona gracie et in spe bona glorie. Ad quam nos perducatur qui sine fine regnat. Amen etc.

102r-102v [tit. in marg.] <In> *cena domini.* <A>d mensam magnam sedisti [Ecclus 31:12]. Quia celebraturi summus festum corporis christi ergo hec verba proposui in quibus possumus duo considerare. Primo quare corpus christi dicatur magna mensa — peribit de populo suo. Rogemus etc.

102v-103r [tit. in marg.] *De corpore christi.* <N>ota quod septem occurrunt dubitabilia circa sacramentum altaris. Primum est quomodo panis possit fieri caro et vinum sanguis — de aliis forma tria exempla etc.

103r-103v [tit. in marg.] *Item de eodem.* <D>ecem sunt miracula de corpore christi de quibus ratio directe dici non potest — Et redempti sunt per sanguinem christi. Rogemus ergo sanguinem christi etc.

103v-104r <Q>uare diem dominicum debemus celebrare cum pia devocione quinque sunt cause. Prima est quod in ea deus requievit ab omni opere — manducat non diiudicans corpus domini etc.

104r-105r [Sermones de assumptione BMV]

104r-104v [tit. in marg.] *De assumptione beate Marie virginis.* <G>loriosa dicta sunt de te civitas dei [Ps 86:3]. Licet omni tempore debeant et possint dici et predicari de gloriosa domina nostra — In me omnis spes vite. Rogemus ergo dominum etc.

104v-105r *Item de assumptione Marie.* <A>ssumpta est Maria in celum. Nota quod gloriosa virgo Maria assumpta est in celum quadrupliciter scilicet integraliter — post christum gloriosa resedit. Rogemus ergo dominum et gloriosam virginem Mariam etc.

105r-105v [tit. in marg.] *De dedicacione.* eati qui habitant in domo tua domine [Ps 83:5]. Gregorius dicit in sacra scriptura quasi quotdam [!] speculum mentis nostre oculis — percipite regnum meum. Rogemus ergo dominum etc.

106r-108r [De sancta Catharina]

106r-107r <L>egitur in quadam hystoria quod beata Katherina dum esset puella sex vel septem annorum — in amore et vitam eternam optinuit. Amen.

107r-108r <I>npius hanc Cesar sisti iubet ante tribunal hanc ut pervertat sicut draco vel leo — in paradisum celestem non terrestrem ubi vivit et regnat in secula seculorum. Amen.

108r-108v enedictus qui venit in nomine domini rex Israel [Mt 21:9]. Parabulam require in precedenti sermone. In isto sermone legitur quod quattuor genera honoraverunt dominum et ipsum susceperunt — quia vicerunt mundum modo regnant cum christo sine fine. Amen etc.

108v <V>eniet desideratus cunctis gentibus [Agg 2:8]. Notandum triplex est adventus christi. Primus in mundo — iusticiam suam pervenit ad celum etc.

III

109r-119r Pericopes. 52 selections from the gospels for dom. 1 Adv. (Mt 21:1-9) through dom. 25 post Pent. (Jn 6:5-14).

119v blank.

IV

120r-121v [tit. in marg.] *Commune de sanctis per circulum anni.*

120r-120v <N>imis honorati sunt amici tui deus [Ps 138:17]. Dicit David: Lucerna pedibus meis verbum tuum [Ps 118:105]. Si aliquis deberet transire viam lubricam aut tenebrosam — meliorem invenirent resurrectionem. Rogemus ergo dominum.

120v-121v <P>incipes populorum congregati sunt cum deo [Ps 46:10]. Dixit dominus ad Moysen ut habetur Saul 10: Cum congregandus est populus ... [Num 10:7]. In hoc verbo predicator instruitur qualiter se habere debeat in ordinacione sui sermonis — inquinabitur ab ea.

V ?

122r-131r <M>isit rex Saul septem apparitores ut raperent David [1 Reg 19:14]. David qui interpretatur desiderabilis — quia modum et ordinem non habent etc.

Expliciunt septem virtutes repugnante [!] septem viciis. Et sic est finis huius operis. Amen.

Part 2 of *Lumen anime B*; cf. notes to MS 16 ff. 193r-202r above.

131v blank.

VI

132r-143v [Sermones de sanctis]

132r-133r [mut.] ... facit in eo corpore resonare virtutes ... *Sequitur sermo eiusdem.* <H>odie ecclesia recolit festum beati Gregorii doctoris eximii ... Labia sapientium disseminabunt scienciam [Prov 15:7]. Illam inquam scienciam de qua dicitur — ut dicit Gregorius ibidem.

142v-143v <V>erbum hominis quantumcumque secundum seculum potestatis ... Augustinus in libro de vera et falsa

penitencia dicit capitulo 11 ubi loquitur de vere
converso — [mut.] quia diu male ...

A fragment containing 9 sermons from a longer series of sermons on
the saints. Includes Vitus, Udalricus.

VII

144r-147v Ingressus iesus perambulabat Jericho [Lk 19:1].
Iam hiis temporibus precipue ceci et claudi ... Hoc
ewangelium convenienter legitur in dedicacionibus
ecclesiarum — quia pro nobis factus est homo. Roge-
mus.

147v Que est ista que progreditur quasi aurora ... [Cant
6:9]. Assumpcionem sacratissime virginis Marie angeli
admirantur — [mut.?] sit finis noctis et origo diei.

148r-151r [mut.?] Istud ewangelium habet quattuor partes.
In prima scribitur nova legacio dominice maiestatis
— fiat michi secundum verbum tuum.
The text is Lk 1:26-38.

151r *De corpore christi notabile.* Modus manducandi deter-
minan<ur> Exodi xii ubi determinantur multa que requi-
rebantur ad esum agni typici — Quinto recipientis
fructum quante sit utilitatis etc.

151v-152v [tit. in marg.] *De carnis premiis.* Multis
misericordie sat diabolus sic quondam rex Babilonie
— audiendo quod nobis tribuat.

152v-154r [tit. in marg.] *De sancto spiritu prologus.* Dum
complerentur dies pentecostes ... [Act 2:1]. Hodierna
dies est quinquagesima a dominica resurrectione et
vocatur pentecostes — inebriati sunt hora prima et
repleti. *Et sic est finis huius sermonis.*

154r-155v *Sermo in ascensione.* Hic veniet quemadmodum
vidistis eum ascendentem [Act 1:11]. Legitur in acti-
bus apostolorum quando dominus celos ascendere voluit
— maledicti in ignem eternum.

VIII

156r-158v [Sermones in cena domini]

156r-157r Transi hospes et orna mensam ... [Ecclus 29:33].
Hec verba poterant hodie dicere [!] ad christum qui
erat in hoc mundo quasi hospes — vos clamabitis
pre dolore cordis. Ad hanc mensam nos perducatur iesus
christus filius qui sine fine vivit et regnat in
secula seculorum. Amen.

157r-158r *De cena domini.* Non habeo panes laycos ad man-
ducandum ... [1 Reg 21:4]. Ista verba dixit Abymelech
sacerdos legalis ad David et dedit ei panes — ad
cornu altaris. Rogemus ergo dominum ut det nobis suam

graciam per quam digne accedamus ad corpus christi.
Amen.

158r-158v *De eodem sermo.* Vos mundi estis sed non omnes
[Jn 13:10]. Hoc dicebat iesus sancta cena duodecim
apostolis — premium eternum accipere mereamur.
Qui cum deo patre et filio et spiritu sancto vivit et
regnat in secula seculorum. Amen.

IX ?

159r-160r [tit. in marg.] *Sermo de nativitate domini. De
angelico.* Apparuit gracia salvatoris domini nostri
[Tit 2:11]. In verbis propositis tria notantur. Primo
quomodo gracia salvatoris apparuerit — ne cadatis in
desperacionem etc.

160r-161r [Sermo de circumcissione domini] <P>ostquam con-
sumati sunt dies octo ... [Lk 2:21]. Dei filius per
divinam potenciam erat magister angelorum in celo —
imponitur ei nomen iesus quod interpretatur salvator.
Rogemus.

161v blank.

X

162r-162v Nota errores Waldensium qui alias appellant se
pauperes de Lugduno vel alio nomine leoniste. Tri-
gintaduo sunt articuli quos heretici Waldenses contra
romanam ecclesiam dogmatizare non verentur. Sequitur
primus. Primus est quod se nutrire non debeant labo-
ribus manuum suarum sed simpliciter elemosina sicut
fecerunt apostoli — Tricesimus secundus quod nec papa
nec cardinales ac omnes prelati nec imperator nec reges
nec principes salventur. Hiis erroribus tamquam veneno
pessimo multi infecti sunt ... maxime aput simplices
etc.

162v-192r Cum dormirent homines venit inimicus eius et
superseminavit zizania in medio tritici [Mt 13:25].
Licet dominus et salvator noster iesus christus per
inimicum hominis bonum semen in agrum — spiritualem
utilitatem viderit expedire. *Sic est finis inquisicio-
num hereticorum Waldensium. Sit laus et gloria deo.*
Amen.

192v-193r blank.

193v *Nota questiones diverse.* Si venerit vobis casualiter
et accideret casus — quid est faciendum.
A short note in a 15c hand.

Secundo folio: 2r ego tamen tormentis
62r et vaste solitudinis

110r quod verbum
121r re]gimen erit
123r eterne mortis
133r capitulo 37^o
145r quis sapiens
157r saturitas
160r ani]mam videlicet
163r ipse tempore

Ownership mark: 1r [15c-16c] Iste liber est monasterii sancti Geori
martiris in Hertzogenburga canonicorum regularium ordinis sancti
Augustini.

At least the first part of the MS belonged to Herzogenburg by the late
15c or early 16c, to judge from the script of the ex libris, which shows
characteristics of Kurrentschrift (f. 1r).

23. JOHANNES MILITIUS; JOHANNES GERSON

HMML 3188

Austria (I = Herzogenburg), 15c (I and II = 1424, 1435)

Paper. i + 274 ff., numbered 1-275 (f. 251 omitted from the series).

Two booklets bound together:

I (ff. 1-252): 2 col. 31-38 lines, ff. 1r-249v; about 45 lines, ff. 250r-252v. Frame only. Gatherings of 6 bifolia. Horizontal catchwords in lower right corner on last verso. 2-5 line Lombards, *passim*; one pen-flourished Lombard, f. 1r. Two bastarda hands (ff. 1r-249v, 250r-252v).

II (ff. 253-275): 2 col. About 35 lines, ff. 253r-269v; 45-54 lines, ff. 270r-275v. Frame only. Gatherings of 6 bifolia. One horizontal catchword trimmed from the lower right corner of f. 264v. 2-5 line Lombards, one (f. 260v) containing a pen-drawn face. Two bastarda hands (ff. 253r-269v, 270r-275v), the second the same as that found on ff. 250r-252v above.

I
i^r

Incipit liber sermonum Milicii domini. In isto volumine continentur sermones Milicii de sanctis per circulum anni. Et scripsit dominus Hainricus Newffner canonicus regularis in Herczogenwurg [et pro tunc canc.] plebanus in Rāwdink anno M^o cccc^o xxiii^o [followed by 3 words erased].

i^v blank.

1r-249v [JOHANNES MILITIUS, Sermones de sanctis per circulum anni et sermo de synodo]

1r-4v Venite post me faciam vos fieri piscatores hominum ... [Mt 4:19-20]. Quanta dignacio salvatoris nostri iesu ut simplices piscatores non horreret ... 1v Ewangelium hodiernum dicit quod christus ambulans iuxta mare Galilee vidit duos fratres — Andreas vero christum secutus ad regna celorum quo nos perducatur qui vivit et regnat in secula seculorum. Amen.

173v-178r *Sermo de sancto Augustino confessore et patrono ordinis.* 174r Oportet prevenire solem ... [Sap 16:28]. Divina potencia infirmos eligit ... 174v Quia excellens doctor est beatus Augustinus inter omnes doctores — penitentes salvemur feliciter in eternum. Quod nobis prestare dignetur qui vivit et regnat in secula.

241r-247v *Sermo de sancta Katherina.* Sponsus sanguinum tu mihi es [Ex 4:25]. Ecclesia sancta videns membra sua per peccatis [!] dampnata ... 241v Tria in sponsa christi requiruntur in ea videlicet que possit christo dicere — Ad nupcias regni celestis. Ad quod nos perducatur qui vivit et regnat in secula seculorum. Amen.

247v-249v *Sermo de sancto synodo*. Sacerdotes contempserunt legem meam ... [Ezech 22:26]. Reverendi patres et domini sicut deus omnipotens pro salute generis humani ... 248r Reverendi patres et domini postquam genus humanum suggestionem [!] iniqua serpentis antiqui — nichil apud deum beatius. *Explicit liber sermonum Milicii de sanctis. Per manus domini Hainricii canonici in Herczongburga. Anno domini M^o cccc^o xxiiii^o. In die sancti Vincencii martiris. Symphonizonus cum iubilo. Dominus Urbanus plebanus in Herczongenburgerga tunc temporis multum laboravit in hoc libello. Dedit pro papiro lxxxiii denarios. Dedit scriptori unam libram denariorum. [al. man.] Expliciunt sermones Milicii de sanctis. Anno domini M^o 4 xxiiii^o.*

50 sermons on the saints from Andrew to Katherine, followed by one sermon on the occasion of a synod. All but the last are listed by Schneyer, vol. 3, pp. 589-600; cf. also Schneyer, *Weg.*, p. 511. The last sermon is attributed to Militius in other MSS; e.g. Stuttgart, Württembergische Landesbibliothek, MS HB I 181 ff. 174v-179r (cat. Fiala). Spunar, p. 321.

250r-252v (continued on ff. 270r-275v) [*Sermo de ascensione domini*] Ascendit deus in iubilacione ... [Ps 46:6]. In hiis verbis propheta David tangit ineffabilem iesu christi domini nostri ascensionem — 275v super omnes celos ascendens ubi cum deo patri et spiritu sancto regnat in secula benedictus. Amen. *Per fratrem Matheum cito reportatum* [!]. Anno etc 1435. Cf. Kremsmünster, MS 210 ff. 263v-271v (cat. Schmid).

II

253r-269v [tit. in marg.] *Gerson*. Cristianitati suus qualiscumque zelator ... 253v Firmissime credendum est et nullatenus dubitandum quod solum est unus deus — in domo dei parisiis laudabiliter observatur. *Explicit confessionale bonum et utile cuilibet christiano. Explicit tractatus magistri Johannis Gerson doctoris theologie spectabilis ac cancellarii studii parysiensis de decem preceptis de confessione et peccatorum explicacione et de sciencia et cautela circa mortem. Per manus Martini Bohemi de Kdyna alias de Ctumpnalb finitus feria tertia ante festum Margarethe virginis eximie. Anno domini etc xxiiii^o.* The work of JOHANNES GERSON, known variously as *Speculum aureum*, *Opusculum tripartitum*, *Tractatus de praeceptis, de confessione et scientia mortis*, etc. Bloomfield 0734, with reference to this MS.

270r-275v See ff. 250r-252v above.

Secundo folio: 2r sanctam ecclesiam
254r nostros Adam

Ownership marks: *Front pastedown* and 1r [18c] Bibliothecae Ducum-
burgensis. 135r [15c] Iste liber est monasterii sancti Georii in
Herczogenburg.

Both Part I of the MS, copied by Hainricus Newffner, canon of Herzogen-
burg and parish priest in Reidling, and Part II, copied by Martinus
Bohemus de Kdyna alias de Ctumpnalb, were completed in 1424 (ff. 249v,
269v). Part I, commissioned by canon Urban (f. 249v; cf. Herzogenburg,
MSS 20, 24, 38), was probably copied at Herzogenburg (f. i^r). Whatever
the origin of Part II, it was at Herzogenburg and had been combined with
Part I by 1435 when Brother Mathew utilized the blank pages at the end
of each of the two sections to copy the sermon on the Ascension
(f. 275v).

24. AUGUSTINUS TRIUMPHUS DE ANCONA; HENRICUS DE FRIMARIA; HENRICUS TOTTING DE OYTA; HENRICUS DE LANGENSTEIN DE HASSIA

HMML 3191

Austria (Herzogenburg?), 15c (1423-1424)

Paper. 267 ff., numbered 1-266 (f. 210 occurs twice). 2 col. 35-40 lines. Frame only. Gatherings of 6 bifolia. Horizontal catchwords in lower right corner on last verso. Occasional headlines, ff. 1r-123r. Lombards, *passim*; one pen-flourished, f. 168r. At least two bastarda hands; lemmata in textura.

1r-123r [tit. in marg.] *Exposicio fratris Augustini de Anchona super epistolas que canonice nuncupantur.* Honesto ac reverendo viro domino Gebhardo archidiacono Tolsano [!] nepoti illustris ac venerabilis viri domini Gebhardi de Parma divina gracia episcopi cardinalis frater Augustinus de Anchona fratrum heremitarum ordinis sancti Augustini ... Cum frequenter animus meus in serviendo vobis sataget circumscripta ... *Prologus in epistolas canonicas.* Sapiencia edificavit sibi domum ... [Prov 9:1]. Cuiuslibet sciencie professor in principio sui studii tria tenetur dicere et tractare ... 3r *Incipit prologus beati Jeronimi.* Non est ita ordo. Et cum istis epistolis beatus Jeronimus premittebat quendam prologum in quo commendatur doctrina predictarum epistolarum ... 6r *Incipit epistola cano<ni>ca beati Jacobi apostoli.* Jacobus apostolus dei. Posito prohemio in quo ostensa est istius sciencie commendacio — in futuro de ipsius trinitate. Amen. *Et sic est finis.* *Expliciunt postille super epistolas canonicas edite a fratre Augustino de Ancona ordinis fratrum heremitarum sancti Augustini et cetera.* AUGUSTINUS TRIUMPHUS DE ANCONA OESA, *Lectura in epistolas canonicas.* Zumkeller 124. Stegmüller II 1528-1534.

123v-167r [tit. in marg.] *Tractatus Heinrici de Frimaria de decem preceptis.* Audi Israel precepta domini et ea in corde tuo ... [cf. Deut 4:1]. In istis verbis propositis spiritus sanctus circa precepta domini tria facit. Primo namque ostendit quod sint hylariter audienda — 163r Quod vinum nobis meritis gloriose virginis prestare dignetur eius filius benedictus qui cum patre et spiritu sancto est unus deus in secula seculorum benedictus. Amen. *Explicit exposicio decem preceptorum.* *Incipit tabula registralis exposicionis eiusdem.* *Finitus est iste liber per me Leonardum Chiricher de Prawnekk quam conparavit venerabilis dominus Urbanus canonicus et plebanus tunc temporis in Herczogenburga in monasterio sancti Georgii.* Sub anno domini M^o cccc^o xxiii^o in die sancte Cecilie [corrected from Lucie] virginis etc.

HENRICUS DE FRIMARIA OESA, *Tractatus de decem praeceptis*.
Zumkeller 325. Stegmüller III 3172.

167v blank.

168r-200r [tit in marg.] *Incipit tractatus de contractibus reverendi magistri Hainr*<i>*ci de Oyta*. Diligite iusticiam qui iudicatis terram [Sap 1:1]. Audite hoc omnes gentes auribus percipite ... 170r *Capitulum primum de redditibus redditus*. Verum constitui redditus pecuniarum vel aliarum rerum — raturum habuit pignus valebit.

On the author, HENRICUS TOTTING DE OYTA, and the publication of this work, see LexThK IV 932.

200v-244r [tit. in marg.] *Incipit tractatus de contractibus habens duas partes*. Nota hic continentur principia capitulorum ... 202v In sudore vultus tui vesceris pane tuo [Gen 3:19]. Tanta erat illius prime transgressionis culpa — talium peyora fierent. *Defficiunt vires hic pro me vade liberelle. Certifica dubios contractus argue pravyos*.

By HENRICUS DE LANGENSTEIN DE HASSIA; Hohmann 103.

244v-266r *Incipit epistola de contractibus empcionis et vendicionis ad consules Wyennenses divisa in tres partes quarum prima est hortatoria ad equitatem ... Honorabilibus magne discrecionis viris magistro civium ceterisque consulibus opidi [!] Wyenne proinde salutis sue et tocius rei publice curam gerentibus salutarem — attingatis iterum salutis sempiterne etc. Explicit tractatus magistri Hainrici de Hassia sub anno domini M^o cccc^o xxiiii^o In vigilia Marie Magdalene*.

By HENRICUS DE LANGENSTEIN DE HASSIA; Hohmann 82.

266v not filmed.

Secundo folio: 2r instabilles et immobiles

Ownership marks: *Front pastedown* and 1r [18c] Bibliothecae Ducum-burgensis.

Ff. 1r-167r were copied by Leonardus Chiricher de Prawnekk in 1423 (f. 163r) and purchased for Herzogenburg by canon Urban (f. 167r; cf. Herzogenburg, MSS 20, 23, 38). The second part of the MS was completed in 1424 (f. 266r).

Bibliography: Spunar, p. 322.

25. HONORIUS DE AUGUSTODUNO; COMPENDIUM MORALITATUM HMML 3190

Austria, 15c (I = 1419)

Paper. 211 + i ff. Two booklets bound together:

I (ff. 1-142): 2 col. About 40 lines. Frame only. Gatherings of 6 bifolia. Ff. 11v-131v signed i-xi in romans in center of lower margin on last verso; f. 142v is followed by a stub representing the last leaf of gathering xii. Horizontal catchwords in lower right corner on last verso. 3-6 line Lombards, *passim*. Bastarda.

II (ff. 143-211): 2 col. 40-45 lines. Frame only. Gatherings probably of 6 bifolia. Gatherings signed in arabics in center of lower margin on last verso; only signatures 1 and 2 remain. One 2 line Lombard, f. 143r. Bastarda.

I

1r-142r Legitur quod David propheta cum senuisset ...
Quinque iam conscripte decades preferunt ... 2r
Quid gloriaris in malicia ... [Ps 51:3]. Malicia
est non solum malum facere sed et docere — bonos
pro meritis remunerat. Deo gracias. Amen. *Finitus
est iste liber anno domini M^o cccc^o xviii^o in die
sanctorum martirum Cosme et Damiani.*
The commentary of HONORIUS DE AUGUSTODUNO on Ps 51-100. Steg-
müller III 3568.

142v blank.

II

143r-210v [Compendium moralitatum] Cum excommunicatis
non est loquendum quod patet per mulierem chananeam
cum qua christus noluit loqui — qui penes virtutum
non habent. *Explicit compendium moralitatum.*
Bloomfield 1099, with reference to this MS.

211r-211v blank.

212r-212v (= back flyleaf), *back pastedown* Fragments of a
Hebrew MS.

Secundo folio: 2r in qua spiritus
144r quam cum hominibus

Ownership mark: 1r [18c] Bibliothecae Ducumburgensis.

The first part of the MS was copied in 1419 (f. 142r).

26. ASTESANUS DE ASTA

HMML 3196

Austria, 15c

Paper. 314 ff. 2 col. 40 lines. Frame only. Gatherings mostly of 6 bifolia. Horizontal catchwords in lower right corner on last verso. 3-5 line Lombards (some guide letters visible); two pen-flourished Lombards, ff. 1r and 111r. One bastarda hand.

1r-314v [ASTESANUS DE ASTA OM, Summa de casibus conscientiae]

1r-110v [Liber quintus] Dicto in quarta parte huius summe de sacramentis in communi et de tribus primis sacramentis scilicet confirmatione ewkaristia et baptismo. Sequitur quinta pars que est de sacramento penitencie et de sacramento unccionis extreme — Et in predictis concordant doctores. *Explicit liber quintus huius voluminis. Deo gracias per Johannem Detelpacher etc.*

111r-314r *Liber sextus. VI. De quibusdam antecedentibus ad ordinem.* Expeditis per dei gratiam hiis que pertinent ad sacramentum penitencie et unccionis extreme consequenter ad considerandum de sacramento ordinis et primo de quibusdam antecedentibus ad ordinem scilicet clericatu et tonsura — appellatur iuste ut extra<vagans> de app<ellacionibus> Interposita. *Explicit liber sextus illius voluminis tocus.*

314v *Tituli libri sexti.* 1 De quibusdam antecedentibus ad ordinem. 2 De sacramento ordinis — 55 De symonia. *Et sic est finis.*

Books 5 and 6 of the entire work. Stintzing, pp. 519-523. Schulte II 425-427. GW III 7-16.

Secundo folio: 2r huiusmodi penitenciam

Ownership mark: 1r [18c] Bibliothecae Ducumburgensis.

The MS was copied by Johannes Detelpacher (f. 110v).

27. PETRUS LOMBARDUS; ANTONIUS RAMPEGOLUS DE JANUA HMML 3194

Austria, 14c-15c

Paper. 253 ff. Two booklets bound together:

I (ff. 1-140): 2 col. 20-23 lines. Frame only. Gatherings of 6 bifolia signed 1-11 in arabics or romans in center of lower margin on last verso. Headlines. Lombards, most in outline only, with guide letters visible. Notula.

II (ff. 141-253): 2 col. Variable line count, mostly 40-50. Frame only. Gatherings of 6 bifolia numbered i-x in romans in center of upper margin on first recto. Lombards, *passim*; pen-flourished Lombards and rough drawings in margins, ff. 237r-253v. Notula, ff. 141r-236v; bastarda, ff. 237r-253v.

Front pastedown Leaf of a Hebrew MS on parchment. Between the front pastedown and f. 1r a smaller parchment binding fragment shows several Latin and German names, as in a list of commemorations.

I

1r-140r [tit. in marg.] *Quartus liber Sentenciarum. Incipiunt capitula in quarto libro ... 3r Incipit liber quartus Sentenciarum. His tractatis que ad doctrinam rerum pertinent quibus fruendum est et quibus utendum est et que fruuntur et utuntur ad doctrinam signorum accedamus. Samaritanus enim vulnerato — de ultimis temporibus parum aut nichil docent etc.* Book 4 of the *Libri Sententiarum* of PETRUS LOMBARDUS, with the same postscript as found in Herzogenburg, MS 19 f. 125v (see above). PL 192, 839-962. Joseph N. Garvin, "The Manuscripts of Udo's *Summa super Sententias Petri Lombardi*," *Scriptorium* 16 (1962) 376. Marginal and interlinear glosses occur throughout. Pen trials in the lower margin of f. 140ra (cf. f. 140v below).

140v The outer column of f. 140 has been cut away and replaced with a piece of paper blank on both sides. F. 140vb is filled with pen trials in a 15c bastarda hand among which these phrases are found: *Johannes dei gracia prepositus in Hirczogenburch* and *Ich Hainreich der Franchkpurger zu Lanczhut ...* The name Johannes occurs repeatedly, together with other words and phrases in Latin and German and many individual letters of the alphabet.

Johannes III a Parsenbrunn was prior of Herzogenburg 1402-1433, and Johannes IV a Linz was prior 1433-1457 (Lindner, p. 232).

II

141r-250r [tit. in marg.] *Figurarum. De abstinentia bona et utilia. De abstinentia. No<tandum>. Castigo corpus meum [1 Cor 9:27]. Non est aliquot [!] animal*

adeo indomitum ——— cessante contagio novo homini et puritas esset et veritas unde qui verus deus est verus est homo dominus noster iesus christus qui cum patre et spiritu sancto vivit et regnat in secula seculorum. Amen.

The *Compendium morale* or *Figurae biblicorum* of ANTONIUS RAMPEGOLUS DE JANUA OESA. Stegmüller II 1420. Zumkeller 117.

250v-253v [Sermo de passione domini] O vos omnes qui transitis per viam ... [Lam 1:12]. Primo hec verba potuit christus dicere cum in cruce penderet ——— cum eo regnes in eternum eo prestante qui cum deo patre et spiritu sancto vivit et regnat deus per infinita secula seculorum [Amen *canc.*] quod ipse prestare dignetur. *Explicit sermo utilis.*

Secundo folio: 2r Quod nemo debet
142r Erat in ore meo

Ownership mark: 1r [18c] Bibliothecae Ducumburgensis.

Part I of the MS apparently belonged to Herzogenburg in the 15c; cf. the pen trials on f. 140v.

Austria, 14c-15c

Paper. i + 144 ff. Two booklets bound together:

I (ff. 1-58): 2 col. About 35 lines, ff. 1r-36v; about 40 lines, ff. 37r-57v. Frame only. Gatherings of 6 bifolia signed 1-5 in arabics in center of lower margin on first recto. Initials not filled in; guide letters usually visible. Notula, ff. 1r-36v; bastarda, ff. 37r-57v.

II (ff. 59-144): 2 col. 40-45 lines. Frame only. Gatherings of 6 bifolia signed i-vii in romans in center of lower margin on first recto. Headlines. Initials not filled in; guide letters usually visible. Notula.

Front inside cover Originalia Anselmi xii tractatus. Pro ii libris.

i^r blank, except for pen trial.

i^v blank.

I

1r-14r *Incipit tractatus beati Anselmi de concordia presciencie et predestinacionis et gracie cum libero arbitrio. De tribus illis questionibus in quibus dei presciencie atque predestinacioni — gratis volui petentibus impendere.*

ANSELMUS, *Tractatus de concordia praescientiae et praedestinationis nec non gratiae dei cum libero arbitrio*; PL 158, 507-542.

14r-40v <Q>uidam fratres sepe me studioseque precati sunt ut quedam que illis de meditanda divinitatis essentia ... 14v <Q>uod sit quoddam optimum et maximum et summum omnium ... 16r *Monologion*. <S>i quis unam naturam summam omnium que sunt — ineffabiliter trinus et unus qui vivit et regnat in secula seculorum. Amen.

ANSELMUS, *De divinitatis essentia Monologium*; PL 158, 141-224.

40v-46r [tit. in marg.] *Prosologion* [!]. Postquam opusculum quoddam velud exemplum meditandi de ratione fidei ... Excitacio mentis ad contemplandum deum ... 41r Eya nunc homuncio fuge paululum occupationes tuas — donec intrem in gaudium domini mei qui est trinus et unus deus benedictus in secula seculorum. Amen.

ANSELMUS, *Proslogion seu alloquium de dei existentia*; PL 158, 223-242.

46r-48r *Liber disputacionis pro insipiente*. Ergo domine qui das fidei intellectum ... 46v Dubitanti utrum

sit vel neganti quod sit aliqua talis natura —
veneracione et laude suscipienda.

GAUNILLO, *Liber pro insipiente adversus sancti Anselmi in
Proslogio ratiocinationem*; PL 158, 241-248. The text begins
by quoting ch. 2-4 of the *Proslogion* (PL 158, 227-229).

48r-51r [tit. in marg.] *Liber contra respondentem pro
insipiente*. Quoniam non me reprehendit in hiis
dictis ille insipiens — malivolencia reprehendisti.
ANSELMUS, *Liber apologeticus contra Gaunilonem respondentem
pro insipiente*; PL 158, 247-260.

51r-57v [tit. in marg.] *Liber de veritate*. Tres tracta-
tus pertinentes ad studium sacre scripture quondam
feci diversis temporibus ... Quod veritas non habeat
principium vel finem ... Quoniam deum esse veritatem
credimus et veritatem in multis aliis dicimus esse
— dicitur veritas vel rectitudo etc. *Et sic est
finis huius ut patet intuenti*.
ANSELMUS, *Dialogus de veritate*; PL 158, 467-486.

58r-58v blank.

II

59r-63r *Incipiunt capitula in librum beati Anselmi de
libero arbitrio* ... *Incipit tractatus de libero
arbitrio*. Quoniam liberum arbitrium videtur re-
pugnare et gracie et predestinationi et prescencie
dei — quod necesse habeam de illis interrogare.
ANSELMUS, *Dialogus de libero arbitrio*; PL 158, 489-506.

63r-72v *Incipiunt capitula in tractatu beati Anselmi de
casu dyaboli* ... 63v *Incipit tractatus beati
Anselmi de casu dyaboli*. Illud apostoli quid habes
quod non accepisti — loqui et uti potestate
loquendi.
ANSELMUS, *Dialogus de casu diaboli*; PL 158, 325-360.

72v-79v *Incipit tractatus beati Anselmi de incarnatione
verbi*. Domino ac patri universe ecclesie in terra
peregrinationis summo pontifici Urbano frater An-
selmus ... Quoniam divina providencia vestram
elegit sanctitatem ... Cum adhuc in Becci monasterio
abbas essem presumpta est a quodam clerico — in
eodem libello aperte inveniet.
ANSELMUS, *Liber de fide trinitatis et de incarnatione verbi*;
PL 158, 259-284.

79v-87v *Incipiunt capitula in librum beati Anselmi
Cantuariensis archiepiscopi de peccato originali
et de conceptu virginali* ... *Incipit liber beati
Anselmi Cantuariensis archiepiscopi de peccato
originali et de conceptu virginali*. Cum in omnibus

religiose tue voluntati velim ... 80r Ad videndum igitur qualiter deus hominem assumpsit — si vera probari poterit.

ANSELMUS, *Liber de conceptu virginali et originali peccato*; PL 158, 431-464.

87v-97v *Incipit tractatus beati Anselmi Cantuariensis archiepiscopi contra grecos de processione spiritus. Greci enim dicunt quod solum procedit a patre. Latini quod a patre et filio et equaliter ab utroque. Capitulum primum. Negatur a grecis quod spiritus sanctus de filio procedat — non sensui latinitalis.*

ANSELMUS, *Liber de processione spiritus sancti contra graecos*; PL 158, 285-326.

97v-117v *Incipit prologus in librum beati Anselmi Cantuariensis archiepiscopi qui dicitur Cur deus homo. 98r Opus subditum propter quosdam qui antequam perfectum ... Incipit liber primus. Sepe et studiosissime a multis rogatus sum et verbis et litteris — non nobis attribuere debemus qui est benedictus in secula. Amen. Explicit liber Anselmi. Explicit liber beati Anselmi qui dicitur Cur deus homo.*

ANSELMUS, *Libri duo Cur deus homo*; PL 158, 359-432. Lists of capitula precede book 1 on f. 98v and book 2 on f. 109r.

117v-144v *Incipit liber beati Anselmi archiepiscopi de similitudinibus, de divisione voluntatis. 118r Voluntas tripliciter intelligitur. Voluntas etenim dicitur illud anime instrumentum — ne noceant in quantum voluit. Explicit liber beati Anselmi Cantuariensis archiepiscopi de similitudinibus.*

The work of EADMERUS; PL 159, 605-708. The last two chapters, as given in PL 159, 702-708, are not found in this MS.

Secundo folio: 2r cum enim dicimus

60r D<iscipulus>: Ita est

Ownership marks: Front inside cover and 1r [18c] Bibliothecae Ducumburgensis. 1r [15c] Iste liber est monasterii sancti Georii in Herczogenburga canonicorum regularium ordinis sancti Augustini.

The MS belonged to Herzogenburg in the 15c (f. 1r).

29. COMMENTARIUS IN APOCALYPSIM; EXPOSITIO MISSAE;
 GUILIELMUS DE SANCTO AMORE; HENRICUS DE
 PRIMARIA; HENRICUS DE LANGENSTEIN DE HASSIA separate

Austria, 15c (III = 1419)

Paper. 332 ff. Four booklets bound together:

I (ff. 1-116): 2 col. 30-35 lines. No ruling visible on film.
 i-ix¹² x⁸. Gatherings signed in arabics or romans in center of lower
 margin on first recto and last verso. Plain or pearl Lombards (guide
 letters visible). Bastarda.

II (ff. 117-248): 2 col. 30-40 lines. No ruling visible on film.
 i-xi¹². Gatherings signed in arabics or romans in center of lower
 margin on first recto and last verso. One plain Lombard, f. 117r.
 Bastarda.

III (ff. 249-284): 2 col. 35-40 lines. No ruling visible on film.
 Gatherings of 6 bifolia. Gatherings 1 and 2 signed in arabics in center
 of lower margin on first recto and last verso. Plain Lombards. Bastarda.

IV (ff. 285-332): 2 col. About 36-37 lines. Frame only; double
 bounding lines except between columns. No signatures or catchwords.
 At least one gathering is missing at the end of the MS. Initials not
 filled in. Bastarda.

I

1r-116v Cum sanctus Johannes non cessaret predicare que de
 christo per divinam inspirationem senciebat ———
 [mut.?] dicit hoc est minando. *Explicit Apokalipsis*
per manus Andree. [al. man.] Hic deficit.

A commentary on the Apocalypse, falsely attributed to Nicolaus de
 Dinkelsbühl; cf. Madre, p. 301. Stegmüller IV 5721 lists the text
 among the works of Nicolaus.

II

117r-247r [Expositio missae] Sardis interpretatur princi-
 pium pulchritudinis et habet septem ——— petere ut
 illud sacramentum acceptum fiat.

The scriptures, the usual church fathers and *Innocencius* are cited
 as authorities.

247v-248v blank.

III

249r-271r [tit. in marg.] *Incipit tractatus bonus inceptus*
in vigilia Bartholomei Anno domini M cccc xviii etc.
Ecce videntes clamabunt foris ... [Is 33:7]. Sicut
prophete in sacris litteris appellantur videntes ———
Tu autem animam tuam liberasti. Explicit pseudo pro-
pheta 1372^o in vigilia sancte Margarethe 5^o ydus Julii.
 GUILIELMUS DE SANCTO AMORE, *Tractatus de periculis novissimorum*
temporum. Stegmüller II 3024.

271v-284v [tit. in marg.] *Incipit tractatus de occultatione viciorum sub specie virtutum*. Est via que homini videtur recta ... [Prov 14:12]. Quia secundum Gregorium Moraliū multa sunt vicia que sub virtutum specie occultant — lasciviam a cordis hospicio poterimus extirpare. Quod nobis prestare dignetur omnipotens pater et filius et spiritus sanctus. Per infinita secula seculorum. Amen. *Explicit tractatus de occultatione viciorum sub specie virtutum anno domini 1372^o vi^o kalendas ...* [one word erased] *Augusti*.
 HENRICUS DE FRIMARIA OESA, *Tractatus de occultatione viciorum sub specie virtutum*. Zumkeller 316. Bloomfield 1982, with reference to this MS.

284v Missus est angelus Gabriel ... [Lk 1:26]. Augustinus in sermone huius festi: Dignum arbitror karissimi ut fideles christi diligentius considerent — deum et hominem concipere meruit propter quod missus est angelus etc.
 Fragment of a sermon on the Annunciation, added in a 15c hand.

IV

285r-332v [Sermones de BVM]

285r-289v <T>ulerunt illum in Jerusalem ... [Lk 2:22]. Domini et patres reverendi novistis omnes nec quicquam ignorare potest quod cottidie audimus et legimus veterum fidelium sub lege Moysi — hec homini perduto redemptionem adduxit. Quam gloriam et misericordiam nobis concedat ille quem tulerunt in Jerusalem ut sisterent eum domino christus iesus Marie virginis filius. Amen.

289v-297v <D>ixit Maria ad angelum quomodo fiet istud [Lk 1:34]. Patres et domini reverendi si magna et mirabilia huius solemnitatis velimus attente pensare misteria — ut in futuro eius filium contemplari possumus in gloria celesti quam nobis concedat qui per omnia vivit et regnat. Amen.

HENRICUS DE LANGENSTEIN DE HASSIA, *Sermo de annuntiatione BMV*; Hohmann 50.

297v-317v <Q>uasi cedrus exaltata sum in Libano [Ecclus 24:17]. In hac utique ipsius solemnitatis precipua celebrioribus post felicem huius vite decursum laudibus exaltanda — et nos cum christo appareamus in gloria quod ipse nobis concedat qui cum deo patre in unitate spiritus sancti vivit et regnat in omnia secula seculorum. Amen.

HENRICUS DE LANGENSTEIN DE HASSIA, *Sermo de assumptione BMV*; Hohmann 170.

317v-327v <I>pse fundavit eam altissimus [Ps 86:5]. Domini venerabiles magne utique et gloriose festivitatis diem primordia humane salutis recolente reciprocis anni cursus nobis adduxit — ianuam nobis

aperiendam impetret virgo beata hodie suis meritis
ac sanctis precibus a domino iesu christo filio suo.
Qui cum deo patre etc.

HENRICUS DE LANGENSTEIN DE HASSIA, *Sermo de nativitate BMV*;
Hohmann 112.

327v-332v <E>dificavit dominus deus costam in mulierem
[Gen 2:22]. Ad laudem gloriose virginis de ipsius
conceptione quoniam devocio quorundam christi fide-
lium ——— [mut.] quia non respicitur ...

HENRICUS DE LANGENSTEIN DE HASSIA, *Sermo de conceptione BMV*;
Hohmann 8.

Secundo folio: 2r sed tantummodo
118r domini. Unde Ysidorus
250r quot qui nam [?]
286r sacri]ficium deo spiritus

Ownership mark: 1r [18c] Bibliothecae Ducumburgensis.

Part I was copied by Andreas (f. 116v). Part III was probably copied
in 1419 (f. 249r), in which case the colophons mentioning dates in 1372
were copied from the exemplar (ff. 271r, 284v).

Austria, 15c

Paper. 298 ff. 2 col. About 35 lines. Frame only. i-xxiii¹² xxiv¹⁰. Gatherings signed in arabics in center of lower margin on last verso, ff. 12v-36v, or in romans in lower right corner on first recto, ff. 193r-277r (= xvi-xxii); signature xviii occurs twice, on f. 229r and f. 241r; gatherings 4-15 and the last gathering are without signatures. Horizontal catchwords in lower right corner on last verso, ff. 204v-298v. Lombards. Bastarda.

Front pastedown Leaf of a Hebrew MS on parchment.

1r-91r *Hic nota pronuncciametum bonum de sanctis per circulum anni.* In premissis visum est de festivitatis et aliis officiis in generali nunc de quibusdam in speciali per ordinem est videndum.

1r *Primo de nativitate christi.* In die nativitatis christi leguntur quattuor ewangelia — in prima parte huius libri de sanctis.

1r *Stephani.* Beati Stephani proximo die post nativitatem christi celebratur et quia nativitas christi terrestris — nativitas Stephani.

1r *Johannis ewangeliste.* De sancto Johanne ewangelista nota quod eadem die qua deposuit — patriarcha ephesinus constitutus est.

90r-90v *Festum beate Sabine virginis quarto kalendas Septembris colitur.* Que fuit filia Herodis metalarii — ad arcum Faustini ubi in domino requiescit.

90v-91r *Legitur de sancto Stephano quod eius nativitas — ut in actibus apostolorum legitur est effectus de quo require plura ut supra.*

Readings for the feasts of the saints beginning with Christmas and ending with Stephen. Passages are arranged approximately but, according to the dates given in most of the readings, not strictly in the order of the calendar. Several saints have two entries. Many readings appear to be selections from or summaries of texts from JACOBUS DE VORAGINE OP, *Legenda aurea*.

91r-285r *Hic nota excepta [!] ex nova legenda et primo de adventu domini per circulum anni.*

91r-91v *Universum tempus presentis vite in quatuor distinguitur scilicet in tempus deviacionis et renovacionis — ab octavam pentecosten [!] usque ad adventum domini.*

91v-96r *Adventus domini per quatuor septimanas agitur ad significandum quod quatuor sunt adventus — in ictu oculi peraguntur.*

283r-285r *Dedicacio ecclesie inter alias festivitates solempniter ab ecclesia celebratur — in eo habitare dignetur per gloriam. Quod ipse nobis prestare*

dignetur. Qui vivit et regnat in secula seculorum.
Amen.

Selections from JACOBUS DE VORAGINE OP, *Legenda aurea*.

285v-286r Quando sacerdos deficit vel moritur ante canonem non est necesse quod alius missam compleret — de celebracione missarum plenius continentur ubi requirantur etc etc.

286v-287v *De corpore christi sermo*. Probet autem semetipsum homo ... [1 Cor 11:28]. Apostolus nos amonere volens ut sacramentum dominici corporis digne suscipiamus — omni puritate anime et corporis et crucis specie palmas [!].

287v-296v [Concordantie veteris et novi testamenti]

287v *De penitencia*. Legitur in libro Numeri xxiii quod Moises duxit etyopissam in uxorem sed eius colorem non potuit mutare ... *Glosa*. Per Moysen intelligitur christus qui duxit etyopissam id est animam — christi bonus odor summus. Rogemus.

296v *De insidiis dyaboli*. Legitur in libro Judicum ix quod Jeroboal lxx habuerit habuit enim tres uxores ... *Glosa*. Per Abymalech intelligitur dyabolus qui invidens fratres suos id est christianos — pacem non servat.

77 short passages of the pattern illustrated in which references from the Old Testament or the Apocalypse are explained in relation to Christian doctrine. Bloomfield 2919 lists the text, citing this MS only, under the title *De penitentia*.

296v-298v *De antichristo legitur*. Cum ceperit mundo finis ultimus appropinquare malicia invalescit — ad celestem Jerusalem revertetur.

298v Nota avarus triplici morte morietur — qui docet et non scit etc etc.

298v Nota cor peccatoris est bursa dyaboli — de anima corpori illius inspicata etc etc etc.

Secundo folio: 2r ad debilem

Ownership marks: *Front pastedown* and 1r [18c] Bibliothecae Ducumburgensis. 1r [16c?] Iste liber est monasterii sancti Georgii martiris in Hertzogenburga canonicorum regularium.

The MS belonged to Herzogenburg in the 16c, to judge from the ex libris in Kurrentschrift (f. 1r).

Austria (Herzogenburg), 15c (1404?)

Paper. 250 ff. 2 col. About 36 lines, ff. 1r-167r; 40-50 lines, ff. 167v-247v; about 40 lines, ff. 248r-250r. Frame only. i-xx¹² xxi¹⁰. Gatherings signed in arabics or romans in center of lower margin on last verso. Horizontal catchwords in lower right corner on last verso, ff. 1r-157v. 2 or 3 line Lombards, ff. 1r-167r; some 2 line Lombards filled in, spaces with guide letters left for others, ff. 167v-248r. Biblical theme for each sermon begins with two lines of taller textura. 3 bastarda hands (ff. 1r-167r, 167r-248r, 248r-250r).

1r-248r [MATTHIAS DE LIEGNITZ, Postilla super epistolas dominicales]

1r-3v Videte quoniam non michi soli laboravi sed omnibus [Ecclus 24:47]. Quamquam dilectissimi duplex sit labor bonus et malus — epistolarum postillam et expositionem subiunxi ut per tenorem et modum infra scriptum sequitur evidenter. In nomine benedicte et individue trinitatis patris et filii et spiritus sancti in nomine domini nostri iesu christi pro nobis crucifixi ac gloriosissime genitricis virginis Marie eiusdem genitricis. Amen. Benedictus sit Marie filius.

3v-9r Scientes quia hora est iam nos de sompno surgere ... [Rom 13:11-14]. Hic commendat caritatem eo quod per ipsam est oportunitas bene operandi — ad finem permansurum. Quod nobis concedat.

245r-248r <F>ratres non cessamus pro vobis orantes ... [Col 1:9-13]. De quanto enim aliquis actus est nobilior — affuit principio misericorditer medio et fini libraliter [!] in secula seculorum. Amen et sic est finis. *Explicit collecta super super [!] epistolas dominicales per circulum anni reverendi magistri Mathie de Lygnicz quem compilavit ...* [one word obliterated] *honorabilis vir frater Johanes canonicus Herczognburgensis [!] tunc temporis plebanus in Nusdorf sub anno domini M^o cccc^o* [blot, possibly obscuring figures] *iiii^o finitus est feria sexta post Pasca etc.*

56 sermons on the epistle, with contemporary notes in the margins. Schneyer, *Weg.*, pp. 301, 531. Adolph Franz, "Matthias von Liegnitz und Nicolaus Stör von Schweidnitz," *Der Katholik*, Dritte Folge 17 (1898) 1-25, outlines Matthias' career and gives a partial list of MSS of this work.

248r-250r [Sermo de corpore christi] <P>robet autem seipsum homo ... [1 Cor 11:28]. Apostolus monere nos volens ut sacramentum dominici corporis digne suscipiamus — usque ad montem dei oreb directum.

250v not filmed.

Secundo folio: 2r ut placeat

Ownership mark: 1r [18c] Bibliothecae Ducumburgensis.

The scribe Johannes, canon of Herzogenburg and parish priest in Nussdorf, copied only ff. 167r-248r. He completed his work in 1404, unless the blot in the colophon obscures the figure for a later decade of the 15c (f. 248r).

Bibliography: Spunar, pp. 321-322.

Austria, 15c (1408)

Paper. 203 ff. 2 col. 40-45 lines. Frame only. i-xvi¹² xvii¹¹.
 Gatherings signed in arabics in center of lower margin on last verso.
 Incomplete at the end. One divided, pen-flourished Lombard, f. 1r;
 2-7 line Lombards, ff. 1r-199r, a few with pen-work infilling or simple
 foliate extensions; blanks left for 2 or 3 line initials (guide letters
 visible), ff. 200r-203v. Bastarda.

1r-103r [Sermones de tempore]

1r-3r Plurima autem turba straverunt vestimenta sua in
 via ... [Mt 21:8-9]. Omnis honor alicui parte exhi-
 bitus virtuose in sacra scriptura ad triplicem re-
 ducitur — qui venit potencie et magnitudinis in
 nomine domini. Amen.

3r-6v *Dominica secunda*. Tunc videbunt filium hominis
 ... [Lk 21:27]. Quia unumquodque melius conservatur
 in loco proprio quam extraneo — qui ad cenam
 nupciarum vocati sunt agni ad quam etc.

102r-103r Accepit iesus panem ... [Jn 6:11]. Secundum
 quod Avicenna dicit — recipiat favum mellis eterne
 glorie. Quod nobis dignetur prestare dominus noster
 iesus christus qui est finis omnium et in meo opere
 ponit finem et terminum. Amen. Amen. Amen.

59 sermons on the gospel, of which 29 incipits correspond to those
 of sermons attributed by Schneyer to NICOLAUS DE ASCULO OP; cf.
 Schneyer, vol. 4, pp. 205-215, where this MS is cited.

103r-199r *Secuntur epistole per circulum anni secundum
 Esculanum*.

103v-106r Induimini dominum nostrum iesum christum [Rom
 13:14]. Lex antiquorum regum fuisse dinoscitur ut
 nullus ante eos accederet — non audeo loqui ali-
 quid quod per me non efficit christus ad quam glo-
 riam etc.

106r-108r Quecumque scripta sunt ... [Rom 15:4]. Ut
 tradunt antique historie magnorum regum in turris
 eorum sew pallaciis — quia deus erit adiutor
 noster in eternum. Amen. Amen.

191v-192v Regnabit rex et sapiens erit ... [Jer 23:5].
 Secundum prophetam in libro pellis tres inter alios
 [!] virtutes regis et aliorum rectorum debet esse
 — letificantis corda preceptum domini lucidum etc.

192v-199r *Tabula eiusdem libri*.

An alphabetical list, A-Z, of topics treated in the preceding
 sermons, but without cross-references to the corresponding
 parts of the text.

199r *Et sic est finis laudetur deus cor<dibus> vivis.*
Amen. Anno domini 1408 finitus fuit iste liber in
die sancti Mawricii hora que [!] prima diei. Amen.

56 sermons on the epistle, of which 35 incipits correspond to those of sermons attributed by Schneyer to NICOLAUS DE ASCULO OP; cf. Schneyer, vol. 4, pp. 205-215, and the notes above to ff. 1r-103r of this MS. Occasional marginal annotations in Latin and German. F. 147vb is blank.

199v blank.

200r-203v [Sermones in dedicatione ecclesiae]

200r Vidi civitatem sanctam Jerusalem novam [Apoc 21:2]. Apokalipsis dicit quod est sancta et nova et vocatur Jerusalem — Hec civitas ab angelis custoditur.

200r-200v *De eodem*. Hodie salus huic domui [Lk 19:9]. Propter hoc verbum legitur ewangelium istud. Illa enim domus in qua Zacheus — in ea staret et domino gracias ageret (3 Reg 5).

200v-202v *De eodem*. Et excepit illum gaudens in domum suam [Lk 19:6]. Hec tria sunt notanda. Primo quod excepit et ubi et qualiter — in domo celesti nos recipiat ubi secum eternaliter gaudeamus ipso prestante qui vivit et regnat in secula seculorum. Amen.

202v-203r *De eodem*. Vidit Jacob in sompnis scalam [Gen 28:12]. Hoc verbum ideo in dedicacione legitur quia angeli ad nos descendere — pacienciam et benignitatem quarum altera illata a proximis.

203r-203v *De eodem*. Quam terribilis est locus iste ... [Gen 28:17]. Terribilis est hoc locus hostibus quia aut terrorem — salus huic domui hodie facta est.

203v *De eodem*. Venit filius hominis querere et salvum facere ... [Lk 19:10]. Notandum quod aliter querit hominem quam dyabolus — [*mut.*] queritur fur ad suspendium ...

Many marginal and interlinear notations in Latin and German. One or more folios have apparently been lost from the end of the codex after f. 203.

Secundo folio: 2r columba

Ownership marks: 1r [15c] Iste liber est monasterii sancti Georii in Hertzogenburgk canonicorum regularium ordinis sancti Augustini.
1r [18c] Bibliothecae Ducumburgensis.

The greater part of the MS was copied in 1408 (f. 199r). It belonged to Herzogenburg in the 15c (f. 1r).

Austria, 15c (1459)

Paper. i + 228 ff. 2 col. Variable line count. Frame only. Gatherings probably of 6 bifolia. Ff. 12v-60v have signatures 1-5 and horizontal catchwords in lower right corner on last verso. Initials not filled in (guide letters visible). Many bastarda hands.

Front pastedown Pen trials in Latin and German, including the following: Allexander Friscanus [?] and Sigismudus [!] dux austrie Rex ungarie Comes Tiroll Possessor ipsius provincie Athasis etc. Semper et ubique.

Front pastedown-i^v (continued on ff. 11v-12r, 228v)
A non-alphabetical list of German words, each followed by several Latin synonyms.

1r-191v [Vocabularius brevilogus] <A> a a domine deus nescio loqui quia ego sum puer [Jer 1:6]. Et licet illud verbum propheticum ab ipso propheta ... 1v Animadvertendum est quod presens collectio arti deservit grammaticae que secundum quosdam in litteram in sillabam in dictionem et oracionem dividitur ... Aleph est prima littera ebreorum sive alphabeti hebraici ... Aron est proprium nomen sicut legitur in veteri testamento et interpretatur ubi in sacra pagina ponitur id est magnus vel fortitudo — Zosima ... in celesti gerarchia ubi regnat eternallyter cum matre eius in secula seculorum. Amen.
Anno 1459. Per me Grorgium [!] Spa<n>t de Ta<ri>z tunc temporis sco... [?] in summo [add. supra lin.] Salzburge.
Cf. Klaus Grubmüller, *Vocabularius Ex quo. Untersuchungen zu lateinisch-deutschen Vokabularen des Spätmittelalters* (Münchener Texte und Untersuchungen zur deutschen Literatur des Mittelalters, 17; Munich, 1967), pp. 31-41. Of the German glosses from the *Vocabularius brevilogus* listed by Grubmüller, pp. 34-35, those found in Munich, Bayerische Staatsbibliothek, Clm 14258, agree most closely with this MS. The outer column of f. 178 has been cut away.

192r-225v <A>byssus abyssum invocat [Ps 41:8]. Pro veteri et novo testamentis. Dedit abyssus vocem suam [Hab 3:10]. Pro collegio sanctorum. Abyssus dicit non est in me [Job 28:14]. Pro obscuritate cuiuslibet impii — Quia zona pellicea circa lumbos eius [Mk 1:6] vel accinctus zonibus. Mortificatione carnis in mente roboratus. Deo gracias.

An alphabetical list of words, A-Z, each followed by several biblical verses in which the word occurs and by short explanations or applications of the various significations of the word. Texts with the same incipit occur in Kremsmünster, MS 133 ff. 125r-167v, MS 185 ff. 1r-21r, MS 277 ff. 95r-112v (cat. Schmid).

225v Item wilddw machen ain liecht das von natur prinen muess — als ob es ain recht liecht wär.
A short note in German on bioluminescence.

226r-226v *Incipiunt proverbia Senece secundum ordinem alphaweti.* Alienum est omne quicquid optando evenit. Ab altero expectes alteri quam feceris — [mut.?] hanc minus turpia su<n>t principi multa supplicia quam medico multa funera.
The *Sententiae* of PUBLILIUS SYRUS; cf. Schanz-Hosius I, pp. 259-262; II/2, pp. 418, 420.

227r-228r blank.

228v Continuation of the German-Latin glossary from the front pastedown and ff. i^r-i^v, 11v-12r.

Secundo folio: 2r Abalienatus

Ownership mark: i^r [18c] Bibliothecae Ducumburgensis.

The first part of the manuscript was completed in 1459, and most of that section, i.e. ff. 64v-117r and ff. 145r-191v (except a few columns), was copied by Gorgius Spant de Tariz, probably in Salzburg (f. 191v).

Austria, 15c

Paper. i + 247 ff., numbered 1-246 (f. 233 occurs twice). 2 col.
About 45 lines. Frame only. Gatherings of 6 bifolia. Lombards,
passim; one with pen-flourishing, f. 203r. Bastarda.

Front pastedown Genealogical notes on Christ and the
apostles.

i^r *Sermones Discipuli.*
Title in a modern hand.

i^v blank.

1r-81r [JOHANNES HEROLT OP, Sermones de tempore, Pars
hiemalis]

1r-2v [In adventu domini] Ecce rex tuus venit ... [Mt
21:5]. Egregius noster doctor de Aquino dicit quod
nulla accio sit perfecta — in ordine permansit
vitam suam in bono finiens.

78v-81r *In die parasceves.* Inclinato capite emisit
spiritum [Jn 19:30]. Johannes de sancto Geminiano:
Mors salvatoris nostri karissimi quam hodie recolimus
— omnibus vitam suam in bono finivit.

81r Item tercium sermonem de passione domini — quere
infra 80 V.

81r *Explicit pars hiemalis in sermones Discipuli. Sequi-
tur pars eiusdem estivalis et primo sermo de festo
Pasche.*

Sermons 1-49, numbered in the upper margin by a contemporary hand.
Schneyer, *Weg.*, p. 189.

81v-82v blank.

83r-201v [JOHANNES HEROLT OP, Sermones de tempore, Pars
aestivalis]

83r-84v *Sermo de festo pasche.* Hec est dies quam fecit
dominus ... [Ps 117:24]. Sciendum presens festivitas
precellit alias festivitates — et sic vacue redierunt
ad sorores.

200r-201v *Dominica 24^a.* Est puer unus hic habens quinque
panes ... [Jn 6:9]. Concludendo sermones suos de
tempore notandum per quinque panes — quem vivum
querebant mortuum inveniebant.

201v *Explicit pars estivalis in Discipulum.*

Sermons 50-136, numbered in the upper margin by a contemporary hand.
Ff. 105-107 are detached from the binding; f. 107 belongs between
f. 94 and f. 95, and the present f. 107v is in fact the recto side of
the leaf. See reference to Schneyer, *Weg.* under ff. 1r-81r above.

202r-202v blank.

203r-213v [JOHANNES HEROLT OP, Sermones communes]

203r-203v *De cogitationibus*. Cogitacio eorum apud altissimum [Sap 5:16]. Sciendum tria sunt cum quibus peccamus et eciam meremur — neque aliquis alius orabit pro me.

212v-213v *De sacramentis*. Samaritanus appropians alligavitulnera eius ... [Lk 10:33-34]. Sciendum samaritanus id est christus vulnerato appropinquans curacioni eius — quomodo in matrimonio constitutis est vivendum quere 25 B.

Sermons 137-148, numbered in the upper margin by a contemporary hand. Schneyer, *Weg.*, p. 70.

214r-217r [JOHANNES HEROLT OP, Sermones de apostolis]

214r-215r *De apostolis*. Ego elegi vos de mundo [Jn 15:19]. Ex quo christus dicit in ewangelio Mathei 20: Multi sunt vocati pauci vero electi — omnes ad infernum tenderunt.

216r-217r *De eodem*. Posui vos ut eatis ... [Jn 15:16]. Quantum ad secundam partem precedentis sermonis quod secundum donum quod dedit nobis deus — eius animam ad infernum deduxerunt.

217r Relictis omnibus secuti sunt eum [Lk 5:28]. Ista verba sunt de apostolis dicta — Istum sermone quere ante 94 A.

217r *Expliciunt sermones de apostolis*.

Sermons 149-151, numbered in the upper margin by a contemporary hand. Schneyer, *Weg.*, p. 212.

217v-222r [JOHANNES HEROLT OP, Sermones communes de sanctis]

217v-218r Si quis vult post me venire abneget semetipsum ... [Mt 16:24]. Vult christus ut sequamur eum calcantes vestigia eius — diligendus est dominus a nobis quere ante 119 P.

221r-222r Simile est regnum celorum thesauro ... [Mt 13:44]. Per istum thesaurum intelligitur virginitas optimus thesaurus — tales christus graviter puniet. De hoc quere exemplum ante sermone 96 T.

222r Item alium sermonem de virginibus — quere ante sermone 124 K.

222r *Expliciunt sermones communes de sanctis. Sequitur de angelis*.

Sermons 152-157, numbered in the upper margin by a contemporary hand. Schneyer, *Weg.*, p. 462.

222v-223v [JOHANNES HEROLT OP, Sermo de angelis] Angeli eorum semper vident faciem ... [Mt 18:10]. Ex quo hodierna die peragitur festum sancti Michahelis — videndo humanitatem et pasqua inveniet.

Sermon 158, numbered in the upper margin by a contemporary hand. Schneyer, *Weg.*, p. 28.

- 223v-224r [JOHANNES HEROLT OP, Sermo de omnibus sanctis]
Gaudete et exultate ... [Mt 5:12]. Ex quo hodie
peragitur sollempnitas omnium sanctorum — habeant
terram desiderabilem. *Explicit*.
Sermon 159, numbered in the upper margin by a contemporary hand.
- 224r-226r [JOHANNES HEROLT OP, Sermo de animabus] Anima
mea turbata est valde [Ps 6:4]. Ex quo hodie peragitur
festum omnium fidelium animarum in purgatorio — in
purgatorio manent penis dedite. Quere ante 156 D.
Sermon 160, numbered in the upper margin by a contemporary hand.
- 226v-232r [Sermones de BMV]
226v-228r [tit. in marg.] *De beatissima virgine Maria*.
Beatam me dicent omnes generationes [Lk 1:48].
Johannes de sancto Geminiano dicit sol non mittit
radios suos super terram — osculando sanavit omnia
vulnera christi.
- 231v-232r Sabbatum est Marie dedicatum. Notandum sicut
dies dominica est dedicata resurrectioni et feria
sexta passioni — hec dies sibi dedicata fuit.
Sermons 161-164, numbered in the upper margin by a contemporary hand.
- 232r-233r [Exempla de BMV]
232r Exemplum quomodo virgo beata iuvat in presenti.
Legitur in dialogo Cesarii quod quidam locuples —
consolationem temporalium bonorum.
- 232v Exemplum aliud in quo cognoscere possumus adiuuamen
in morte. Legitur in dialogo Cesarii quod in vicina
civitate — ad honorem Marie virginis non ieiunet
etc.
- 233r Aliud exemplum de iuvamine post mortem. Fuit in
Britania nobilis quidam — iussit dampna restitui
et sic decessit.
- 233r Aliud exemplum in quo cognoscitur quomodo mali per
merita Marie efficiuntur boni. Fuit vir nobilis sed
tirannus erga suos — feliciter obdormivit.
- 233r Aliud exemplum erat ut quidam secularis mundanis
curiositatibus deditus — satisfecit in bono vitam
finiens.
- 233r *Explicit hic liber scriptor sit criminis liber /
Discipulus est nomen eius qui est solamen / Et prebet
tutum iter licet non nominetur magister / Ad predicanda
scripta theologie pro fide dicta.*
- 233v blank.
- 233bis^r-246v Index to the contents of the entire codex.
Includes:
233bis^r-239r Alphabetical listing, A-Y. *Explicit tabula
secundum ordinem alphabeti.*
239r *Sequitur de decem preceptis.*
239r *De septem peccatis mortalibus.*

- 239v *De septem sacramentis.*
 239v *De septem donis spiritus sancti.*
 239v *Sex sunt opera misericordie.*
 239v *Exposicionem super pater noster.*
 239v *Duodecim articulos fidei.*
 240r-242r [De sanctis] Saints and feast days listed in the order of the calendar from *De sancto Andrea* to *Katherine* and *De dedicacione.*
 242r-244r *Incipiunt sermones per Quadragesimam.* Themes for the days of Lent listed in the order of the calendar.
 244r-246v *Incipit tabula de exemplis in hoc libro positis secundum ordinem alphabeti.* From *Abstinencia* through *Usurarius.* *Inter plura explicit illo non est melius. Explicit et sic est finis.*

All index entries refer to sermons by numbers and by letters indicating subdivisions of the texts; these numbers and letters appear in the margins throughout the codex.

Back pastedown Pen trials.

Secundo folio: 2r Angelus Gabrihel

Ownership marks: *Front pastedown* and 1r [18c] Bibliothecae Ducumburgensis.

Austria, 14c

Paper. 147 ff. Modern foliation 1-147 appears in upper right corner on recto. Medieval foliation 13-158 in arabics (modern f. 132 was passed over in the medieval foliation) appears in center of upper margin on recto. Gatherings of 6 bifolia; the first gathering of the original MS is missing. Lombards, many with modest pen-flourishing, *passim*. Notula, ff. 1r-141r; bastarda, ff. 141v-147v.

1r-31r [Speculum humanae salvationis] Expediens videtur et utile quod primo in hoc libro et prohemio exponatur ... 3r *Primum capitulum*. Incipit speculum humane salvacionis in quo patet casus hominis et modus reparacionis — Ut sine fine merear gaudio sempiterno frui. Quod nobis omnibus prestare dignetur dominus noster iesus christus. Qui cum patre et spiritu sancto est in perpetuum benedictus. Amen.
Contains the Latin text only, copied in prose format, without illustrations. Bloomfield 2562.

31v-90v *Incipit Lucianus*. Abba sicut dicit glossa ad Gal 4 ebraycum est et interpretatur pater et habet acutum accentum in fine — Zona pellicea id est vestis de pellibus facta ita accipitur 4 Reg primo capitulo.
The *Vocabularius Lucianus* without prologue and without German glosses. Klaus Grubmüller, *Vocabularius Ex quo. Untersuchungen zu lateinisch-deutschen Vokabularen des Spätmittelalters* (Münchener Texte und Untersuchungen zur deutschen Literatur des Mittelalters, 17; Munich, 1967), pp. 39-44.

90v [Versus] Omnia sunt hominum tenui pendencia filo. / Et subito casu quo valere ruunt.
Walther 13282.

90v-104r [Sermones de BMV]

90v-91v In voluntate tua deduxisti me ... [Ps 72:24].
In verbis premissis beata virgo Maria hodie assumpta de duobus glorificatur — plenos suspiriis preces in celum transmittimus. Rogemus.

91v-92v Qui [!] est ista que progreditur quasi aurora ... [Cant 6:9]. Ista verba sunt scripta Cant et bene conveniunt beate Marie virgini et huic hodiernae festivitati — bene virtutes scivit cognoscere a viciis et peccatis. Rogemus ergo beatam virginem Mariam.

92v-93r Gyrum celi ... [Ecclus 24:8]. Hec sunt verba sapientie et merito comparantur gloriose virgini — non pigeat te nunc Marie virtutes discere.

93r Cui assimilabo [!] te cui approbabo te virgo filia Jerusalem [Lam 2:13]. Hec sunt verba karissimi

prophete Jeremie qui illuminatus spiritu sancto
 previdit ineffabilem honorem beate virginis Marie
 — pro quo salutabitis virginem Mariam dicentes
 Ave Maria.

- 93r-94v Ascendit gloria domini de medio civitatis ...
 [Ezech 11:23]. Sciendum quod in omni motu sunt duo
 scilicet terminus a quo receditur — exercitui
 celesti obviam exie<runt>. Rogate virginem glorio-
 sam.
- 94v Surge amica mea sponsa mea [Cant 2:13]. In hiis
 verbis describitur ascensus sive assumptio beate
 virginis gloriose — non deerit necessitati nostre.
 Rogemus.
- 94v-95v Surge domine in requiem tuam ... [Ps 131:8].
 Quod corpus gloriosum christi surrexit certum est
 omnibus fidelibus — non valeo dicere pertimesco.
 Rogamus.
 JACOBUS DE VORAGINE, *Sermo de assumptione BMV*; Schneyer, vol.
 3, p. 259, n. 504.
- 95v-96r Mitte lucem tuam et veritatem tuam ... [Ps 42:3].
 Hodie agimus diem assumptionis Marie in quo assumpta
 est corporaliter secundum fidem — cum omni miseri-
 cordia inter ulvas tuas. Rogemus.
- 96r-97r *De nativitate Marie*. Domum maiestatis mee glori-
 ficabo [Is 60:7]. Hec verba dixit filius altissimi
 patris per os Ezechielis [!] prophete — tamquam ad
 domum pacis confugiant. Rogamus ergo virginem Mariam
 etc.
- 97r-99r *De annunciazione Marie*. Civitas [!] quam edi-
 ficavi volo talis debet esse ... [1 Par 22:5]. Et
 dixit David ad filium suum Salomonem illo tempore
 — nobis post hoc exilium ostende O clemens O pia
 O dulcis Maria. Amen.
- 99r-100r Domum quam edificare volo vel cupio magna ...
 [2 Par 2:5]. Notandum cum quis infirmatur et abhorret
 salutarem cibum signum est mortis — vita sine
 morte, sacietas sine fame, potacio sine siti etc.
- 100r-100v *De beata virgine sabbato ante passionem*. Ego
 sum lux mundi ... [Jn 8:12]. Vita peccatoris compara-
 tur nocti — Et puer liberatus est et multi iudei
 baptizati sunt.
- 100v-101r *De beata virgine quando volueris*. Resplenduit
 facies eius sicut sol [Mt 17:2]. Quamvis dicatur
 ad litteram de christo mediante possumus tamen hec
 verba beate virgini adaptare — ornamentum tam
 celestium tam terrestrium. Rogemus ergo virginem
 ut nos ibi perducatur.
- 101r-101v *In purificatione Marie virginis*. Erat Judith
 procedens in diebus festis cum magna gloria [Judith
 16:27]. Ad laudem beate virginis Marie possunt hec
 verba referri — ideo hanc amplectemur.
- 101v-102r *Exortacio bona*. Non omnis qui dicit mihi
 domine domine ... [Mt 7:21]. Augustinus dicit super
 istud verbum: Voluntas dei est ut homo sit stabilis
 in fide — Semper laus eius in omne etc.

- 102r-102v *De purificatione Marie.* Juvenes virgines uxores vidue et senes ... [Ps 148:12]. Karissimi festum presens hiis verbis prepositis David propheta digne laudatur — Hoc exemplum quere in Peregrino de sanctis et ibi invenies totam materiam etc.
- 102v-103v *De annunciatione Marie.* Missus est Gabriel angelus ... [Lk 1:26]. Olim missus fuit dyabolus ad Evam inferens malam — cum magno gaudio dixit: Fiat mihi secundum verbum tuum etc.
- 103v-104r *De eodem.* Ego pro eis rogo non pro mundo ... [Jn 17:9]. Quemadmodum virtuosus princeps matrem suam in hominibus honorat — Illuminatrix adiutrix. Rogamus ergo beatam virginem ut intercedat pro nobis ad dominum iesum christum etc.
- 104v-108v [De oratione dominica] Pater noster qui es [Mt 6:9]. Per totum annum predicatur verbum sacre scripture ... 105r *Incipit pater noster.* Pater noster qui es [Mt 6:9]. Nota quod christus antequam inchoaret pater noster et petitiones huius oracionis — absque dubio has septem petitiones a domino consequitur.
Bloomfield 8872.
- 108v [De Ave Maria] Ave Maria [Lk 1:28]. Sanctus Bernardus salutatur virginem Mariam non hodie sed omni hora — in purgatorio sublevacio quod nobis prestare dignetur.
- 108v-110r [De symbolo apostolorum] Et credidit ipse et domus eius tota [Jn 4:53]. Per istam domum intelligitur militans ecclesia ... 109r *Symbolum.* Credo in deum patrem omnipotentem. Ex quo patet quod salvare nos — illos qui sunt in purgatorio.
- 110v blank.
- 111r-122v [DEFENSOR LOCOCIAGENSIS, Liber scintillarum] *De karitate.* Dominus dicit in Ewangelio: Maiorem karitatem nemo habet ... 117v *De doctoribus sive rectoribus.* Dominus dicit in Ewangelio: Euntes autem predicare dicentes ... 119v *De predicatoribus.* Qui locum predicationis suscipit ... 120v *De oblationibus.* Salomon: Victime impiorum abhominabiles ... 121v-122r *De quinque generibus hominum.* Notandum quod quinque genera hominum ad missam veniencium ... 122r *Nota auctoritates.* Gregorius: Debemus pensare malum quod fecimus ... 122r-122v *De sacerdotibus.* Dicit Bernardus: O venerabilis dignitas sacerdotum — quemlibet sacerdotem dampnare impossibile est quod ipse prestare dignetur nobis qui vivit et regnat deus per omnia secula seculorum. Amen.
This version of the *Liber scintillarum* is much shorter than the text printed in PL 88, 597-718, and the chapters vary from the printed text both in order and in content. The prologue and

chapters 43, 45, 50, 53, 57-58, 75 have been omitted and six sections, as indicated, added. Bloomfield 1761. *CPL* 1302.

- 122v-130v [Concordantiae veteris et novi testamenti]
 122v Legitur in libro Regum quod impia Geesabel regina occidisset prophetas domini — dampnunt plebs impia christum.
 124v *Notabile bonum*. Notandum quod debemus optare benedictionem sicut benedictus fuit Jacob qui duplicem habuit benedictionem — benedictus in domo.
 130r Legitur Regum quod Absolon qui gloriabatur de nobilitate et pulchritudine corporis — in igne eternum.
 130r *Notabilia de gallina*. Legitur de proprietatibus avium quod gallina simul et semel foveat ova propria — vitam eternam do vobis. Quod nobis etc.
 130r-130v *Notabilia*. Bonum est et utile deo servire quia non dimittit suos servos — Audi nos nam te filium nichil negans honorat.
 130v *De sancto Petro et Paulo*. Innuitur autem a Luca quod Paulus minor est Petro — oracioni necessarium erat.
 130v *De sancto Johanne Baptista*. Nota novem privilegia specialiter que habuit sanctissimus Johannes Baptista. Nam idem angelus qui dominum nunciavit ipsum annuntiavit — Facite ergo fructum dignum penitencie.
 130v *Notabilia de operibus misericordie*. Queritur quia in iudicio dominus de operibus misericordie plus disceptabit — non intrabit in regnum celorum.
 100 short paragraphs giving the figurative meaning of scriptural passages. Most begin with a phrase of the sort *Legitur in libro ...*, followed by a reference to the Old Testament which is explained in relation to the New.
- 131r-135v *Hec sunt Monita de verbis beati Ysidori extracta ad instruendum hominem qualiter vicia valeat evitare et in bonis moribus se debeat informare. De sui ipsius consideracione*. O homo scito te ipsum scito quid sis scito cur ortus sis — Nichil propter temporalem opinionem sed propter vitam eternam. Amen. *Gloss* (ff. 131r-135v) Nota quod quattuor sunt gradus dilectionis in quibus quisque proficiens — corpus christi conficitur et tunc ab eo sumitur.
 Extracts from the works of ISIDORUS HISPALENSIS with marginal gloss throughout. Cf. Kremsmünster, MS 231 ff. 21v-25v (cat. Schmid).
- 135v-137v [Sermones in dedicatione ecclesiae]
 135v-136v *In dedicacione ecclesie*. Vidit Jacob in sompnis scalam ... [Gen 28:12]. Iste locus est terribilis duabus personis videlicet dyabolo et peccatori — illud centuplum accipient exponas. Rogemus.

136v-137r *De eodem.* Venit filius hominis querere [Lk 19:10]. Verba proposita lecta sunt in hodierno ewangelio in quibus possumus notare magnam misericordiam dei — animas et corporas [!] cruciabunt. Ab istis penis custodiat nos pater et filius et spiritus sanctus.

137r-137v *De eodem.* Altaria tua domine virtutum ... [Ps 83:4]. O deus meus et rex meus quarum magnarum virtutum sunt tua altaria — Item cum dixit pater in manus tuas commendo spiritum meum.

137v-138r *De die dominica.* Veneranda est nobis dies sancta que dicitur dominica quia hec sola domini dies est — nullus dolor neque tristitia sed et omnia bona. Cf. Graz, UB, MS 302 ff. 232v-233r (cat. Kern).

138r-138v *De septem plagis.* De plaga que facta fuit in Jerusalem eo quod dominicum diem non servaverunt — evenit eis omnis habundans etc. Cf. Graz, UB, MS 302 ff. 233r (cat. Kern).

138v-141r *De septem sacramentis.* Septem sunt sacramenta. Baptismus. Unccio. Eucharistia. Penitencia. Coniugium. Ordo. Confirmacio. Igitur pertractandum est primo de baptismo — [mut.] unde dicitur si evaseris gravia et ...
The text, which breaks off near the bottom of f. 141ra, is incomplete. F. 141rb remains blank.

141v-147r [tit. in marg.] *Incipit decem precepta de opere Perchtoldi.* <A>scende ad me in montem et esto ibi ... [Ex 24:12]. In verbis istis notandum est quod a quo cui — non concupisces rem proximi tui etc. Bloomfield 0492.

147v blank.

Secundo folio: 2r Illud prefiguravit

Ownership mark: 1r [18c] Bibliothecae Ducumburgensis.

36. NICOLAUS DE DINKELSBÜHL; JOHANNES HEROLT;
JOHANNES NIDER; THOMAS EBENDORFER DE HASELBACH;
NICOLAUS DE GRAETZ; GUIDO DE MONTE ROCHERII;
JOHANNES GEUSS

HMML 3275

Austria, 15c (1454)

Paper. 363 ff. 2 col. 39-40 lines. No ruling visible on microfilm. Gatherings of 6 bifolia. Horizontal catchwords in lower right corner on last verso. Plain, pearl or divided Lombards, *passim*; a number with pen-flourishing, of which the most elaborate occur on ff. 1r, 102v, 118r, 161r, 163r, 166r, 219v, 227r, 261r. Two principal bastarda hands (ff. 1r-258r, 262r-363v).

Front pastedown Pen trials.

1r-102v *Incipit tractatus de viciis et virtutibus eisdem oppositis magistri Nicolai de Dinkelspuell. Nunc videndum est de viciis et aliquibus virtutibus eis oppositis. Et est pro illo notandum quod ut dicit magister — preferendo se ex hoc aliis qui talia ignorant etc. Et tamen de septem viciis capitalibus et de virtutibus eis oppositis.*

NICOLAUS DE DINKELSBÜHL, *Tractatus de vitiis et virtutibus*; cf. Madre, pp. 192-199, with reference to this MS. The sermons appear in the following order: 2-5, 8-10, 6-7, 12-16, Sermon 12a from Nicolaus de Dinkelsbühl, *Tractatus de dilectione dei et proximi* (Madre, p. 165).

102v-114v *Incipit nunc confessionale de septem viciis capitalibus magistri Nicolai de Dinkelspuel. Secundum magistrum et doctores in quarto <libro Sentenciarum> distincione 16 tres sunt partes vere penitencie — vivis et defunctis preces fundere neglexerit etc. Et sic est finis huius operis deo gracias.*

NICOLAUS DE DINKELSBÜHL, *Tractatus de septem peccatis capitalibus (Confessionale)*; Madre, pp. 199-202, with reference to this MS.

115r-117v *Sequitur sermo de duodecim fructibus misse. Ecce ego vobiscum sum ... [Mt 28:20]. Johannes de sancto Geminiano dicit: Sicut corpus nihil valet sine societate anime — Et ut sic devote audiamus missam adiuvat nos pius pater et misericors dominus deus. Amen.*

The work of JOHANNES HEROLT; cf. Nürnberg, Stadtbibliothek, MS Cent. IV, 82 f. 132r *seqq* (cat. Schneider).

118r-161r *Incipiunt sermones de octo beatitudibus [!] magistri Nicolai de Dinkelspuel etc. In ewangelio quod legitur in festo omnium sanctorum et scribitur Mt 5^o enumerat dominus octo beatitudines — merca-mur pervenire ad beatitudinem eternam largiatur nobis*

omnipotens dominus. Amen. *Et sic est finis. Deo gracias. Anno 1454. Johannes de Pergbackh.*
 NICOLAUS DE DINKELSBÜHL, *Tractatus de octo beatitudinibus*; Madre, pp. 187-191, with reference to this MS.

161r-219r *Incipit tractatus de lepra morali magistri Johannis Nider fratris ordinis predicatorum. Olim deum legimus in Levitico veteris testamenti mandavisse sacerdotibus — licet non esset mortale debitum petere a coniuge rite plus benedicta ut supra late dictum est. Et hec de lepra morali dixisse sufficiat. Et sic est finis. Deo gracias. Anno domini 1454 in vigilia sancti Bertholomei [!] apostoli. Et sequitur nunc statim manuale magistri Johannis Nider tractatus.*
 JOHANNES NIDER, *Tractatus de lepra morali*. Cf. Herzogenburg, MS 11 ff. 73r-192v.

219v-226v (continued on ff. 255r-258r) *Incipit sermo seu denunciatio edita per egregium doctorem magistrum Thomam de Haselpach pro tunc existentem plebanum in Berchtolfstarff Anno domini 1444. In cena domini facta. Salvator noster Mt 18 cum dixisset collegio sanctorum apostolorum — perseverant ut in constitutione Johannis: Supra gentes et regna. Sequitur plura post Symbolum magistri Nicolai de Gretz. 255r-258r Hic pertinet ad denunciacionem in die cene magistri Thome de Haselpach. <P>redicta sub quodam epilogo possumus concludere — debiliior vacuo se ventre resoluit etc. Et sic est finis huius sermonis seu collacionis magistri Thome de Haselpach facta vel factus in die cene. Deo gracias.*
 The work of THOMAS EBENDORFER DE HASELBACH. Lhotsky, p. 85, n. 137.

227r-254v *Incipit symbolum magistri Nicolai de Gretz. Quicumque homo habens usum rationis vult venire in regnum celeste — nec in cor hominis ascendit etc. Deo gracias. Et sic est finis huius tractatus.*
 NICOLAUS DE GRAETZ, *Tractatus de symbolo apostolorum*. Stegmüller IV 5813.

255r-258r See ff. 219v-226v above.

258v-260v blank.

261r Reverendo in christo patri ac domino Raymundo divina providencia sancte sedis Valencie episcopo servorum devotorum minus [!] Gwido de monte Rocheri — ecclesie sancte sue humiliter me recomendo.
 The dedicatory letter only from GUIDO DE MONTE ROCHERII, *Manipulus curatorum*. A complete copy of the work is found in Herzogenburg, MS 18 ff. 275r-362v, q.v.

261v blank.

262r-363v Qui in verbo non offendit ... [Jac 3:2]. In quibus
verbis beatus Jacobus tangit quod difficile est bonum
ut omnia peccata oris ligwe [!] sive sermonis vitet
—— a nobis scienciam viarum tuarum nolumus etc. *Hec
Gews. Et sic est finis.*

JOHANNES GEUSS, *Tractatus de peccatis linguae sive oris.* Hain
7759.

Secundo folio: 2r direccionem sui

Ownership marks: *Front pastedown* and 1r [18c] Bibliothecae Ducumbur-
gensis. 1r [15c] Iste liber est monasterii sancti Georii in Herczo-
burg [!] canonicorum regularium. 163r [15c] Iste liber est monasterii
invictissimi martiris Georii in Herczburg [!] canonicorum regularium.
363v [15c] Iste liber est monasterii invictissimi Georii martiris in
Herczoburg [!] canonicorum regularium.

Ff. 1r-258r were copied in 1454 by Johannes de Pergbackh (ff. 161r,
219r). The codex belonged to Herzogenburg in the 15c (ff. 1r, 163r,
363v).

Austria (Herzogenburg), 15c (1443)

Paper. 255 ff. 2 col. 35-45 lines. Frame only. Gatherings mostly of 6 bifolia. Gatherings signed in arabics in center of lower margin on last verso. Some horizontal catchwords in lower right corner on last verso. Large Lombards and cadels, *passim*, at beginnings of sermons; pen-flourished Lombards on ff. 1r, 210v, 216r. Bastarda.

1r-255r [BERTRANDUS DE TURRE OM, Sermones de sanctis]

1r *In nomine domini. Amen. Incipit opus sermonum de ewangeliiis sanctorum tocus anni secundum romanum ordinarium per venerabilem patrem dominum Bertrandum de Tusculanum episcopum cardinalem integraliter compilatum sacreque theologie doctorem etc.*

1r-4r *Sermo in festo sancti Andree in vigilia ipsius festi. Erat Andreas frater Symonis Petri ... [Jn 1:40]. Gloriosus apostolus christi Andreas habuit sicut legimus duos magistros peritissimos in doctrina sanctitatis — qui eciam in cruce pependerit.*

250r-255r *Quia non estis de mundo ... [Jn 15:19]. Istud verbum sumptum est de quodam ewangelio quod legi potest communiter in festo cuiuslibet apostoli — ipsorum est regnum celorum. Ad quod regnum nos perducatur ille qui sine fine vivit et regnat. Amen. Gloria sit christo qui finem bonum dedit libro isto. Detque scriptori vice mercis vitam eternam. Cuius si scire velitis proprium nomen Johannes de Crembsa crucificis [?] extitit natus. Qui patris per studium adeptus est canonicatu Ordinis Augustini oppidoque Herzogenburgensi etc. Sub anno domini Millesimo cccc^o xliiii^o.*

51 sermons on gospel texts pertaining to the saints and beginning with Andrew but not in the normal order of the Prop. sanct. and Comm. sanct. All sermons are included in the listing by Schneyer, vol. 1, pp. 554-560, nn. 659-729.

255v not filmed.

Secundo folio: 2r *afflicta et infirma*

Ownership mark: 1r [18c] *Bibliothecae Ducumburgensis.*

The MS was copied in 1443 by Johannes de Crembsa, presumably at Herzogenburg (f. 255r).

Austria, 14c (1396)

Paper. 211 ff., numbered 1-210 in tens (one extra leaf, ff. 10-20).
2 col. Variable line count. Frame only. Gatherings of 6 bifolia.
Horizontal catchwords in lower right corner on last verso; few remain.
Plain Lombards, *passim*, some with rudimentary pen-flourishing. Many
notula hands, most showing features of both notula and bastarda.

Front pastedown [mut.] ... usurpatum est. Nam testes
flumina non dicimus — [mut.] Paribus nodis ... si
dicas pulcher ... *Incipit Ecloga sexta* ...

A fragment on parchment (11c?) from SERVIUS' commentary on the
works of Vergil, containing the end of the commentary on the
fifth Eclogue. At the extreme left side of the fragment there
remains part of a column in smaller script, apparently containing
further commentary on Vergil. Later pen trials overlies the text
of Servius.

i^r Hunc librum comparavit dominus Urbanus canonicus in
Herczogenburg pro monasterio ibidem. Et continentur
in eo primo auctoritates doctorum, secundo Piper de
tempore, item sermones de sanctis, item summa de con-
fessione, item Lumen anime quod compilavit Retengarius
[!] magister ordinis fratrum predicatorum et archiepisco-
pus ... [one word obliterated].

Note in a 15c hand.

i^r Pen trials.

i^v blank.

1r-62v [Auctoritates doctorum]

1r-30r *Incipiunt capitula auctoritatum sanctorum ex di-
versis libris et primo de septem criminalibus pecca-
tis. Superbia mors virtutum est origo viciorum nota
confusionis mater erroris — nec erit evasionis
locus nec consolacionis. Explicit primus. Incipit
se secundus voluminis* [!].

Bloomfield 5932, with reference to this MS.

30v-51v *De fide. Magna fides magna meretur — amabilis
socius fidelis servus. Explicit secundus liber.*

Bloomfield 3006.

51v-61v *Incipiunt tituli tercię partis scilicet de deo
de christo et eius adventu. Deus namque ipse manet
inter omnia ... De adventu christi. Si personam
advenientis intueor — cum indignacione [!] re-
cedant. Explicit et virtus deo sic michique salus.*
Consists mostly of quotations from the works of Gregory the
Great.

62r-62v *Incipiunt capitula in opusculum.*

A table of contents for ff. 1r-61v.

Marginal notes throughout name the authorities cited in the text, principally the Scriptures, Augustine, Bernard, and Gregory, but including many other fathers of the church.

63r-63v blank.

64r-108r [Sermones de tempore]

64r Ecce rex tuus venit ... [Mt 21:5]. Nota huic regi debentur specialiter tria. Primo timor propter potestatem — propter suam clemenciam honorare. Rogemus ergo etc.

Cf. Schneyer, *Weg.*, p. 195, where the sermon is attributed to WALTHER BÜRGI DE BRUGG.

64r-64v Ecce rex tuus venit ... [Mt 21:5]. In hoc tangitur adventus utilitas eius. Et nota quod venit ad nos tamquam dominus ad servos — sibi venenum mortiferum. Rogemus dominum.

Cf. Schneyer, *Weg.*, p. 192, where the sermon is attributed, with some question, to PEREGRINUS.

107r-108r Sanctificavi domum istam et erunt oculi mei ibi ... [3 Reg 9:3]. Quando Salomon edificaverat templum in Jerusalem et petivit dominum dicens: Domine deus si peccavit populus tuus contra te — Benedicti hodie et in omni tempore percipite regnum gloriosum. Rogemus dominus etc. *Explicit Pyper de tempore* [add. al. man. in marg.: *Vel intytulatur Flores apostolorum*] *per manus Urbani de Charnewburch. Anno domini M^o ccc^o 96^o finitus est iste liber etc.*

122 sermons for the church year on texts from the gospels, the epistles and the Old Testament. On the problem of the various sermon collections attributed to Piper, see Schneyer, *Ges.*, p. 180, and A. Franz, *Drei deutsche Minoritenprediger aus dem XIII. und XIV. Jahrhundert* (Freiburg im Breisgau, 1907), p. 111.

108r [Miraculum sancti Andreae] Quidam episcopus preferens in dei devocione sanctum Andream apostolum ceteris quem cum dyabolus oculis insidiis — in habitu peregrini a demone liberavit.

A summary retelling of a miracle found in JACOBUS DE VORAGINE, *Sermo de sancto Andrea apostolo*; Graesse, pp. 19-21.

108v-134v [Sermones de sanctis]

108v [De sancto Andrea] Et illi continuo relictis retibus et navi secuti sunt eum [Mt 4:20]. Mattheus scribit hodie in ewangelio quod cum iesus ambularet iuxta mare — propter nomen meum centuplum accipiet et vitam. Rogemus.

Cf. Schneyer, *Weg.*, p. 444.

108v-109r [De sancto Nicolao] Adolescens iuxta viam suam et cum senuerit non recedit ab ea [Prov 22:6]. Istud verbum non est verbum verum de omnibus hominibus sed

- tamen de istis qui penitus boni sunt — Invocemus ergo dominum ut propter merita beati Nycolai ita sancte nobis vivere faciat et ad regnum celeste tandem nos pervenire faciat. Quod nobis prestare.
- 133v-134r *De assumptione Marie virginis*. Accedamus cum fiducia ad thronum gracie ... [Heb 4:16]. Thronus iste est beata virgo de quo [!] legitur in libro Regum quod rex Salomon — Illuc producam cornu David.
- 134r-134v *In dedicacione*. Facta est leticia magna a populo [1 Mac 4:58]. Hoc verbum scriptum est in libro Machabeorum et convenit ad dedicacionem nam prima dedicacio fuit in Jerusalem — animabus omnium parentum nostrorum quibus fit maxima leticia. Rogemus dominum.
- 47 sermons on the saints, beginning with Andrew and ending as indicated. There are several sermons each on the annunciation and the assumption of the Virgin. F. 134v bears a number of pen trials in the margins, suggesting that at one time it was the last leaf of a booklet.
- 135r-140r [Tractatus de confessione] Confessor circa penitentem taliter se poterit habere — qui tamen ius suum prosequi possent.
Bloomfield 0904.
- 140r-147r *Incipit libellus bonus et utilis*. Ebdomoda [!] priori ante initium quadragesime presbiteri plebium convocent ad se populum — in fornicacionem ceciderunt. Excerpts from BURCHARDUS EPISCOPUS WORMATIENSIS, *Decretum*, arranged as follows: ff. 140r-144v, selections from book 19; ff. 144v-146r, selections from book 7; ff. 146r-147r, selections from book 19. Within each section chapters are not in the order of the text printed in *PL* 140, 537-1058.
- 147r-155v [Capitula brevia ex iure canonico deprompta]
Hic incipit libellus qui tractat quomodo decime sunt dande. Decime dande sunt de omnibus que licite acquiruntur — si tamen fecit ad oracionem infidelis. Amen.
Explicit liber bonus et utilis.
Cf. Graz, UB, MS 1054 ff. 195r-215r. In addition to tithes, the treatise discusses other subjects, such as marital relations and the sacraments, which are concerns of canon law, and it ends with a series of *exempla*. To judge from the colophon, the scribe regarded this text as a continuation of the excerpts from Burchardus; cf. the title on f. 140r.
- 155v-157r [Sermo de corpore christi] Angelorum esca nutriti populum [Sap 16:20]. Verba ista secundum litteralem intelligenciam dicta sunt de esca illa qua dominus pascuit filios — Non enim sunt tanta exultacio et heri nudius tercius est etc.

157r-157v [Sermo de dedicatione ecclesiae] Facta est leticia magna in populo [1 Mac 4:58]. Hoc verbum scriptum est in libro Machabeorum et convenit dedicationi. Nota prima dedicatio facta est in Jerusalem — Sed libera nos a malo.

157v-158r *De passione*. O vos omnes qui transitis ... [Lam 1:12]. Verba hec potuit hodie christus dicere omnibus transeuntibus per viam — creatoris sui numquam obli-
viscat.

The table of contents for *Lumen anime* begins on f. 158ra, but breaks off and begins again on f. 158v (see below). The end of this sermon occupies f. 158rb and the lower margin of f. 158r.

158v-188r [Lumen anime A] *Incipit tabula super lumen anime*.

159v *Incipit prologus primus*. Promptuarium eorum plenum id est Maria ... 160v *Incipit prohemium quod lumen anime appellarunt*. Summi mihi pontificis favente gracia eius ... 161r *Incipit lumen anime capitulum de amore*. Amor. Archita charentinus in libro de eventibus in natura. Incendio grandi facto rubescit — 187v se ipsum autem penitus ignorare etc. Pli-
nius in speculo naturali: Nam Syrenarum cum cantu suo — 188r contra hominem cuiuslibet moliendo etc.

On the importance and the characteristics of this MS, including the additional text on ff. 187v-188r, see Rouse, "*Lumen anime*," pp. 8-25, 95. A colophon for this work appears on f. 204r: *Explicit liber lumen anime per manus Petri de sancto monte*; see below.

188r-204r [JULIANUS EPISCOPUS TOLETANUS, Prognosticum futuri saeculi] Peccatum primi hominis actum esse ut mors in mundum intraret — alius noster est finis nisi pervenire ad regnum cuius nullus est finis. *Explicit liber lumen anime per manus Petri de sancto monte*.

PL 96, 461-524. CPL 1258. Each book is preceded by capitula. The colophon is misplaced; see notes to ff. 158v-188r above. Petrus de Sancto Monte copied ff. 158v-204r.

204r-204v [tit. in marg.] *Novem aliena peccata*. Ab oculis meis munda me domine ... [Ps 18:13-14]. Nota quod sunt novem aliena peccata quorum si unum tecum post mortem tuleris — non obstans nec manifestans.

205r-205v [tit. in marg.] *De passione domini*. <O> vos omnes qui transitis ... [Lam 1:12]. Ista verba sunt Jeremie et dicit ea in libro Lamentacionum et dicit ea proprie de Josia rege quomodo mortuum lamentabantur — [mut.] in tribus noctibus xiii candeles ...

206r-210r blank.

210v not filmed.

Secundo folio: 2r cum causa

Ownership marks: *i*^r [15c] See f. *i*^r above. 1r [18c] Bibliothecae Ducumburgensis.

Ff. 64r-108r were copied by Urbanus of Korneuburg in 1396, and ff. 158v-204r were copied by Petrus de Sancto Monte at about the same time, to judge from the script (ff. 108r, 204r). Herzogenburg acquired the MS through the agency of the canon Urban (f. *i*^r). Canon Urban, who was probably not the same person as the scribe, purchased or commissioned three other MSS for Herzogenburg in 1423-1424 (cf. MSS 20, 23, 24).

39. JACOBUS DE VORAGINE; TREATISES ON THE VIRTUES
AND VICES; CONRADUS DE WALDHAUSEN; SERMONS HMML 3288

Austria (III = Herzogenburg?), 15c (III = 1414)

Paper. 298 ff., numbered 1-297 in tens (one extra leaf, ff. 70-80).
Three booklets bound together:

I (ff. 1-35): 2 col. 42-43 lines. Frame only. Gatherings of 6
bifolia. Horizontal catchwords in lower right corner on last verso.
Lombards, *passim*. Bastarda.

II (ff. 36-59): 2 col. 41-43 lines. Frame only. Gatherings of 6
bifolia. Lombards, *passim*. Bastarda.

III (ff. 60-297): 2 col. 30-40 lines. Frame only. Gatherings of
6 bifolia. Horizontal catchwords in lower right corner on last verso.
Gatherings signed in arabics in center of lower margin on last verso.
Lombards, *passim*. Bastarda.

Front pastedown Leaf of a Hebrew MS on parchment.

I

1r-33v [Pronuntiamentum de sanctis] Adventus christi agitur
quattuor septimanas ad designandum quod quadruplex est
adventus filii dei ... *De sancto Andrea*. Andreas
germanus Petri a Bethsayda civitate — 33r *De*
sancta Katherina. Katherina dum esset septem annorum
a patre ad scholas ponitur ... 33v *Saturnini*. Satur-
ninus apostolorum discipulus ab eis in episcopum
consecratur ... *Crisant*. Crisantus filius Polnus
Alexandro ... lapidibus obruti christo martires con-
secrantur. *Explicit pronuncciammentum de sanctis*.
215 short readings for the feasts of the saints, beginning and
ending as indicated. Based for the most part on JACOBUS DE
VORAGINE OP, *Legenda aurea*.

34r-35v blank.

II

36r-49r *Stella clericorum*. Quasi stella matutina in medio
nebule [Ecclus 50:6] id est peccatorum proprietates
huius stelle possunt refferri ad quemlibet doctorem
fidei id est sacerdotem — sanguinis iusti qui effusus
est super terram. Amen. *Explicit Stella clericorum*.
Bloomfield 4435, with reference to this MS. The text is attri-
buted to HERMANNUS TEPELSTENSIS, ALBERTUS DE DIESSEN and others.

49r-51r Ab occultis meis munda me me [!] domine ... [Ps
18:13-14]. Hic duo ponit propheta scilicet emenda-
cionem peccatorum priorum et indulgenciam alienorum
— si potes dampnaberis. Rogemus ergo dominum ut
ab illis et a nostris custodiat. Amen.
Possibly the same text as Bloomfield 0038.

51r-51v [Tractatus de confessione] <C>onfessio est coram
sacerdote vera et optima aperta peccatorum declaracio

... 51v <C>ontricio est dolor de peccatis assumptus cum proposito confitendi — gaudium preparat eternum. Bloomfield 0886, citing this MS only.

52ra blank.

52rb-59v [*mut.*] ... Nota in loco ubi continue flant venti non potest esse tranquillitas ... Passio christi custodit cor hominis ab omni presente [?] faccione peccati. Nota volentes portare carnes ponunt eas in sale vel aceto ... 52v Abiciendum est peccatum quia nidus est dyaboli. Nota avis quando nidum facit — [*mut.*] Elemosina debet fieri in vita. Nota qui debet intrare domum incensam ... extinguitur antequam intret ... Apparently from JACOBUS DE LAUSANNA OP, *Compendium moralitatum*; Stegmüller III 3888. Kaeppli II 2090.

III

60r-199r [CONRADUS DE WALDHAUSEN CRSA, Sermones de tempore]

60r-61v Adventum domini recolentes scientes eum venisse in carne pro salute nostra ... Hodie sancta mater ecclesia incipit officium divinum in quo christo suo sponso laudes decantat — Venite benedicti etc.

197v-199r *Dominica 24.* Dominus evidens signum quo milites sui ad eternum regnum electi cognoscuntur ... Dominica precedenti christus docuit suos fore providos contra malignancium — ut vivat in presenti vita gracie et in futuro vita glorie quod nobis prestare qui sine fine etc.

199r *Dominica 25.* Postilla huius ewangelii: Cum sublevasset — proximum pascha iudeorum etc.

71 sermons for the church year from dom. 1 Adv. to dom. 25 post Pent., all listed in Schneyer, vol. 1, pp. 792-797, nn. 1-71. Authorities are listed in the margins throughout. Spunar, p. 321.

199v-267v [Concordantia passionum] Gregorius dicit in quadam omelia nichil adeo grave quod non equanimitè tolleretur si christo [!] passio ad memoriam reducatur ... Cum christus ascendisset a Galilea in Jerusalem in quo dixit discipulis suis se in Jerusalem tradendum — laborum quos pertulit in predicando etc. *Explicit postilla cum concordancia ewangelistarum de passione domini etc.*

The subdivisions of the topic and the authorities cited are noted in the margins throughout. To judge from the colophon, this text was regarded as an appendix to the sermons copied on ff. 60r-199r above.

267v-276r *Sermo Milicii de annuncciatione dominica.* 268r Ave gracia plena ... [Lk 1:28]. Augustinus in omelia huius ewangelii laudans opus nostre restaurationis — sue nos facere dignetur participes deitatis

christus iesus qui vivit et regnat deus in unitate
spiritus sancti per secula seculorum. *Explicit*
Milicius de Annuncciacione.

Not listed by Schneyer among the sermons of JOHANNES MILITIUS;
Schneyer, vol. 3, pp. 578-600. Authorities are identified in
the margins.

276r-281v *Incipiunt tres sermones de novo sacerdote.*

276v-277r *Vas electionis erit michi iste ... [Act 9:15].*
Hec verba dixit dominus ad Ananiam dum Paulum con-
vertisset — a nostro numquam separemur creatore.
Rogemus ergo dominum.

277r-278r *Alius sermo. Accede ad altare ... [Lev 9:7].*
Nota hystoria Lev 9: Quando dominus dixit ad Moysen
applica — et cum devocione manus extendaret.
Rogemus.

278r-281v *Alius sermo de novo sacerdote. Elegi eum ex*
omnibus ... [1 Reg 2:28]. Hec verba dominus dixit
de summo et primo sacerdote scilicet Aaron —
parit [?] lex a sacerdotibus etc. Alle hatzz end.
Gloria tibi trinitas equalis una deitas et ante
omnia secula et nunc et in perpetuum. Hunc librum
composuit [composuit canc.] venerabilis vir dominus
Petrus Püchell de Tuln. Et scriptus est per me
Nicolaum de Rauhenstain finitusque feria quinta post
Reminiscere Anno nativitatis mee 32. Anno autem
sacerdoci [!] mei 8 quantum [?] est a finicione
libri ad tempus Penthecostis. Et factum est hoc
tempore domini Johannis Parsenprunner prepositi.
Et factum est hoc totum Anno ab incarnatione domini
Millesimo quadringentesimo quartodecimo. Unverschudt
hab ich verloren der pawren huld.

Johannes III Parsenbrunn was prior of Herzogenburg 1402-1433
(Lindner, p. 232). The authorities cited in the text are
identified in the margins.

282r-297v *Sermo de septem petitionibus dominice oracionis.*
Petite et accipietis [Jn 16:24]. In verbis istis tria
facit dominus. Primo hortatur ad petendum — pericli-
tavi animam meam etc. Scriptum anno etc M^o cccc^o xiiii^o
feria quarta post diem palmarum.

Secundo folio: 2r *discipulus beati Johannis*
37r *et non querit*
61r *incarnacionem suam*

Ownership marks: Front pastedown [15c] Iste Iste [!] liber est
canonicorum regularium in Herczogburga sancti Georii patroni. 1r
[15c] Iste liber est monasterii sancti Georii in Herczogenburg canoni-
corum regularium. 51r [15c] Iste liber est cano<ni>corum regularium
in Herczogburga et sancti Geori [!] patroni ibidem. 60r [15c] Iste
liber est canonicorum regularium sancti Augustini in Herczogburga.

164r [15c] Iste liber est monasterii sancti Georii in Herczogenburg
 canonicorum regularium. 267v [15c] Iste liber est canonicorum regu-
 larium in Herczogburga existencium. Et quis hoc furetur tribus linguis
 associetur et hoc est stipendium suum. 276r [15c] Iste liber est
 monasterio [!] sancti Georii in Herczogburga canonicorum regularium
 ibidem existencium. 281v [15c] Iste liber est canonicorum regularium
 in Herczogburga sancti Georii patroni. 297v [15c] Iste liber est
 monasterii sancti Georii in Herczogenburg canonicorum regularium.

The 15c ex libris were entered by two hands, one responsible for the
 front pastedown and ff. 51r, 60r, 267v, 276r and 281v, the other
 responsible for ff. 1r, 164r, 297v. All three parts of the MS therefore
 belonged to Herzogenburg in the 15c and may have been combined at that
 time. Part III was copied in 1414 (ff. 281v, 297v), most of it (ff.
 60r-281v) by Nicolaus de Rauhenstain, who was presumably a canon of
 Herzogenburg, since he mentions the prior of Herzogenburg in his colophon
 (f. 281v).

40. SERMONS; CHRISTIANUS DE LILIENFELD; BINDUS DE SENIS

HMML 3197

Austria, 15c (before 1483)

Paper. 165 ff. Long lines, ff. 1r-2r; 2 col., ff. 3r-165v. Variable line count. Frame only. Gatherings probably of 6 bifolia. Lombards, *passim*; a number drawn in outline only; several with simple pen-work infilling, e.g., ff. 36v, 113r-120v, 134v. Several bastarda hands.

Front pastedown Ps 110:10-111:10, 118:16-26, 118:50-61, 108:20-29.

Two bifolia from a smaller MS on parchment were opened out and pasted into place here, the lower one upside down. Possibly 12c.

1r-2r [Sermo de sancta Catharina] Simile est regnum celorum thesauro abscondito in agro [Mt 13:44]. Hodie karissimi convenimus ad laudandum deum in honore sanctissime virginis ac martiris Katherine — pro quibus oras salvi erunt.

2r Nota quod quattuor perficiunt nobilitatem: Primo verecundia ... Secundo humilitas ... Tercio misericordia ... Quarto largitas. Exemplum in aquila qui dividit predam.
Note in a 15c hand.

2v *blank, except for the note:* Memorare Valentini Pemstl(er) sacerdotis de Hercz(ogen)wurga cuius est presens libellus anno domini lxxxiii jar.

3r [mut.] ... Vestimentis. Glossa. Fide spe et caritate — tripudium omnium sanctorum. Quod nobis etc.

3r-3v Vir erat in terra Hus nomine Job [Job 1:1]. Regina mundi virgo Maria dicitur aurora consurgens —
[mut.] Solent nonnulli largiri sed habere ...

4r-40r [tit. in marg.] *Incipit Biblia sancte Marie et liber Genesis.* In principio creavit deus celum et terram [Gen 1:1]. Celum scilicet empyreum per quod intelligitur domina mundi virgo Maria — ad gloriam sempiternam me famulum tuum perducas. Amen. Tu quoque O lector quicquam in eo emendandum est karitate fraterna studeas emendare etc. *Finito libro sit laus et gloria christo. Amen. Explicit iste liber sit scriptor crimine liber.*

Probably the work of CHRISTIANUS DE LILIENFELD OCist; cf. Lilienfeld, MS. 145 ff. 20r seqq. (cat. Schimek). F. 4v is blank.

40v blank.

41r-88v [Sermones de sanctis]

41r-42v *De sancto Nicolao.* Vigilare quia nescitis qua hora dominus vester venturus sit [Mt 24:42]. Et nota secundum Bernardum quod tria in festivitatis debemus considerare scilicet eorum auxilium — beatus Nycolaus qui fuit fidelis servus ut patet in eius legenda.

42v-45r *De sancto Thoma apostolo.* Thomas unus de duodecim non erat cum eis [Jn 20:24]. Nota secundum Hugonem in libro quarto de amore quicumque vult [!] alicui fieri familiaris — tangimus deum non solum manu. Rogemus dominum.

86v-88v [In dedicatione ecclesiae] <I>ngressus iesus perambulabat Jericho [Lk 19:1]. Nota Genesis 28^o scribitur quam terribilis est locus iste ... In istis verbis inchoatur officium esse de dedicacione ecclesie — nichil boni facere potest quia perierat per periculum et sic patet expositio evangelii.

21 sermons on the saints, in the order of the calendar.

89r-165v Abstinencia est meriti augmentativa sapientie acquisitiva — 160v Zelus indiscretus est quando non procedit ex leticia ... ut persequeretur christianos (Act 3). Et sic est finis. *Expliciunt figure fratris Bini de Senis super totam bibliam de diversis materiis per alphabetum compositum. [Tabula] ...*
165v *Explicit tabula super figuras biblie fratris Bini de Senis.*

The work of BINDUS DE SENIS OESA or of ANTONIUS RAMPEGOLUS DE JANUA OESA. Zumkeller 115 and 202.

Secundo folio: 2r carnali

Ownership mark: 3r [18c] Bibliothecae Ducumburgensis.

Written before 1483, the MS belonged in that year to Valentine Pemstler, a priest, presumably a canon, of Herzogenburg (f. 2v).

41. JOHANNES HEROLT; NICOLAUS DE DINKELSBÜHL;
JOHANNES GEUSS

HMML 3283

Austria, 15c (1453)

Paper. 361 ff., numbered 1-362 in tens (f. 189 omitted or missing; f. 113 misnumbered 114). 2 col. About 40 lines. Frame only. Gatherings mostly of 6 bifolia. Horizontal catchwords in lower right corner on last verso. Plain or divided Lombards, or spaces left for initials. Bastarda.

Front pastedown Vetus lex continet sexcentis et decem precepta — pellem pro pelle etc.

A short note in a 15c hand.

1r-8v *Sequitur registrum ad quamlibet dominicam per circumlunum anni secundum ordinem cum suis quotacionibus. Et primo super prima dominica adventus domini etc.*

1r <E>cce rex tuus venit tibi mansuetus [Mt 21:5].
Item in presenti tempore celebratur adventus domini prout venit in uterum beate virginis — filius incarnatus sit de virgine. Hoc habetur xxii K.

8v *Sermo communis de beata virgine.* <M>aria qualiter nos adiuvat in vita in morte et post mortem iiii Y
— propter tres rationes 21 Q.

Sermon outlines for the Sundays from dom. 1 Adv. through dom. 25 post Pent., *Sermo de dedicacione ecclesie*, *Sermo de omnibus sanctis*, *Alius sermo de sanctis*, *Sermo communis de beata virgine*. Most cite the gospel text. References are to the sections of Johannes Herolt, *De eruditione christi fidelium*, copied on ff. 15r-190r below.

8v-14r *Hic incipit registrum secundum et hoc secundum ordinem alphabeti ...* <A>bstinencia in cibo et potu est prolongacio vite xviii B. Abstinencia cibi et potus causat castitatem in hominem 19 P. Exemplum ibidem — Ypocrisis octo modis committitur et quando est peccatum mortale et quando non. Hoc patet xiii V. *Et sic est finis.*

An alphabetical index to Johannes Herolt, *De eruditione christi fidelium*, ff. 15r-190r below.

14v blank.

15r-190r [JOHANNES HEROLT OP, *De eruditione christi fidelium*] Si vis ad vitam ingredi serva mandata dei [Mt 19:17]. In verbis propositis ostendit cuilibet homini viam vite eterne — cor tuum maculas etc. *Et sic est finis etc. Anno liii in die.*

On f. 15r in the upper margin, the title *Destructorium viciorum* appears twice in two different 15c-16c hands, a 16c hand has written the word *Sermones*, and a modern hand (18c?) has entered the title *Henricus de Hassia de decem praeceptis*. On f. 81r, at

the end of the section on the Ten Commandments, this colophon appears: *Expliciunt decem precepta magistri Heinrici de Hassia finita feria quinta post festum sancti Udalrici Anno domini etc 53^o*. The sermons are numbered 1-30 in the upper margins of the rectos; letters in the lateral margins divide them into sections for more exact reference, cf. the tables on ff. 1r-14r above. On Johannes Herolt, see Nicolaus Paulus, "Johann Herolt und seine Lehre," *Zeitschrift für katholische Theologie* 26 (1902) 417-447, especially for this work, pp. 419-420. Madre, p. 331, discusses an incorrect attribution to Nicolaus de Dinkelsbühl.

190v-196v blank.

197r-318v *Incipiunt sermones estivales de tempore magistri Nycolai de Dinkchelspuchel.*

197r-204v *Sermo de resurreccione domini.* In illo tempore. Maria Magdalene et Maria Jacobi et Salomee emerunt aromata ... [Mk 16:1-7]. Maria Magdalene et Maria Jacobi minoris mater que Cleophe filia — non posse causa in culpa det nobis emendacionem vite iesus christus. Amen. Amen etc.

312r-315r *Dominica 25 de penis inferni et dampnatorum.* Simile factum est regnum celorum homini regi ... [Mt 22:2]. Notandum quod secundum sanctos principaliter sunt sex ex quorum — homo recte ordinatur in deum etc. De morte et quibusdam mortem concernentibus.

315r-318v *Applicari habet se materia convenienter ad dominicam 24 predicando de morte.* De uno ex predictis ex quibus fidei anime etc scilicet de cruciatu iehenne [!] dictum est in dominica 20 — Et aliquot sequentibus etc.

318v *Expliciunt sermones de tempore per totam estatem reverendi et eximii doctoris sacre theologie magistri Nycolai de Dinkchelspuchel cuius anima requiescat in pace. Amen...*

NICOLAUS DE DINKELSBÜHL, *Sermones de tempore, Pars aestivalis*; Madre, pp. 134-161, where this MS is listed (p. 156). Sermons listed by Madre, pp. 144-152, appear in this order in the MS: 39 + 40 (combined), 41-42, 44, 43, 45-49, 51 + 52 (combined; preceded by the scriptural citation for sermon 50), 50, 53-59, 60a, 61-69, 60b + 60c (combined), 70-71, 72a, 72b, 72c, 73 (incipit differs from that given by Madre), *Sermo de oblationibus* (Madre, pp. 250-252), 74-77, 78 (incipit differs from that given by Madre), 79a. F. 249v is blank except for the title of the sermon which begins on f. 250r: *Dominica prima post trinitatis*. Ff. 282rb-282v blank.

319r-328v blank.

329r-334v [JOHANNES GEUSS] *Sermo de dedicacione.* <A>bsterget deus omnem lacrimam ab oculis [!] eorum ... [Apoc 21:4]. Et legitur in leccione que cantatur loco epistole in officio misse de dedicacione basilice. In

quibus verbis beatus Johannes apostolus et ewangelista tangit quintuplicem miseriam — miseriis custodivit et ad eternam beatitudinem perduxit. Prima pars patet. Hic est defectus.

Cf. Munich, Bayerische Staatsbibliothek, Clm 27421 f. 184r
seqq (cat. Hauke). F. 334vb blank.

335r-342v [JOHANNES GEUSS, Sermo de ludo] <C>onfundantur [!] sortium distribucio [Num 36:4]. Hec verba possunt intelligi de sortilegio lusorum et confusione ipsorum — est illicite acquisitus etc.

Found in a number of Austrian and Bavarian MSS, where this text sometimes occurs together with the sermon copied on ff. 343r-358v below; cf. e.g., Klosterneuburg, MS 421 ff. 267r-284v (cat. Pfeiffer/Černík).

343r-358v [JOHANNES GEUSS, Sermo de chorea] <S>umpsit ergo Maria prophetissa tympanum in manu sua ... [Ex 15:20]. Ex istis verbis accipi potest et intelligi quod Maria prophetissa que fuit soror Moysi — est corruptibilis et hominum. Hec ille etc.

See notes to ff. 335r-342v above.

359r-361r blank.

361v-362r *De novo sacerdote*. In tota anima tua time deum ... [Ecclus 7:31]. Duo sunt quibus regitur mundus dei providencia spiritualis — plantes fidem et virtutes etc. Vide plenius in sermone de novo sacerdote supra 27 folio ...

362v blank.

Back pastedown blank, except for pen trial.

Secundo folio: 2r aliquibus in matrimonio

Ownership marks: *Front pastedown* and 1r [18c] Bibliothecae Ducumburgensis.

At least ff. 15r-190r were copied in 1453 (ff. 81r, 190r).

42. JACOBUS DE VORAGINE; CONRADUS HOLTNICKER DE SAXONIA; THOMAS DE VALCELLIS; SERMONS, etc HMML 3286

Austria, 15c (II = 1422, III = 1402-1405)

Paper. 228 ff. At least two, and probably three, booklets bound together:

I (ff. 1-62): 2 col. 40-50 lines. Frame only. Gatherings of 6 bifolia. F. 60v signed 5 in center of lower margin. Plain Lombards (guide letters visible). One principal bastarda hand.

II (ff. 63-144): 2 col. About 58-60 lines, ff. 63r-122v; about 53-55 lines, ff. 123r-144r. Frame only. Gatherings probably of 6 bifolia. F. 74v signed *primus* in center of lower margin. A few horizontal catchwords remain in lower right corner on last verso. Plain Lombards. Two bastarda hands.

III ? (ff. 145-228): 2 col. Variable line count. Frame only. Gatherings probably of 6 bifolia. Plain or divided Lombards. Several bastarda hands.

Front pastedown Fragment of an antiphonal on parchment. Textura. Messine neumes on 4-line staves. Contains part of the office for Advent. Cf. back pastedown.

I

1r-1v *Conversio beate Katherine*. Legitur in quadam historia quod beata Katherineina cum esset annorum sex vel septem — familiam sapientissime gubernabat etc.

2r-60v [JACOBUS DE VORAGINE OP, *Legenda aurea*]

2r-2v *De adventu domini*. In adventu domini possunt duo notari scilicet adveniendi oportunitas [!] et adventus utilitas — et dare gloriam. Quod nobis prestare.

2v-3v *Interpretacio nominis sancti Andree*. Andreas interpretatur decorus ... Andreas et quidam alii discipuli a domino tribus vicibus sunt vocati — qui eum a temptatione liberavit.

Cf. Graesse, pp. 12-22.

3v [De sancta Barbara] Temporibus imperatoris Maximiani erat quidam satrapa — beate Barbare fideliter servivit.

Incipit agrees with *BHL* I 913.

30v *De sancto Procopio*. Procopius dicitur quasi procius — aliqua parte sui vicientur. *Maria hilf aus notn etc.*

Incipit agrees with *BHL* II 6952.

30v-34v [De sancto Procopio] Beatus igitur Procopius natione bohemigena — videlicet Romam est regressus.

Incipit agrees with *BHL* II 6953.

44r [De sancto Oswaldo] In laudem domini nostri iesu christi et gloriam quem adorant omnes angeli — pro quibus exauditus est.

Incipit agrees with *BHL* II 6370.

44v-45r [De sancta Affra] Affra pagana meretrix pura et publica in civitate Recie Augusta — incendii sunt adopti.

51v-52r [De sancta Ludmilla] Fuit in provincia bohemicorum quidam princeps nomine Borzywoy — sanctissimum corpus eius comendaverunt.

Incipit agrees with *BHL* II 5026.

54r-55r [De sancto Wenceslao] Oriente iam sole christiane religionis — deleri non potest. Sic idem rex regnat cum rege celesti in secula seculorum. Amen.

Incipit agrees with *BHL* II 8827.

55r-56r [De sancto Wenceslao] Post trienium [!] vero obitus eius et passionis divina revelacione — post tres annos sue passionis.

Incipit agrees with *BHL* II 8828.

58v [De sancto Dionysio] Beatus Dyonisus [!] cesar progenie propatus — propria eleccione requiescat in secula seculorum. Amen.

58v [De sancto Gereone] Sancti martires Gereon et socii eius — ecclesiam construxit.

58v-59r [De sancto Calixto] Kalixtus papa beatus pro fide christiana ad quam multos converterat — legitimas non habere.

59r [De sancto Gallo] Sanctus Gallus de Ybernica est oriundus — sanguine aspersam.

59r-59v [De sancta Ursula] In Brithania fuit quidam rex religiosus — et sic mortuus est.

Incipit agrees with *BHL* II 8439.

59v [De sanctis Crispino et Crispiniano] Sancti Crispinus et Crispinianus de Roma oriundi sub Diocleciano — sublati sunt sepulti.

60r-60v Legimus in ecclesiasticis historiis quod sanctus Bonifacius qui quartus a beato Gregorio — vexilla dominorum id est sanctorum omnium.

PL 94, 452-455. *Revue bénédictine* 68 (1958) 211-212.

60v Tempus ridendi et tempus flendi [Eccl 3:4]. Heri fuit tempus ridendi id est tempus spiritualiter gaudendi — cum angelis exultant.

60v [De sancto Martino] Martinus quasi martem tenens id est bellum contra vicia — [mut.] credidit cum sanctus ...

Incipit agrees with Graesse, pp. 741-750.

95 readings on the saints and feasts of the church, beginning with Advent and Andrew and breaking off at the foot of f. 60vb in the life of Martin. Substitutions for the texts found in Graesse's edition and additions to his list of saints are noted above. Other texts differ in detail from those published by Graesse and most are shorter than his version. The addition of saints Procopius, Ludmilla and Wenceslaus points to a Bohemian origin for this version of the *Legenda aurea*.

61r-62v blank.

II

- 63r-101v [CONRADUS HOLTNICKER DE SAXONIA OM, Sermones de sanctis]
- 63r-63v Extendam palmas meas ad dominum [Ex 9:29]. Hoc verbum Moisi beatus Andreas dicere potuit — in direpcionem interficam te etc. Rogemus. Schneyer, vol. 1, p. 765, n. 257.
- 63v-72v Schneyer, vol. 1, pp. 765-766, nn. 258-280.
- 72v Designavit dominus et alios 72 — infra in festo Luce ewangeliste.
- 72v-73v Schneyer, vol. 1, p. 766, nn. 281-282.
- 73v-74r Philippe qui videt me ... [Jn 14:9]. Videtur dominus per fidem in mundo — in contemplando lucidissimi fuerunt.
- 74r-100r Schneyer, vol. 1, pp. 766-777, nn. 283-297, 299-306, 307-308 (conflated, or a leaf is missing, ff. 82-83), 309-311, 312-314 (abbreviated to the verses only), 316-321, 323, 322, 324-330, 331 (incipit differs from that given by Schneyer), 332-334, 336-351, 380-382 (followed by the texts listed by Schneyer, vol. 1, pp. 776-777, after n. 382), 353, 352, 354-356 (followed by the text listed by Schneyer, vol. 1, p. 771, after n. 356).
- 100r-100v *De sancto Martino*. Ecce sacerdos magnus qui in diebus suis [cf. Ecclus 50:1]. Commendatur specialiter in hiis verbis beatus Martinus secundum quadruplicem statum — multa alia miracula fecit. Rogemus dominum.
- 100v-101r *Magdalene*. Dimittuntur ei peccata multa ... [Lk 7:47]. Secundum consuetudinem et modum loquendi alius dicitur multum diligere — in quo commendatur eius perseverancia. Rogemus etc.
- 101r-101v Potestis bibere calicem [Mt 20:22]. In verbis propositis ostendit dominum quod per multas tribulationes perveniatur ad regnum — Ad hunc potum nos perducatur pater et filius et spiritus sanctus. Amen etc.
- 101v *Explicit opus de sanctis Konradi confessoris sancte Elizabeth finitum in Stropnicz etc. Anno domini etc xxii die Crisogoni etc.*

Most sermons are listed in Schneyer as indicated; incipits of those texts not included by Schneyer are given above. The colophon confuses the author, Conrad of Saxony, with Conrad of Marburg, the confessor of St. Elizabeth of Thuringia. On Conradus Holtnicker de Saxonia: Adolph Franz, *Drei deutsche Minoritenprediger* (Freiburg im Breisgau, 1907) 9-46. F. 92v is blank.

- 102r-122v [CONRADUS HOLTNICKER DE SAXONIA OM, Speculum beatae Mariae virginis] Quoniam ut ait beatus Jeronimus: Nulli dubium est quin totum ad gloriam laudis ... Ave Maria gracia plena ... [Lk 1:28]. Audi dulcissima virgo Maria audi mira audi filia — benedictus

fructus ventris tui. Qui cum patre et filio et spiritu sancto vivit et regnat deus per omnia secula seculorum. Amen. *Infunde unccionem tuam nostris cleme<n>s cordibus. Amen.*

Ed. Petrus de Alcantara Martinez, *Speculum seu Salutatio beatae Mariae virginis ac sermones Mariani* (Bibliotheca Franciscana Ascetica Medii Aevi, 11; Grottaferrata [Rome], 1975), pp. 141-504. Madre, p. 311, lists the authors to whom the work has been falsely attributed. On Conradus Holtnicker de Saxonia, see the notes to ff. 63r-101v of this MS.

123r-144r [tit. in marg.] *Incipiunt omelie de sanctis etc.*

123r-123v In illo tempore. Secundum Matheum. Ambulans iesus iuxta mare Galilee ... [Mt. 4:18]. Antequam dominus predicaret in hunc mundum ewangelium ——— acquirere meruerunt. Quod ipse prestare.

123v-124r *Stephani*. Secundum Matheum. In illo tempore. Dixit iesus turbis iudeorum: Ecce ego mitto ante vos prophetas et sapientes ... [Mt 23:34]. Sanctus ewangelista in hoc loco narrat qualiter dominus noster habuit ——— cum beato Stephano cuius festum hodie celebratur in celis gaudere mereamur. Adiu-vante domino nostro iesu christo qui vivit et regnat.

143v-144r Terribilis est locus iste ... [Gen 28:17]. Primo dicitur terribilis est locus iste karissimi. Audite priusquam ecclesia hic construeretur ——— vero mala dampnacione maximam hic est etc etc.

44 sermons, based mostly on texts from the gospels. Schneyer, *Weg.*, p. 17. A rather ornate crown has been sketched in ink in the upper margin of f. 123r above the title.

144r [Versus] Qui dare wlt aliis non debet dicere wltis
—— Sunt domino grati virgo cum virgine iuncti etc.
Six leonine hexameters.

144v blank.

III ?

145r-163v [Quadragesimale]

145r-146r Memento homo quia cinis es ... [Gen 3:19]. Dictum fuit primo homini post peccatum ... In quo verbo quattuor notare possumus. Primum est quare hodie cineres accipiuntur ——— in visione corporis et sagwinis domini nostri iesu christi. Rogemus ergo dominum.

163r-163v Cor meum conturbatum est ... [Ps 37:11]. Verbum istud potest esse virginis gloriose sui doloris vehemencia ——— quasi alieni recesserunt a me. *Finitum est quadragesimale in octava pasche Anno dominice incarnationis M^o ccccccc [!] ii^o Et scrip-tum ... [one line erased].*

45 sermons for Lent, the series beginning and ending as indicated.

- 163v-164r *In exaltacione sancte crucis de officuario.*
Exaltavi lignum humile [Ezech 17:24]. Ad laudem et honorem sancte crucis cuius hodie exaltacionis festum celebrat — ut eternaliter gaudeant et letentur. Quod et nobis etc.
- 164v [De sacerdotibus] De dignitate sacerdocii nota septem. Primo est sigillum dei recipit secreta in confessione — ibi numquam perveniunt etc.
- 165r-166r [De sacerdotibus] Nota quod christus sacerdocium tripliciter honoravit scilicet in temporalibus in spiritualibus et in celestibus — honorifica sacerdotes etc.
- 166r-167r [De sacerdotibus] Refulsit sol in clipeos ... [1 Mac 6:39]. In verbis istis tria notanda sunt. Primus est quis sit — regnum vestrum. Perhaps by HENRICUS DE FRIMARIA OESA; cf. Zumkeller, p. 588, n. 331.
- 167v [De sacerdotibus] Sacerdos in tribus est maior angelis. Primo quia angelus unius anime curam habet — de nullo fuit ordine etc.
- 167v Hec oblatio solvit vivos a peccatis — quia claviger quia iudex.
- 167v-168v [De decem praeceptis] Audi Israel precepta domini [cf. Deut 6:3]. Vere mente audire debemus quia dictum lucidum illuminans oculos — cuncti corporis sensus. Ad quod gaudium nos perducatur qui sine fine vivit et regnat iesus christus. Amen.
- 169r-215r [THOMAS DE VALCELLIS OCist, Tetralogus]
169r Hora est iam nos de sompno surgere ... [Rom 13:11]. In hac epistola monet nos apostolus a peccato surgere — lucerne ardentes in manibus etc.
215r Facite homines discumbere ... [Jn 6:10]. Comessuri itaque cum domino discumbere debent super fenum — effeminat et sauciat. Amen. *Explicit super epistolas et ewangelia dominicalia notabilia satis pulchra et utilia finita sunt feria iii in die sancte Marie Nivis Anno domini M^o ccccc^o v.*
212 distinctions for sermons on texts from the gospels and epistles; all listed by Schneyer, vol. 5, pp. 677-694, nn. 1-212.
- 215v-216r [tit. in marg.] *De sancto Martino.* Levemus corda nostra cum manibus ... [Lam 3:41]. Verba ista possunt sumi ad commendacionem sancti Martini qui cor habuit elevatum ad celestia — deum facie ad faciem videbis.

216r-216v [De sancta Elizabeth Thuringiae] Ora pro nobis quia mulier sancta es [Judith 8:29]. Verba ista possunt sumi ad commendacionem sancte Elizabet — ostendat nobis post hanc vitam deus noster. Amen.

217r-228v [Quaestiones in summulam metricam Adami Theutonici] Queritur circa summa Reymundi et primo de sacramentis quia hic tractatur de sacramentis utrum sacramenta sunt septem — in eternum non recordabitur. Amen. *Expliciunt questiones super summa Reymundi per manus Jacobi etc.*

Cf. Graz, UB, MS 315 ff. 253r-276r (cat. Kern). The colophon is followed by pen trials.

Back pastedown Fragment of an antiphonal on parchment. Textura. Messine neumes on 4-line staves. Shows part of the office for *Lucia virgo*. Cf. front pastedown.

Secundo folio: 2r In adventu domini
64r et hiis dicetur
145r ad elevacionem

Ownership mark: 1r [18c] Bibliothecae Ducumburgensis.

Part II was copied in 1422 (f. 101v). Of Part III, at least ff. 217r-228v were copied by Jacobus (f. 228v), whose name may also appear in the erasure in the colophon on f. 163v. To judge from the script, Part III was written in 1402-1405, despite the dates given in the colophons on f. 163v and f. 215r.

43. ANTONIUS AZARO DE PARMA; GRAECULUS, etc

HMML 3198

Austria, 15c

Paper. i + 251 ff. Possibly two booklets bound together:

I (ff. 1-120): 2 col. 35-51 lines. Frame only. Gatherings of 6 bifolia, signed 1-10 in arabics in center of lower margin on last verso. Plain Lombards, *passim*; one with pen-work infilling, f. 1r. Several bastarda hands; first lines of biblical texts in textura, ff. 1r-60v.

II (ff. 121-251): 2 col. 39-51 lines. Frame only. Gatherings of 6 bifolia. Horizontal catchwords in lower right corner on last verso. 2 line Lombards; spaces for others. Several bastarda hands.

Front pastedown-i^v [Sermo in dedicatione ecclesiae] Nota quod una proprietatum domus est quod sit luminosa ... <I>n festo dedicacionis ecclesie per ewangelium ostenditur quam propicius est dominus peccatoribus — de terra sua etc.

i^v *Thema in prima dominica in adventu domini.* Tunc ductus est iesus in desertum a spiritu [Mt 4:1]. Hoc ewangelium quod ponitur Mt 4^o cum agat de christo domino — dicens Ave Maria.

i^v *Nota.* Leo de monte transiens cum cauda abscondit vestigia — dyaboli invadent gregem suam.

I

1r-102r [ANTONIUS AZARO DE PARMA OP] *Incipit pustilla [!] ewangeliorum dominicalium.*

1r-3v Cum appropinquasset dominus Jerosolimam ... [Mt 21:1]. Tempus quod hodie incipitur durat usque ad nativitatem domini — gloriemur in te qui es unus deus cum patre et spiritu sancto in secula seculorum. Amen.

100v-102r Estote misericordes sic [!] et pater vester ... [Lk 6:36]. Presens ewangelium nichil aliud continet nisi dulcissima verba — Et ideo estote misericordes. Rogemus. Et sic est finis etc.

62 sermons on the gospel, most listed by Schneyer, vol. 1, pp. 290-313.

102r-102v *Sequitur de statu viduarum que compara<n>tur Margarite.* Item hoc propterea que spiritualiter dicu<n>tur esse in viduis. Primum est quod Margarita nobilior invenitur — de die in diem augmentare.

102v-103v Simile est regnum celorum sagene misse in mare [Mt 13:47]. Nota sagena est rete quod extenditur de uno littore ad aliud — annorum est duplex. Rogemus.

- 103v-104r Honorandum [!] est dies sancta que dicitur dominica — gaudium eternum cum deo patre et spiritu sancto per infinita secula seculorum. Amen.
- 104r-105r Circumde<de>runt me gemitus mortis dolores inferni [Ps 17:5-6]. Ista verba sunt David memorantis mortem flendo ... In hiis verbis duo docemur. Primo ut flebilem exitum status nostri recolamus — clamant dolores inferni. Amen.
- 105r-107v Circumdederunt me dolores mortis et pericula inferni ... [Ps 114:3]. Homo perdens fragilitatem anime sue et multos homines per vanitates mundi periclitatos — pericula inferni evadere possumus etc.
- 107v-110r Intravit iesus in quodam [!] castellum ... [Lk 10:38]. Jeronimus in sermone: Si deum in sanctis suis laudare invenitur ... Secundum quod dicit Jeronimus: Ceteris per partes datur gracia — sedet ad dexteram eius. Rogemus ergo karissimi.
- 110r-113r *De sancto Petro*. Moyses et Aaron in sacerdotibus eius ... [Ps 98:6]. In verbis promissis [!] psalmista loquitur de tribus verbis veteris testamenti valde sanctis — sapientia et devocione letantur.
- 113r-116r Missus est angelus Gabrihel ... [Lk 1:26]. Querit Ysaïas propheta quis sufficienter et digne valeat christi generatione enarrare ... Cum alicui principi aliqua sponsa tradenda — placuit filio dei.
- 116r-118r Quomodo cecidisti de celo lucifer ... [Is 14:12]. Hodie agitur dies in qua mortuus est christus — ad eterna gaudia perducatur. Rogemus.
- 118v-119r [tit. in márg.] *De corpore christi*. Nota quicumque vlt [!] panem eucharistie salubriter debet in se habere quinque. Primo quod sit in carencia peccati — digne accedamus ad corpus.
- 119r-120r *Sermo de ascensione*. In baculo meo transivi Jordanem ... [Gen 32:10]. Karissimi hodierna dies utilis facta est toti mundo — debet se exaltare. *Puntechuck*.
- 120r-120v [Casus reservati]
120r-120v *Excommunicati a domino papa absolvendi*. Item qui manus violentas in cleros vel religiosos mittunt. Item incendarii invasores ecclesiarum vel locorum religiosarum — Item qui ossa vel alia membra defuncti utuntur pro incantacionibus.

- 120v *Hii vadunt ad dominum episcopum pro absolucione.*
 Item omnes eretici et fautores eorum. Item
 raptores fures et alii pauperum oppressores [!]
 — Item omnes qui habent obligaciones non
 computantes fructum in sorte. Pulsatis componis
 luminaribus extinctis denunciari debent. In hiis
 minus agitur qui sunt in proposito [?] laborandi
 pro absolucione.

II

- 121r-228v [GRAECULUS OM, Sermones de tempore]
 121r Ecce rex tuus venit ... [Mt 21:5]. Si aliquem
 amicum ad nos suscepturi sumus venturum — do-
 casti me. Rogemus.
 Schneyer, vol. 2, p. 206, n. 1.
 121r-129r Schneyer, vol. 2, pp. 206-208, nn. 2-16.
 129r-130v Ewangelizo vobis gaudium magnum [Lk 2:10].
 Verba ista sunt angeli ad pastores ... Nota quod
 quadruplex est gaudium — gracia efficiaris in
 regno suo. Amen.
 130v-172r Schneyer, vol. 2, pp. 208-213, nn. 18-86.
 172r-172v Stetit iesus in medio discipulorum [Lk 24:36].
 In verbis istis duo notantur. Primum est christi
 familiaris apparicio — patria sua quod nobis etc.
 172v-180r Schneyer, vol. 2, pp. 213-214, nn. 87-100.
 180r-180v Omnis enim qui petit accipit [Lk 11:10].
 Accessuro ad curiam principis etc. Require supra.
 Nota quod septem sunt que impediunt oracionem ne
 exaudiatur — placabis deo et exaudieris. Ora
 ergo dominum.
 180v-222r Schneyer, vol. 2, pp. 214-219, nn. 101-122,
 124-135, 137-140, 142-175.
 222r-223r <I>ratus dominus tradidit eum tortoribus [Mt
 18:34]. Ewangelium illud est designacio futurorum
 quando boni et mali convenient — tenebre et
 fletus. Dic rogemus.
 223r-227v Schneyer, vol. 2, p. 220, nn. 176-181.
 227v-228v Cum videritis abhominacionem desolacionis ...
 [Mt 24:15]. Abhominacio ista secundum glosam est
 antichristus — dyabolo et angelis eius. Rogemus
 ergo dominum etc. *Explicit liber bonus nomine*
Greculus.
 182 sermons on the gospel; additions to or omissions from Schneyer's
 list as noted. The topics of the sermons are noted in the margins.
 228v-229v Fuit quidam rex potentissimus. Et legitur in
 libro cuiusdam sapientis in exemplum. Iste rex tam
 serius fuit — mecum erit per gloriam quod nobis
 prestare dignetur.
 229v-230r Septem verba christus in cruce protulit. Pri-
 mum verbum fuit ignosce illis — similiter faciamus.
 Quod nobis prestare dignetur.

230r Hic informamur qualiter festa debemus celebrare —
perdicionis eorum.

230r-231r [tit. in marg.] *Hic incipitur vita de sancto
Cholomanno.* Regnante gloriosissimo imperatore Heinricho
qui tercio Ottone mortuo — Medlico est sepultus.
BHL I 1881.

231r-232r *Hic incipitur vita de sancto Laurencio.* Legitur
in quadam cronica quod quidam rex magnus Ispanie paga-
nus cum prole caruit — gloriose per martirium
consumavit vitam.
Cf. BHL II 4773.

232r-246v *Hic incipitur speculum de corpore cristi [!].*
Ezechielis in visione dei qui per universum statum
ecclesie [!] — exultacione in eternum saciari. Quod
ipse prestare nobis dignetur qui vivit et gloriatur
per infinita secula seculorum. Amen.
*Cf. Graz, UB, MS 925 ff. 65v-83v (cat. Kern). The folios contain-
ing this text are numbered 1-15 in arabics in a contemporary hand;
the figures appear in the center of the upper margin of the
recto.*

246v-247r Nota septem causas quare graviter peccant qui
non communicant — vitam in nobis scilicet eternam.

247r-251v <A>dam et Eva cum expulsi fuissent de paradyso
voluptatis fecerunt sibi tabernacula — septingentis
lxxvii anni et mortuus est. Amen.
*Cf. Schlägl, MS 156 ff. 405v-409v (cat. Vielhaber); Stuttgart,
Württembergische Landesbibliothek, MS HB XII 20 ff. 132r-134v
(cat. Buhl).*

251v *Investitura.* Auctoritate domini nostri iesu christi
et auctoritate ordinaria in hac parte assumpta et
commissa investio te ad utendum hoc beneficium et ad
possidendum res pertinentes et spectantes ad hoc
beneficium seu ad hoc altare — iuxta tenorem littere
in nomine patris et filii et spiritus sancti.
A formula for investiture with an ecclesiastical benefice.

Back pastedown Fragment of a noted breviary. Late 11c-12c.
Oratorical neumes. The two pages visible contain part
of the office for All Saints.

Secundo folio: 2r e contra. Vos est
122r mulier. Scis

Ownership mark: 1r [18c] Bibliothecae Ducumburgensis.

44. ULRICUS SCULTETUS DE LENZBURG

HMML 3199

Austria, 15c (before 1462)

Paper. 204 ff. 2 col. About 39 lines. Frame only. Gatherings of 6 bifolia signed 1-17 in arabics in center of lower margin on first recto. Horizontal catchwords in lower right corner on last verso. Plain Lombards, *passim*. One bastarda hand.

1r-204v [ULRICUS SCULTETUS DE LENZBURG OESA, Sermones de tempore]

1r-2r *Pretermisso domino [!] auxilio nullum rite fundatur exordium. Erunt signa in sole et luna et stellis [Lk 21:25]. Dicit sanctus Thomas in quarto distincione 48^a quod congruum est quod aliqua signa adventum christi ad iudicium precedant — sanctorum gaudio coniungere. Pater et filius et spiritus sanctus. Amen.*

202v-204v *Magna erit gloria domus istius [Agg 2:10]. Ubi sciendum quod hoc dictum est de domo domini edificanda a iudeis post reditum captivitatis babylonice — magna erit gloria domus istius. Cuius glorie et remissionis peccatorum nos participes hodie et semper faciat pater et filius et spiritus sanctus in secula benedictus. Amen etc. Anno milleno quart C tres adde vigeno / Clauditur extremo Schultis dulcissimus hemo / In die Gerdrudis bonus es si celica cudis — Ut sic dicamus grates domino referamus.*

97 sermons on the gospel, the series beginning and ending as indicated. Zumkeller 836. Schneyer, *Weg.*, p. 235.

Back pastedown Leaf of a Hebrew text on parchment.

Secundo folio: 2r congrue in nube

Ownership marks: Front pastedown [15c] *Iste liber est Johannis Schedner de Eschenbach quem comparavit a domino Abraham ... [one word obliterated] Ardacensi tunc temporis plebanus in Neüstättel anno etc lxii pasce vel ... [1 or 2 words obliterated]. Front pastedown and 1r* [18c] *Bibliothecae Ducumburgensis.*

In 1462 Johannes Schedner de Eschenbach bought the MS from Abraham, perhaps a canon of the secular foundation Ardagger and at that time parish priest in Neustadt1 (front pastedown).

Austria, 15c

Paper. 255 ff. 2 col. 35-45 lines. Frame only. Gatherings of 6 bifolia. Few catchwords remain. Plain Lombards (guide letters sometimes visible); two with pen-flourishing, ff. 1r, 198r. Many bastarda hands.

Front pastedown Fragment of an antiphonal on paper. Messine neumes on five-line staves. Notula, probably 14c. Contains a portion of the office for Ascension. In the margins, a 15c hand has scribbled a recipe and another note in Latin. Cf. back pastedown.

1r-53v [Sermones de tempore]

1r Hora est iam nos de sompno surgere [Rom 13:11]. Periculosa res est hominem subito cum terrore a sompno excitare — ut peccator cicius convertatur ad dominum hora est iam nos de sompno.

Schneyer, *Weg.*, p. 313, where no author is named.

1r Hora est iam nos de sompno surgere [Rom 13:11]. Videmus ad experienciam cum omne animal cum se infirmum sentit — penitendi peccatorem [?] abrenunccionem dicens hora est etc.

Schneyer, *Weg.*, p. 316, where this sermon is identified as introducing a series by "SENSATUS".

53v Ibat iesus in civitatem que vocatur Naym [Lk 7:11]. Et dicit Aristotiles tercio Ethicorum: Omnium terribilium terribilissimum est mors — per gratiam vivificare. Exemplum in ewangelio hodierno etc.

175 short sermons on the epistle. Several incipits correspond to those of sermons attributed to "Sensatus"; cf. Frankfurt am Main, Stadt- und UB, MS Praed. 40 ff. 240r-301v (cat. Powitz). On "Sensatus", Schneyer, *Ges.*, p. 179.

54r-64v [Concordantia brevis passionum] Egressus iesus cum discipulis suis trans torrentem Cedron [Jn 18:1]. Considerando diem hodiernam nescio cogitare quid sit melius facere quam plorare et predicare ... Ego nescio quomodo hodie possum predicare vobis magis convenienter — ut in eternum nos habitationem revocet quod nobis concedat iesus christus qui sine fine vivit et regnat. Amen. Amen.

Cf. Klosterneuburg, MS 233 ff. 160r-168r, and MS 295 ff. 83r-93r (cat. Pfeiffer/Černik).

65r-65v blank.

66r-161v [tit. in marg.] *Incipit Contractus de sanctis per circulum anni.*

66r-67v Ambulans iesus iuxta mare Galilee ... [Mt 4:18]. In verbis istis describitur vocacio duorum apostolorum

facta a christo scilicet Petri et Andree — qui
pependit in te scilicet dominus noster iesus. Qui
cum patre et spiritu sancto vivit.

Schneyer, vol. 3, p. 439, n. 88.

67v-69r Schneyer, vol. 3, p. 440, n. 89.

69r-70v *De sancto Ambrosio*. Fidelis servus et prudens
quem constituit dominus super familiam ... [Mt
24:45]. Verba ista exponi possunt de sancto Ambrosio
qui commendatur hic — eternam vitam pervenire
promeruit ubi sine fine gaudebit.

70v-82r Schneyer, vol. 3, p. 440, nn. 90-91, 94-98.

82r-84r *Kathedra Petri*. Tu eris super domum meam ...
[Gen 41:40]. Verbum istud dixit Pharaon ad Joseph
quando constituit eum super Egyptum et potest accipi
ad commendacionem sancti Petri — laudabunt te.
Ad hanc domum perducit nos iesus christus. Amen.

84r-88v Schneyer, vol. 3, p. 440, nn. 99-101.

88v-91r *De annunciacione beate virginis*. Dabit ipse
dominus vobis signum ... [Is 7:14]. In verbis istis
mysterium incarnationis christi hodie factum descri-
bitur — benedicta tu in mulieribus. Rogamus hanc
virginem ut pro nobis intercedat ad filium etc.

91r-116r Schneyer, vol. 3, pp. 440-442, nn. 102-108, 110-
113, 115-117.

116r-118r *De sancto Dominico*. Surrexit Helyas quasi
ignis ... [Ecclus 48:1]. Verbum istud congrue potest
congrue [!] exponi ad commendacionem beati Dominici
— qui nos meritis sancti Dominici perducatur etc.

118v-129v Schneyer, vol. 3, p. 442, nn. 118-122.

129v-131r *Augustini*. Exultate et letamini in domino deo
nostro ... [Joel 2:23]. Verba ista possunt sumi ad
commendacionem beati Augustini doctoris egregii —
eterno gaudio perfruitur. Ideo concedente qui vivit
et regnat sine fine. Amen.

131r-132v *In decolacione sancti Johannis*. Prevenisti
eum in benedictionibus ... [Ps 20:4]. Quia hodie
agitur festum sancti Johannis sicut ipse decolatus
est — decorem impones super eum etc. Rogemus deum
ut per merita huius sancti quem in hoc mundo suis
benedictionibus prevenit etc.

132v-141r Schneyer, vol. 3, p. 442, nn. 123-126.

141r-143r *Mauricii et sociorum*. Convaluerunt de infirmi-
tate ... [Heb 11:34]. Verba ista possunt sumi ad
commendacionem sanctorum Mauricii et sociorum eius
— ab eo in celis convemur etc.

143r-145r Schneyer, vol. 3, p. 442, n. 127.

145r-146v *De sancto Jeronimo*. Labia sacerdotis custodiunt
scienciam ... [Mal 2:7]. Verba ista convenienter
possunt dici ad commendacionem sancti Jeronimi —
invenies ipsum in extremis propicium.

146v-153r Schneyer, vol. 3, pp. 442-443, nn. 128-131.

153r-154v *De sancta Elizabeth*. Ora pro nobis quoniam
mulier sancta es [Judith 8:29]. Verba ista possunt

sumi ad commendacionem sancte Elizabeth ——— meritis
sancte Elizabeth ostendet nobis post hanc vitam
christus. Amen.

154v-158r Schneyer, vol. 3, p. 443, n. 132-133.

At the end of sermon n. 133, another 15c hand has added: *Et
sic est finis.*

158v-161v Quartum animal simile aquile volanti [Apoc 4:7].
In verbis istis duo tanguntur. Primo ponitur conveni-
encia beati Johannis ad alios ewangelistas ———
inveni multam requiem ad quam requiem nos perducatur etc.
Schneyer, vol. 3, p. 434, n. 13.

161v Quem dicunt homines esse filium hominis [Mt 16:13].
Hoc ewangelio tria docemur quid loquendum ——— Ideo
benedictus sit christus iesus filius dei vivi in
secula seculorum. Amen. [in marg., al. man.] *Finis.*
Contracti de sanctis. Explicit.

52 sermons on the saints, most among those attributed by Schneyer (as
indicated) to JOHANNES CONTRACTUS (KORZ) OM.

162r-194r [Pronuntiamendum de sanctis]

162r Adventus christi agitur per quatuor ebdomadas ad
desingnandum [!] quod quadruplex est adventus filii
dei ——— dominus ubi timor.

162r *Andree.* Andreas germanus Petri a Bethsayda civitate
provincia Galilea oriundus fuit ——— ad fidem con-
vertit.

193v-194r *Katherine.* Katherina dum esset septem annorum
a patre ad scholas ponitur ——— in amore christi iugi-
ter portavit. Amen.

194r *Saturninus.* Saturninus apostolorum [!] discipulus
ab eis in episcopum consecratur ——— capite trunca-
tur. Amen.

200 short readings on the saints and the feasts of the church, approx-
imately in the order of the calendar from Advent and Andrew to Kath-
erine and Saturninus. Most are based on JACOBUS DE VORAGINE OP,
Legenda aurea.

194r-197r [De verbo dei] <V>erbo accidit septenarius nume-
rus scilicet qualitas coniugacio genus numerus figura
tempus persona. Hec sunt verba Prisciani decoris viri
qui Donatus dicitur ... In verbis istis prothemat
introducitur duo notare possumus primo domini verbi a
patre eternam generationem ——— ad vitam eternam perdu-
cens. Quod nobis prestare dignetur qui vivit et regnat
cum patre et spiritus sancto. Amen etc.

197v blank.

198r-252v [BONAVENTURA OM, Commentarii in IV libris Senten-
tiarum, Abbreviatio librorum II-IV]

198r-207v Queritur utrum angelus in primo instanti
creacionis sue fuerit malus. Responsio: Adeo
parvula mora fuit ——— in videncia superne gracie.

207v-223r *Incipiunt questiones super tercio Sentenciarum breves.* <Q>ueritur que sit precipua causa incarnationis domini. Respondeo: Reparacio humani generis — ad agendum vel paciendum perfecte.

223r-252v Queritur utrum sacramenta debuerunt institui. Respondeo: Institutio sacramentorum deum decuit — continuo torquantur deo gracias etc.

Stegmüller, *RC* 142, where this MS is mentioned.

253r blank.

253v-254r *Minuta pro indulgenciis in festo corporis christi.* Eugenius [IV] episcopus servus servorum dei. Ad perpetuam rei memoriam. Excellentissimum corpus et sanguinis [!] domini nostri iesu christi — exhibite vel ostense. Datum Rome apud sanctum Petrum Anno Incarnationis dominice Millesimo quadringentesimo tricesimo tercio septimo Kalendas Junii pontificatus nostri anno tercio.

Bullarium Romanum V (Turin 1860) 14-15.

254v *Nota sollicitudinem pastoraalem inquisitionis ut supra habetur in statutis sanctorum qui dies in anno sunt ieiunandi et celebrandi.* Item et festis natalis christi ieiunatur et celebratur — Item festum sancti Thome ieiunatur et celebratur. *Expliciunt statuta canonicales.*

The list includes, besides the feasts of Christ, Mary and the Apostles, *Rupperti*, *Udalrici*, *Augustini* and *Colomanni*, but not George.

255r blank.

255v Recipes in German.

Back pastedown Fragment of an antiphonal, cf. front paste-down. Contains chants for Ascension and Pentecost.

Back pastedown ix Byb<lia> 2, vi Jordanus 2, vi Dinkelspuchl 1 [*supra lin.*: questiones], vi Sanctus Thomas, vi Secunda secunde, iii Postilla Lignicz, viii Socius, iii Balthawser, v Nicolaus de Lyra, v Scolastica hystoria, v Racionale, ii Passionale, x Scotus.

In the lower margin, in a 15c hand.

Secundo folio: 2r sumus secundum

Ownership marks: 1r [15c] Iste liber est monasterii sancti Georii in Herczogenburga canonicorum regularium ordinis sancti Augustini. 1r [18c] Bibliothecae Ducumburgensis. *Back pastedown* [15c] Iste liber est monasterii sancti Georgii martiris in Herczogenburga [datus *canon.*] comparatus per dominum Stephanum pistoris filium et per fratrem eius nobis datus.

The MS was purchased by Stephan, son of a baker, and given by his brother to Herzogenburg in the 15c (back pastedown, cf. also f. 1r). The list of books on the back pastedown may refer to volumes owned by Herzogenburg in the 15c, especially as works by several of the authors named are still found in the Herzogenburg library.

46. HENRICUS DE LANGENSTEIN DE HASSIA

HMML 3201

Austria, 15c

Paper. i + 273 ff. Modern foliation 1-273 in upper right corner of recto. Medieval foliation 1-271 in arabics in center of upper margins (medieval f. 142 occurs twice; medieval ff. 176-177 omitted from series). Each medieval number appears twice, once on the verso and once on the recto of each opening, i.e. medieval 1 = modern ff. 1v-2r, etc. The modern foliation will be used below. 2 col., ff. 1r-270v; long lines, ff. 271r-272r. 35-40 lines. Frame only. Gatherings of 6 bifolia. Horizontal catchwords in lower right corner on last verso. Plain Lombards; one pen-flourished Lombard, f. 117r. Bastarda.

Front pastedown-i^v Two bifolia from a Hebrew MS on parchment, opened out and trimmed for reuse here. Cf. back pastedown.

1r-272r [HENRICUS DE LANGENSTEIN DE HASSIA, *Commentarius in Genesim, Pars I-VII*] In principio creavit deus celum et terram ... [Gen 1:1]. *Incipit lectura magistri Hainrici de Hassia etc.* Ita scribitur in capite tocius divine scripture que incipit a libro Genesis — 270v ad supersticiones inclinatis. Talibus ergo obmissis sequitur in littera: Vidit deus quod esset bonum. Et ait faciamus hominem ad ymaginem et similitudinem nostram etc. *Sequitur secundum volumen.* 271r-272r Alphabetical index, A-X, referring to the medieval foliation.

Stegmüller III 3188. Hohmann 99, 100.

272v-273r blank.

273v *Primum volumen lecture magistri Hainrici de Hassia super principium Genesis.*

Back pastedown Bifolium of a Hebrew MS on parchment, opened out and trimmed for reuse here. Cf. front pastedown and f. i.

Secundo folio: 2r *proporcionis et ordinis*

Ownership marks: *Front pastedown* [15c] Iste liber est datus ad monasterium Herczogenburgensis sancti Georii orate pro anima ipsius. 1r [15c] Iste liber est monasterii sancti Georii in Herczogenburga canonicorum regularium ordinis sancti Augustini. 1r [18c] Bibliothecae Ducumburgensis.

The codex belonged to Herzogenburg in the 15c (front pastedown, f. 1r).

Austria, 14c-15c (I = 1399)

Paper. 162 ff. Modern foliation 1-162 in upper right corner of recto. Medieval foliation iiii-lxxxiiii, lxxxviii-clxviii near center of upper margin on recto. Two booklets bound together before the medieval foliation was entered. Many pages rendered partially illegible by water stains.

I (ff. 1-104): 2 col. About 48-50 lines. Frame only. Gatherings of 6 or 7 bifolia signed i-viii in center of lower margin on last verso (first gathering ends with f. 9v). Lombards (guide letters visible). Bastarda; biblical verses in textura.

II (ff. 105-162): 2 col. About 48-50 lines. Frame only. Gatherings of 6 bifolia signed i-iiii in center of lower margin on last verso. Lombards (guide letters sometimes visible). Bastarda; biblical verses in textura.

Front pastedown Fragment of a scholastic work on theology or canon law. On paper. Notula, probably 14c. 15c pen trials lie over the text.

I

1r-95v [JOHANNES CONTRACTUS (KORZ) OM, Sermones de tempore]

1r-1v [*mut.*] ... in angustia dampnationis — ut te a presenti tristitia eripiat et ad eternam leticiam perducatur per eundem dominum nostrum. Amen.

Explicit corresponds to Schneyer, vol. 3, p. 433, n. 3. According to the medieval foliation, the first three folios of the MS are missing.

1v-17r Schneyer, vol. 3, pp. 433-434, nn. 4-13.

17r-19r *De innocentibus*. Cantabant canticum novum ante sedem dei [Apoc 14:3]. Verbum istud legitur in epistola hodierna de innocentibus — canticum illud cantare valeant coram eo qui est benedictus in secula. Amen.

19r-28r Schneyer, vol. 3, p. 434, nn. 14-19.

28r-29r *Dominica quarta*. Ecce motus magnus factus est in mari ... [Mt 8:24]. <Per> Istud mare significatur mundus in quo magnus est motus temptationum — ad securitatem patrie perducatur qui est benedictus in secula. Amen.

Cf. Munich, UB, MS 2^o 132 f. 25r (cat. Daniel *et al.*), where the sermon occurs in a collection attributed to Johannes Contractus.

29r-40r Schneyer, vol. 3, pp. 434-435, nn. 23-30.

40r-41v Diligite inimicos vestros ... [Mt 5:44]. Duo facit hic dominus. Dat preceptum perfectissimum quod consistit in inimicorum dilectione — cum ipsis ad eternam patriam pervenire mereamur. Amen.

41v-42v Schneyer, vol. 3, p. 435, n. 31.

- 42v-43v [*Dominica secunda* canc.] *Feria quarta in XL.*
Ecce sanus factus es ... [Jn 5:14]. In verbis
premissis dominus tria facit. Primo tangit impensum
beneficium — in futuro vita glorie ad quam nos
perducat qui sine fine vivit et regnat.
- 43v-44v Schneyer, vol. 3, p. 435, n. 32.
- 44v-45v [*Dominica quarta* canc.] *Feria sexta.* Cum
tempus fructuum appropinquasset ... [Mt 21:34].
In verbis istis duo tanguntur. Primum est christi
circa salutem hominis sollicitudo — perseveravit
certe nichil. Rogemus dominum ut det nobis in bonum
perseveranciam ut consequamur nobis salutem eternam.
Amen.
- 45v-46v Schneyer, vol. 3, p. 435, n. 33.
- 46v-47r *Feria sexta.* Jesus fatigatus ex itinere ...
[Jn 4:6]. Duo hic describuntur. Primum est asumpte
defectibilitatis gravamen. Secundum est eiusdem
gravaminis modicum sublevamen — a constitutione
mundi. Quod regnum concedat qui sine fine regnat.
- 47r-48r Schneyer, vol. 3, p. 435, n. 34.
- 48v-50r *Feria sexta.* Domine ecce quem amas infirmatur
[Jn 11:3]. In verbis premissis quattuor tanguntur.
Primum est perfeccio divine potencie — tribuit
eternam sanitatem. Quam nobis prestare dignetur
iesus cristus. Amen.
- 50r-50v Schneyer, vol. 3, pp. 435-436, n. 35.
- 50v-51v Expedit vobis ut unus moriatur ... [Jn 11:50].
Verba ista quamvis Cayphas pessima intencione dixe-
rit quia ex invidia — filium in mortem dare. Cui
cum eodem filio et spiritu sancto sit gloria in se-
cula. Amen.
- 51v-53v Schneyer, vol. 3, p. 436, nn. 36-37.
- 53v-55v *In paraseeven.* Ecce morior cum nichil horum
fecerim ... [Dan 13:43]. Verba ista dixit Susana
de illis qui eam cum esset innocens morti tradere
voluerunt — erimus in paradiso. Ad hanc patriam
nos perducat qui pro nobis mortuus est iesus christus.
Amen.
- 55v-56v Schneyer, vol. 3, p. 436, n. 40.
- 56v *Istos sermones quere in fine libri istius videlicet
Contracti.* Primus sermo: Sicut ovis ad occisionem
ductus est — Septimus: Audite obsecro universi
populi.
Cf. ff. 95v-102v below.
- 56v [Versus] O deus in quantis animus versatur amantis /
Vincit amor multos sed non vincit nisi stultos / Adam
Sampsonem David regem Salomonem / Femina decepit quis
modo tutus erit.
- 57r-58v Schneyer, vol. 3, p. 436, nn. 42-43.
- 58v-59v *Feria tertia in pasca.* Stetit iesus in medio
discipulorum ... [Lk 24:36]. In verbis premissis duo
tanguntur. Primum est familiaris christi apparicio
— A qua pena nos eripiat et ad illam gloriam perdu-
cat qui sine fine vivit et regnat. Amen.

- 59v-60v Schneyer, vol. 3, p. 436, n. 44.
- 60v-61v *Dominica prima post resurrectionem*. Venit iesus ianuis clausis ... [Jn 20:26]. In verbis istis tria tanguntur. Primo ostenditur veritas resurrectionis in hoc quod intravit ianuis clausis — ad celestem concordiam perducatur christus filius dei vivi. Amen. Cf. Munich, UB, MS 2^o 132 f. 47v (cat. Daniel *et al.*), where the sermon is found in a collection attributed to Johannes Contractus.
- 61v-62v Schneyer, vol. 3, p. 436, n. 47.
- 62v-63v *Dominica tertia*. Tristitia vestra vertetur in gaudium [Jn 16:20]. In hiis verbis duo tanguntur. Primum est presentis tribulacionis brevitatis — donec retribuas michi. Quod nobis concedat qui sine fine vivit et regnat. Amen. Cf. Munich, UB, MS 2^o 132 f. 50r (cat. Daniel *et al.*), where the sermon is found in a collection attributed to Johannes Contractus.
- 63v-64v *Dominica quarta*. Cum venerit paraclitus ille arguet mundum ... [Jn 16:8]. In verbis istis duo notantur. Primo adventus spiritus sancti — arguamur per eius iusticiam. Amen. Cf. Munich, UB, MS 2^o 132 f. 51v (cat. Daniel *et al.*), where the sermon is found in a collection attributed to Johannes Contractus.
- 64v-65r Schneyer, vol. 3, p. 437, n. 54.
- 65r-66r *Rogacionum*. Confitemini alterutrum peccata vestra ... [Jac 5:16]. Istud verbum legitur in ecclesia in diebus rogacionum in quibus diebus solent homines ieiunare — aperitur ut introeas. Ad quam nos perducatur. Amen.
- 66r-71r Schneyer, vol. 3, p. 437, nn. 58, 60, 62-63. Quotations attributed to the Apostle, Augustine, Gregory, Ambrose and Bernard have been entered in the margins of ff. 68v-69r.
- 71r-72r *Feria tertia*. Ego veni ut vitam habeant ... [Jn 10:10]. In verbis istis duplex bonum consideratur quod homini ex adventu christi in mundum — dentur amplius. Ad hanc vitam nos perducatur qui sine fine vivit et regnat. Amen.
- 72r-73r *Dominica prima*. Estote misericordes sicut pater vester ... [Lk 6:36]. In verbis premissis christus facit duo. Primo proponit doctrinam salutarem — ad regnum celorum pervenire ubi videbitur deus sine fine. Amen.
- 73r-94r Schneyer, vol. 3, pp. 438-439, nn. 65-66, 68-87.
- 94r-95v *Dominica xxiii^a*. Cum videritis abhominacionem desolacionis ... [Mt 24:15]. Abhominacio ista secundum glosam est antichristi — a quorum consorcio nos eripiat iesus christus dominus noster. Qui cum patre et spiritu sancto vivit et regnat per infinita secula seculorum. Amen. Cf. Munich, UB, MS 2^o 132 f. 90v (cat. Daniel *et al.*), where the sermon is found in a collection attributed to Johannes Contractus.

95v *Finito libro sit laus et gloria christo. Finitus iste liber sub anno domini M^o ccc^o lxxx^o ix^o in die sancte Cecilie virginis. Explicit liber per manus Nycolai sacerdotis de Kambrik qui intituletur Contractus. Laus tibi sit christe quoniam explicit liber iste. Amen dicant omnia.*

81 sermons on the gospel or epistle, listed by Schneyer, except as indicated, among the works of JOHANNES CONTRACTUS (KORZ) OM.

95v-102v [Sermones de passione domini]

95v-96v *Sicut ovis ad occisionem ducitur ... [Is 53:7]. In hiis verbis circa passionem christi duo tanguntur. Primum est magnitudo passionis — amorem nobis excitet qui pro nobis passus est. Amen.*

96v-98r *Quid sunt plage iste ... [Zach 13:6]. In hiis verbis duo tanguntur. Primum est anime fidelis ad passionem christi conversio — refugium in suis vlnneribus invenire qui est benedictus in secula. Amen.*

98r-99r *Non habeo panes laycos ... [1 Reg 21:4]. Verba ista dixit Abymelech sacerdos legalis ad David cum daret ei panes — usque ad cornu altaris. Rogemus dominum ut det nobis suam gratiam per quam digni mereamur ad corpus christi. Amen.*

99r-99v *Misericors et miserator dominus escam dedit timentibus se [Ps 110:4-5]. Hec verba scripta sunt in Psalmis. In quibus verbis duo tanguntur. Primum est divine clemencie comendacio — devote percipere ut ad eternam vitam pervenire valeamus. Amen.*

99v-100v *In cena domini. Memor<i>am fecit mirabilium suorum ... [Ps 110:4-5]. Verbum istud potest exponi de hodierna festivitate in qua christus miracula fecit — fuit veri amoris. Cuius amoris nos participes idem christus dominus noster. Amen.*
Cf. Munich, UB, MS 2^o 132 f. 41r (cat. Daniel *et al.*), where the sermon is found in a collection attributed to JOHANNES CONTRACTUS.

100v-101v *O vos omnes qui transitis per viam ... [Lam 1:12]. Hec verba poterat dicere christus cum in cruce penderet — pro nobis christus sustinuit cui sit honor et gloria in secula. Amen.*

101v-102v *De passione. Audite obsecro universi populi ... [Lam 1:18]. Sicut illa verba O vos omnes qui transitis per viam etc poterant esse christi in cruce pendentis — unigenitus concedat qui pro nobis passus et mortuus est cui sit honor et gloria in secula seculorum. Amen. Amen. Et sic est finis istius libri. Amen.*

A supplement to the collection by Contractus which precedes these sermons; cf. f. 56v above.

103r-103v *Cum ieiunatis nolite fieri sicut ypocrite tristes [Mt 6:16]. Sciendum quod tempus quadragesimale quod*

hodie incipit est tempus ieiunii et abstinencie —
digne gaudere cum illo qui nobis prestare dignetur
pater et misericors dominus. Amen.

ANTONIUS AZARO DE PARMA OP; Schneyer, vol. 1, p. 291, n. 25.

- 104r <A>mbulans iesus iuxta mare Galilee ... [Mt 4:18].
In hiis ver<bis>. In hoc ewangelio tria notantur.
Primo qualitas vocantis cum dicit ambulans — [mut.]
Primi sunt qui per promissi<ones> ...

The text breaks off at the bottom of f. 104ra. The explicit as given is followed by two partially illegible lines (*Et cum ieiunasset* ...) which do not appear to belong at this point in the text. Cf. ff. 105r-105v below where the sermon appears in its entirety.

- 104r-104v *Incipiunt libri de novo [?] et veteri testamente*
[!]. Genesis das puch der geschef — Agges Zacharias
Malachias etc. Phisica dicit der [!] cursu supernorum.
Ethica dicit de regimine morum.
Added in a 15c hand.

II

- 105r-154r *De sanctis.*

105r-105v *De sancto Andrae* [!]. Ambulans iesus iuxta
mare Galilee ... [Mt 4:18]. In hoc ewangelio tria
notantur. Primum est qualitas vocantis cum dicit
ambulans — negocia dei assequi possent. Rogemus
ad dominum.

153r-154r *De sancta Katherina.* Porta hec clausa erit ...
[Ezech 44:2]. Ex vaticinio Ezechielis sumitur verbum
istud possumus illud exponere de sancta Katherina
— per quam homines angelis assimilantur. Sequitur
amen. *Explicit aurea gemma de sanctis per circulum*
anni.

48 sermons on the saints from Andrew to Katherine. Schneyer, *Weg.*, p. 21, attributes the collection to FR. REYCHARDUS. Munich, Bayerische Staatsbibliothek, Clm 16018 (cat. Halm *et al.*; cited by Schneyer, *Weg.*, p. 21), and Vatican, MS Vat. lat. 1232 (cat. Laurent; also cited by Schneyer, *loc. cit.*) attribute the collection to JACOBUS DE VORAGINE OP. Zumkeller 641 lists this MS among the works of JORDANUS DE QUEDLINBURG SIVE DE SAXONIA OESA [*sic*]; however, the incipits which he cites do not correspond to this collection. The same collection apparently occurs anonymously in Schlägl, MS 40 ff. 179v-236v (cat. Vielhaber).

- 154r-155v Cum appropinquasset iesus Jerosolimam ... [Mt 21:1]. Appropinquante die passionis appropinquare voluit iesus loco passionis — disimulat [!] iram suam hic calidus est.

- 155v-157r *De resurreccione domini nostri iesu christi.*
Maria Magdalena et Maria Jacobi ... [Mk 16:1]. Pauci

sunt qui amicum diligunt in vita — contumelia
transsivit in gloriam.

JACOBUS DE VORAGINE OP; Schneyer, vol. 3, p. 225, n. 59.

157r-158r *De resurreccione*. Jesum queritis nazareum ...
[Mk 16:6]. Christus in vita sua nobilem societatem
habuit — dare possum. Amen.

JACOBUS DE VORAGINE OP; Schneyer, vol. 3, p. 225, n. 60.

158r-158v *De asumpcione*. Que est ista que progreditur
quasi aurora ... [Cant 6:9]. Bernardus: Quis cogitare
sufficiat quam gloriose hodie regina mundi processit
— timor et fugiunt. Amen.

158v-159v *De anuncciacione*. Ave gracia plena ... [Lk 1:28].
In hiis verbis angelus tria maxima dicit de beata
virgine. Primo dicit eam gracia plenam — salus
universorum. Amen.

159v-160r Letanie bis in anno fiunt scilicet in festo
beati Marci et tribus diebus ante ascensionem domini
— letania generaliter observetur. Rogemus.

160r-162r [Sermones de animabus]

160r *De animabus*. Miseremini mei miseremini ... [Job
19:21]. Miseremini mei pater nunc ut animam meam
quam creasti liberes — domesticus dei fieri me-
rear.

160r Nocte os meum perforatur doloribus ... [Job 30:17].
Verba proposita representant nobis triplicem miseriam
animarum in purgatorio — Require in sequentibus.

160v Beati mortui qui in domino moriuntur [Apoc 14:13].
Nota moriuntur quidem omnes sed diversimode —
clamat miseremini mei. De hoc require in primo
sermo<ne>.

160v-161v *Sermo de animabus*. Mittite partes eis qui non
preparaverunt sibi [2 Esd 8:10]. Consuetudo est in
mundo quando aliquis usque in mortem in carcere
cruciat — illis qui sunt in purgatorio. Oremus.

161v-162r Miseremini mei ... [Job 19:21]. Monere ...
[one word illegible] parcando debemus fratres nostros
exemplo christi — adiutorum pro eis facte. Unde
oremus.

162r *Sermo animarum*. Anima mea turbata est valde [Ps
6:4]. Nota quattuor genera animarum turbari dicunt
— sicut sanctis. Rogemus.

162r Nota septem dona deus dat anime sancte. Prima [!]
die mortis dat sibi donum quod pascit cum pane —
coronat eam in misericordia. Amen solamen esse
Wlessye eyani.

162v not filmed.

HERZOGENBURG 47

Secundo folio: 2r principium
106r [*illegible*]

Ownership mark: 1r [18c] Bibliothecae Ducumburgensis.

Nicolaus sacerdos de Kambrik copied the first part of the MS, part of which he finished in 1399 (f. 95v).

48. THOMAS EBENDORFER DE HASELBACH

HMML 3202

Austria, 15c

Paper. 254 ff., numbered 1-253 in tens (one extra folio, ff. 200-210). Probably four booklets bound together:

I (ff. 1-117): 2 col. 35-60 lines. Frame only. i-ii¹² iii⁵ iv-vi¹² vii¹⁴ viii¹² ix¹⁴. Gatherings signed in arabics in center of lower margin on last verso. One pen-flourished Lombard with pen-drawn foliate border, f. 1r; plain Lombards, *passim*, a few with modest pen-flourishing (e.g., f. 34v). Several bastarda hands.

II (ff. 118-177): 2 col. About 40 lines. Frame only. No evidence for composition of gatherings visible on film. Plain Lombards. Bastarda.

III (ff. 178-223): 2 col. About 45-55 lines. Frame only. i-iii¹² iv¹⁰. Horizontal catchwords in lower right corner on last verso. Initials not filled in. Bastarda.

IV (ff. 224-253): 2 col. About 35-45 lines. Frame only. No evidence for composition of gatherings visible on film. One pen-flourished Lombard, f. 242r; other initials not filled in. Bastarda.

Front pastedown Fragment: texts, including Cant 5:2, 4:9, 1:4, with oratorical neumes. On parchment. Textura. Two pen-flourished initials.

I-II

1r-175v [THOMAS EBENDORFER DE HASELBACH, Sermones de evangelis de tempore]

1r-6v *Dominica prima in adventu domini*. Cum appropinquasset ihesus [!] Jerosolimis ... [Mt 21:1]. Hodie sancta mater ecclesia incipit celebrare adventum domini ... 1v Dicite filie Syon: Ecce rex tuus venit tibi mansuetus [Mt 21:5]. Secundum doctores adventus domini agitur per quattuor fere ebdomodas [!] — eternis solempnitatibus mereamur interesse. Amen etc.

18r-24r *Dominica secunda adventus domini*. *Sermo magistri Thome Hasselpach tercius*. Et tunc videbunt filium hominis venientem ... [Lk 21:27]. Sicut valde consultum est sermo ... 18v In istis verbis describit salvator adventum suum ad iudicium — Ite maledicti et e contra de bonis. Amen etc.

111v-114v Assumpsit iesus duodecim discipulos suos ... [Lk 18:31]. Secundum scripturas sanctorum homo per peccatum fit instabilis ... 112r Hoc ewangelium facit mencionem de christi passione et secundum Wilhelmum Duranti — fides tua te salvum fecit.

115r-117v blank.

118r-121v *Sermo dominica prima*. *Invocavit*. *In quadregesima etc*. Ductus est iesus in desertum ... [Mt 4:1]. Totam vitam nostram plenam fecit deus temptationibus ...

Glosa dicit christus non permisit se temptari nisi post baptismum — plus temptat christianos quam hereticos etc. Vide postea etc.

174v-175v *Sermo dominica quarta post festum pasce etc.*
 <V>ado ad eum qui me misit ... [Jn 16:5]. Divina
 dispositione et providencia ab eterno ... 175r
 Crisostomus super Johannem dicit discipuli multociens
 christum interrogabant — [mut.] amor nostre carnis
 que est defectuosa ...

41 sermons on the gospel from dom. 1 Adv. through dom. 4 post Pascha.
 The sermons are divided into two series, from dom. 1 Adv. to the
 beginning of Lent, and from dom. 1 in XL through dom. 4 post Pascha;
 these series are separated in the MS by 3 blank leaves (ff. 115r-117v).
 Most of f. 29va, all of f. 29vb and all of f. 111rb are blank, but a
 contemporary hand has noted in each case that no text is missing.
 The last sermon breaks off before the end of f. 175vb. Lhotsky,
 p. 75, n. 38.

176r-177v blank.

III

178r-193v *Dominica prima in quadragesima.* <E>t cum ieiu-
 nasset quadraginta diebus ... [Mt 4:2]. Sancti patres
 primitivi christiane ecclesie instituunt ieunium fide-
 libus observandum — ut iam modus est semper est
 peccatum etc.

THOMAS EBENDORFER DE HASELBACH, *Sermo de ieunio*; Lhotsky, p. 83,
 n. 103.

193v-208r <V>idete ne furtivus sit ... [Tob 2:21]. Augusti-
 nus in epistola ad Macedonium ... Si res aliena propter
 quam peccatur cum reddi possit non redditur — si
 placet recurrere illuc etc.

THOMAS EBENDORFER DE HASELBACH, *Sermo de restitutione (de satis-
 factione)*; Lhotsky, p. 84, n. 109.

208r-213v <F>acite dignos fructus penitencie [Lk 3:8]. Ita
 hortatur nos predicator penitencie beatus Waptista in
 deserto predicans — in remissionem peccatorum tuorum
 etc.

THOMAS EBENDORFER DE HASELBACH, *Sermo de penitenciis*; Lhotsky,
 p. 84, n. 106.

213v-219v <Q>uia ut ait Ambrosius in sermone de quadrage-
 sima: Ecce nunc tempus acceptabile — quam de alio
 conterendum etc.

THOMAS EBENDORFER DE HASELBACH, *Sermo de contricione*; Lhotsky,
 p. 84, n. 107.

219v-223r Nunc ergo de confessione videndum est ad quam homo
 obligatur qui peccavit mortaliter — impleatur illud
 abyssus abissis etc. De satisfaccione supra dictum est
 et tantum de illo etc.

THOMAS EBENDORFER DE HASELBACH, *Sermo de confessione breviter*;
Lhotsky, p. 84, n. 108.

223v blank.

IV

224r-228r <D>uctus est iesus in desertum ... [Mt 4:1].
Sicut in bello corporali securius pugnatur et cicuius
obtinetur triumphus — ipsa impetravit etc.
THOMAS EBENDORFER DE HASELBACH; cf. Vienna, ÖNB, MS 4039 f. 240v
seqq (autograph).

228r-235v <S>ciens iesus quia venit hora eius ... [Jn 13:1].
Dominus iesus christus dominus et magister noster —
erit condolare ut ait Gregorius etc.
THOMAS EBENDORFER DE HASELBACH; cf. Vienna, ÖNB, MS 4039 f. 292r
seqq (autograph).

235v-253r <E>gressus iesus cum discipulis suis ... [Jn 18:1].
Sapiens ecclesiastes dicit quod omnia tempora tempus
habent — in gloria habitare quod tu nobis prestare
digneris qui es benedictus in secula seculorum. Amen.
Hec magister Thomas Haselpach.
THOMAS EBENDORFER DE HASELBACH; cf. Vienna, ÖNB, MS 4039 f. 330v
seqq (autograph).

253v not filmed.

Secundo folio: 2r bucce interpretatur
119r noscis me
179r paradisum
225r ista. Et dominus

Ownership marks: 1r [18c] Bibliothecae Ducumburgensis. 2r [15c]
Iste liber est sancti Georii in Hertzogenburgk canonicorum regularium
ordinis sancti Augustini.

At least the first part of the MS belonged to Herzogenburg in the 15c
(f. 2r).

49. JORDANUS DE QUEDLINBURG; PASSAUER ANONYMOUS;
PSEUDO-BONAVENTURA

HMML 3204

Austria, 15c (I = 1431)

Paper. 267 ff. Three, possibly four, booklets bound together:

I (ff. 1-198): 2 col. Variable line count. Frame only. Gatherings of 6 bifolia. Horizontal catchwords in lower right corner on last verso. At least one gathering is missing before f. 1. Lombards, plain or in outline only, or spaces for initials with guide letters visible. Several bastarda hands.

II (ff. 199-208): 2 col. 39 lines. Frame only. 3 line Lombards, plain or with pen-work infilling. Bastarda.

III ? (ff. 209-243): 2 col. 37 lines. Frame only. No visible evidence for composition of gatherings. One divided Lombard with pen-work infilling, f. 209r; spaces left for other initials (guide letters visible). Bastarda.

IV (ff. 244-267): 2 col. About 47-48 lines. Frame only. Gatherings of 6 bifolia. Horizontal catchwords in lower right corner on last verso. Lombards, one divided and with modest pen-flourishing, f. 244r; many initials not filled in (guide letters visible). Bastarda.

Front pastedown Nota quod iste liber est satis profundus.

In a hand of the 15c-16c.

I

1r-198r [JORDANUS DE QUEDLINBURG OESA, Sermones de tempore]

1r-7v [*mut.*] ... totum se excussit in utero matris ...

Que cum audisset turbata est in sermone angeli et cogitabat qualis esset illa salutatio [Lk 1:29]. Hec est tertia pars principalis huius ewangelii in quo ponitur mutua collocutio — consequamur in tempore oportuno.

Schneyer, vol. 3, p. 804, n. 11.

7v-15r *Expositio mistica*. <M>issus est angelus Gabriel ... [Lk 1:26]. Spiritualiter et mystice intelligendum illud ewangelium videlicet de mentali conceptione — beatifice comprehensionis visione quod nobis concedit iesus christus.

Schneyer, vol. 3, pp. 804-805, n. 12.

15r-107v Schneyer, vol. 3, pp. 805-808, nn. 13-33.

107v *Et sic est finis opus [!] prime partis quod est de tempore christi adventus et incarnationis. Incipit secunda pars que est de tempore nostre conversionis etc.*

107v-108r Expedita prima parte operis de tempore christi adventus et incarnationis sequitur secunda pars de tempore nostre conversionis. Adventus evidenciam sciendum est quod natura humana propter peccatum prothoplasti — de refeccione turbe de quinque panibus. *Et hec est sententia tocus partis in generali etc.*

108r-111r *Dominica de nupciis*. Nupcie facte sunt in Chana Galilee ... [Jn 2:1]. Secundum miraculum cuius est condere lege eius est et interpretari — aqua in vinum. Rogemus ergo.

Schneyer, vol. 3, p. 809, n. 34.

111r-194r Schneyer, vol. 3, pp. 809-812, nn. 35-58.

194r-198r Plurima autem turba straverunt vestimenta sua ... [Mt. 21:8]. Quia propter commemorationem huius solemnissimae processionis qua dominus hodie cum magno honore — quodammodo transferratis. Intra quorum numerum nos dignetur merito passionis sue iesus christus dominus noster. Qui cum patre et spiritu sancto vivit et regnat in secula seculorum. Amen. *Et sic finitur pars hyemalis. Et sequitur alia pars. Amen.*

Schneyer, vol. 3, pp. 812-813, n. 59.

198r *Explicit opus postillarum et sermonum de ewangeliiis dominicalibus compilatum a fratre Jordano de Quedelinberg lectore Magdurgensis ordinis fratrum heremitarum sancti Augustini. Gloria virtus victoria tibi sit altissime christe. Rex sanctorum anue nobis gratuito tuo munere sublimari. Gloriosus tu deus in sanctis ostende tuis famulis premia post laborem. Anno etc 1431. In divisione Apostolorum per Nicolaum de Hainburga rescriptum.*

In its present mutilated form, the collection contains 49 sermons, all listed in Schneyer as indicated and with reference to this MS. Zumkeller 648, where this MS is cited. Occasional marginal notes and corrections in contemporary hands, including a few in German. In the margins of ff. 1r-2v are short passages comparing natural or mythological phenomena and the virgin birth.

198v blank.

II

199r-206v *Incipit tractatus de Antichristo*. Quia iudei messiam verum id est antichristum [!] recipere noluerunt — audacia ferociter efficiatur etc.

From the *Passauer Anonymous*. Patschovsky, pp. 157-168. Robert E. Lerner, "Refreshment of the Saints: The Time After Antichrist as a Station for Earthly Progress in Medieval Thought," *Traditio* 32 (1976) 121-122, with reference to this MS.

206v-208r *Errores hereticorum pauperum de Lugduno et Runchariorum et Paterinorum*. Prima Johannis ii: Audistis quia antichristus venit ... [1 Jn 2:18]. Glosa: Antichristi sunt omnes heretici qui fidem quam confitentur destituunt ... Primo hereticus est qui falsam opinionem gerit [!] — [mut.] confluit quos docuit secum ...

From the *Passauer Anonymous*; also attributed to PSEUDO-RAINERIUS SACCONI. Patschovsky, p. 25; the MS includes sections 1a, 2, 4, 5, as listed by Patschovsky, *ibid.*, followed by a few lines of the

section beginning *Secta pauperum est exorta hoc modo ...*
(Patschovsky, p. 31, n. 6).

- 207r *De commendacione fidei christiane.* Fidem ecclesie
romane probant et commendant — Sed heretici damp-
nant omnes propter appostolos.
From the *Passauer Anonymous*. Patschovsky, pp. 108-111.

208v blank.

III ?

- 209r-243r [PSEUDO-BONAVENTURA, Stimulus amoris] Liber iste
qui stimulus vocatur amoris in dulcissimum dominum
nostrum iesum christum ... *De necessitate meditationis
passionis dominice.* <Q>uerite gentes undique et mire-
mini ergo vos caritatem dei — [mut.] posuit et ad-
versis. Prudentes ...
Cf. Graz, UB, MS 1078 ff. 1r-78v (cat. Kern). Quaracchi X 23.
The text breaks off at the bottom of f. 243ra, and f. 243rb is
blank.

243v blank.

IV

- 244r-267r [JORDANUS DE QUEDLINBURG OESA, Meditationes de
passione christi] Inspice et fac secundum exemplar
quod tibi in monte monstratum est [Ex 25:40]. Et si
christus ubicumque in scriptura dicatur mons ratione
summitatis sue excellentissime perfeccionis ... 245r
Domine iesu christe filii dei vivi qui hora matutinali
pro me misero peccatore — sicut deus oranti vel
meditanti devocionem ministrabit. Et sic est finis.
Amen.
Zumkeller 646.

267v not filmed.

Secundo folio: 2r vere]cundia fuit
200r etc. Dicit Glosa
210r palpans donec
245r in limbo

Ownership mark: 1r [18c] Bibliothecae Ducumburgensis.

Part I (ff. 1r-198r) was copied in part by Nicolaus de Hainburga and
completed in 1431 (f. 198r).

50. GUILIELMUS PERALDUS; HUGO DE SANCTO VICTORE;
BONAVENTURA

HMML 3205

Austria, 15c

Paper. i + 216 ff., numbered in tens in a modern hand. Ff. 201v-212r paginated a-y in center of upper margin in a medieval hand. 2 col. 30-40 lines, ff. 1r-191r; 42 lines, ff. 191r-199r; 51-53 lines, ff. 199r-201v; 42-44 lines, ff. 201v-216v. Frame only, except ff. 191r-199r which are frame-ruled. Gatherings of 6 bifolia, signed in romans or arabics in center of lower margin on last verso. Horizontal catchwords in lower right corner on last verso. Most signatures and several catchwords trimmed away. Within each gathering, leaves vii-xii are numbered 1-6 in arabics near lower right corner of recto. Plain Lombards, *passim*; two initials with simple pen-work infilling, f. 1r and f. 57v. Several bastarda hands.

i^r Hainricus permissione divina prepositus monasterii sancti Johannis apostoli et ewangeliste in Walthawsen ordinis sancti Augustini canonicorum regularium Pataviensis dyocesis ... Dankquardus de Grevensulcz ... in Mitterkirchen et in Erwing ... Datum in dicto nostro monasterio in Walthawsen tredecimo die mensis Julii anno domini Millesimo Quadrigesimo [!] primo sub nostri sigilli appensione. Ego Ulricus Frizzenstorffer et plebanus in Spital ..., Ego Johannes Minnch rector parochialis ecclesie in Greyn executus sum hoc mandatum ut supra, Ego Willhalmus Hag<er> plebanus in Munzpach ..., Ego Martinus plebanus in ...
Apparently an edict of excommunication against Dankquardus de Grevensulcz; legible with difficulty on film. The names at the end expressing compliance with the terms of the document appear to be actual signatures; a fifth name has perhaps been trimmed away at the bottom of the page. The document is not mentioned by F. X. Pritz, "Geschichte des aufgelassenen Stiftes der regulierten Chorherren des heiligen Augustin zu Waldhausen im Lande ob der Enns," *Archiv für Kunde österreichischer Geschichtsquellen* 9 (1853) 305-350.

i^v blank, except for ownership mark.

1r-199r [GUILIELMUS PERALDUS OP, Sermones de epistolis dominicarum]

1r-2r *Dominica prima adventus domini. Sermo primus.*
Hora est iam nos de sompno surgere [Rom 13:11].
Hoc tempus dicitur tempus adventus quia cantus ecclesie de adventu christi est — iudicia tua a facie eius.

Schneyer, vol. 2, p. 543, n. 129.

2r-34v Schneyer, vol. 2, pp. 543-544, nn. 130-132, 134-147, 133.

- 34v-36r Nolite prudentes esse ... [Rom 12:16]. Secundum unam expositionem dissuadetur in hoc verbo superbia — habes in tractatu de ira in capitulo de gwerris.
- 36r-37r Schneyer, vol. 2, p. 545, n. 149.
- 37v-38v Plenitudo legis est dileccio [Rom 13:10]. Augustinus: Ubi caritas est quid est quod possit deesse — mineris mihi ingentes miserias.
- 38v-46v Schneyer, vol. 2, pp. 544-545, nn. 148, 150, 152, 151.
- 46v-47v Sic currite ut comprehendatis [1 Cor 9:24]. Tria solet perpendere minister intelligens cum dicitur ei — per pigriciam inciderit.
- 47v-63v Schneyer, vol. 2, p. 545, nn. 153-160.
- 63v-65v Ecce nunc tempus acceptabile ... [2 Cor 6:2]. Legitur quod sit tempus acquirendi et in verbo proposito demonstrat nobis ecclesia tempus acceptabile — secundum veriore litteram.
- 65v-76r Schneyer, vol. 2, pp. 545-552, nn. 161-163, 259, 165.
- 76r-78r Estote imitatores dei ... [Eph 5:1]. Notandum quod iste articulus fidei nostre et esset valde utile homini ad regendum vitam suam — castitas utraque intelligitur.
- 78r-84v Schneyer, vol. 2, p. 546, nn. 167-169.
- 84v-86r Christus assistens pontifex ... [Heb 9:11]. Notandum quod merito in verbo proposito docet nos apostolus quattuor et hoc contra quattuor genera hominum. Primo docet quod christus patri suo intercessor assistit — propter amicum iustus est.
- 86r-109v Schneyer, vol. 2, pp. 546-547, nn. 170-184.
- 109v-110r Estote prudentes ... [1 Pet 4:7]. Prudentes esse debemus id est previdentes futura pericula — Circa hanc materiam require in tractatu de caritate.
- 110r-131v Schneyer, vol. 2, pp. 547-553, nn. 185-201, 282.
- 131v-132r Debitores sumus ... [Rom 8:12]. Deo nobis et proximo. Deo tria honorem timorem et amorem — et vos facite illis.
- 132r-133r Schneyer, vol. 2, p. 548, n. 202.
- 133r-134r Neque ydolatre efficiamini [1 Cor 10:7]. Hic dissuadet [!] apostolus que canenda sunt hominibus scilicet ydolatriam — combustio illa facta est.
- 134r-145v Schneyer, vol. 2, pp. 548-549, nn. 203-211.
- 145v-146v Sufficiencia nostra ex deo est [2 Cor 3:5]. Qui vult [!] salvare animam suam debet fixum habere in corde suo quod propria virtus — Saciabor cum apparuerit gloria tua.
- 146v-171r Schneyer, vol. 2, pp. 549-550, nn. 212-220.
- 171r-172r Obsecro vos ... [Eph 4:1]. Specificat apostolus in verbis istis ea que requirit dignitas ad quam vocati sumus — vir et mulier bene sibi consencientes.
- 172r-182v Schneyer, vol. 2, p. 550, nn. 221-228.

- 182v-183v Testis est mihi deus ... [Rom 1:9]. Ecclesia in hodierno officio instruit nos circa dileccionem proximi ostendens in ewangelio proximum sic esse amandum — pietas per oleum significatur.
- 183v-186r Schneyer, vol. 2, p. 550, nn. 229, 230, 232.
- 186r-191r In diebus illis salvabitur Juda [Jer 23:6]. Quando aliquid magnum debet fieri solent homines inde multum loqui — ornet se crinibus alienis. Schneyer, vol. 2, p. 551, n. 233.
- 191r *Explicit Wilhelmus super epistolas dominicales. Incipit tabula super easdem.*
- 191r-199r Table of contents for the preceding collection of sermons. Several subtopics are listed for each sermon, with letters of reference corresponding to those found in the margins of ff. 1r-191r.
- 199r-201v *Incipit Hugo de sancto Victore de virtute orandi. Quo studio et quo affectu a nobis orandus sit deus — [mut.] proluxioris operis tractatum expetit ...* HUGO DE SANCTO VICTORE, *De modo orandi*; PL 176, 977-988. The present text omits the prologue and breaks off after the first sentences of ch. 8 (PL 176, 986).
- 201v-216v [BONAVENTURA OM, Soliloquium] Flecto genua mea ad patrem domini mei ... [Eph 3:14-19]. Paulus apostolus vas electionis sacrarium divine sanctificationis ... 202r Dic queso O homo — Donec intrem in gaudium dei mei qui est trinus et unus benedictus qui vivit et regnat in secula seculorum. Amen. *Eberhardum christe baratrum da vincere triste / Ut scandat celos dulce canendo melos / Salva scriptorem deus alium dans sibi rorem / Ut te cognoscat et vite gaudia poscat.* Quaracchi VIII 28-67.
- 216v [*added in another 15c hand*] Dicit Sanctus Thomas 2^a 2^e questione 185^a articulo 5^o: Nichil maius homo potest deo dare quam quod proprium voluntatem — persona illa vilior. Hec ille.

Back pastedown Fragment of a grammatical work. Notula. Probably 14c.

Secundo folio: 2r requirere preparacionem

Ownership marks: i^v [15c] Iste liber est monasterii sancti Georii in Herczogenburg canonicorum regularium etc [*repeated in a later hand as a pen trial*]. 1r [18c] Bibliothecae Ducumburgensis. 216v [15c] Iste liber est monasterii sancti Georii in Herczogenburg.

The MS belonged to Herzogenburg in the 15c (ff. i^v, 216v). The ex libris on f. i^v also indicates that the document from Waldhausen on f. i^r was at Herzogenburg and had been reused as a flyleaf before the end of the 15c. The scribe Eberhard copied ff. 201v-216v (f. 216v).

51. JOHANNES GALLENIS; BONAVENTURA; THOMAS DE
AQUINO

HMML 3207

Austria, 15c

Paper. 223 ff., numbered 1-222 in tens (one extra folio, ff. 60-70). 2 col. About 40 lines. Frame only. Gatherings of 6 bifolia. Ff. 12v-107v signed *Primus-Nonus* in center of lower margin on last verso. Horizontal catchwords in lower right corner on last verso; sometimes trimmed away. Headlines, ff. 1r-148v. 2-4 line Lombards, *passim*; two 5 line plain Lombards, ff. 149r, 169r; 1 pen-flourished Lombard, f. 1r. Several bastarda hands.

1r-148v [JOHANNES GALLENIS OM, Communiloquium sive Summa collectionum] *Tabula sequentis operis*. Cum colleccionis huius que potest dici summa colleccionum ... 4r *Incipit Summa colleccionum Johannis. Prologus eiusdem*. Cum doctor sive predicator ewangelicus sapientibus et insipientibus debitor sit ... 6v *Pars prima distinctio prima de re publica et membris eius capitulum primum que sit res publica*. De primo notandum quod res publica est res populi — gracia illuminante studeat adinvenire. *Explicit Summa colleccionum*.

Bloomfield 1086, with reference to this MS. The sections of the text are noted in the upper margins throughout.

149r-168v [BONAVENTURA OM, Soliloquium] *Flecto genua mea ad patrem domini mei iesu christi ... [Eph 3:14-19]. Paulus apostolus vas eterne dileccionis ... 149v Dic queso O homo post devotam invocacionem — donec intrem in gaudium dei mei qui est trinus et unus benedictus in secula seculorum. Amen. Explicit liber de ymagine vite*.

Quaracchi VIII 28-67. Marginal notes in a 15c hand indicate the topics discussed in the text.

169r-204v *Sermones xxviii de sacramento corporis et sagwine domini nostri iesu christi*.

169r-170r *Primus est de tribus causis institutionis eius. Venite comedite panem meum ... [Prov 9:5]. Hiis verbis invitat dominus ad salutare convivium — per patrem qui in eo est*.

203r-204v *Sermo xxviii^{us} de triplici potu qui hauritur de vlnneribus [!] christi. Si quis sitit veniat et bibat [Jn 7:37] vel de potu vel de fonte. Triplex potus sive tres fontes reperiuntur — recte meritoque contempnerentur etc. Explicit Sermonarius de corpore sagwineque christi*.

THOMAS DE AQUINO, *Sermones de sacramento corporis et sanguinis domini* or *Tractatus de corpore christi*. The text corresponds to that found in Vienna, ÖNB, MS Ser. n. 3613 ff. 97r-158v (cat. Mazal/Unterkircher); see Mazal/Unterkircher for a complete

analysis of the contents of the collection. The work has also been attributed to Albertus Magnus OP and Bonaventura OM (cf. Tildo Brandis, "Die Handschriften der S. Petri-Kirche Hamburg," in *Katalog der Handschriften der Staats- und Universitätsbibliothek Hamburg* 4 [Hamburg, 1967] 100 [description of MS Petri 48]), to Aegidius Romanus OESA (Zumkeller 14), and to Franciscus Wielant OESA (Zumkeller 246).

204v-222r *Qualiter sumi debeat corpus christi ad similitudinem agni paschalis.*

204v-206v *Sermo primus.* Probet seipsum homo ... [1 Cor 11:28]. Valde iustum est ut ad tam dignum et venerandum cibum — qui a fide alieni sunt.

219v-222r *De quindecim mirabilibus corporis christi. Sermo xiii^{us}.* Mirabilia opera tua domine [Ps 138:14]. Omnipotens deus quamvis in omnibus operibus suis sit mirabilis — transvadare non potuit. *Hec ille.* *Hic est finis sermonum de corpore christi qui extracti sunt ex tractatu qui ascribitur Thome de Aquino cuius initium est venite et comedite.*

As indicated by the colophon, a summary of the text found above on ff. 169r-204v of this MS. Sermon 1 of the condensed text corresponds to sermon 12 of the full collection. See also the notes to ff. 169r-204v above.

222v blank.

Secundo folio: 2r labo]rantes perpedes

Ownership marks: Front pastedown and 1r [18c] Bibliothecae Ducumburgensis.

52. SERMONS; CONRADUS DE WALDHAUSEN; GREGORIUS
MAGNUS

HMML 3206

Austria, 14c-15c (VI = 1380)

Paper. 240 ff. Modern foliation entered at random with several errors (f. 56 numbered 55, f. 57 numbered 56; f. 146 numbered 148 and corrected to 146). A number of booklets or fragments bound together:

I (ff. 1-10): Long lines. Variable count. Frame only. Three plain Lombards. Several notula and bastarda hands, some showing characteristics of both types.

II (ff. 11-22): 2 col. 40-45 lines. Frame only. Initials not filled in (guide letters visible). Notula.

III (ff. 23-34): Long lines. About 39-40 lines, ff. 23r-28v; 35-40 lines, ff. 29r-34v. Frame only. One divided pen-flourished Lombard and pen-drawn drolleries, f. 23r. Bastarda with simple and two-story a, ff. 23r-28v; notula, ff. 29r-34v.

IV (ff. 35-46): 2 col. 45-55 lines. Frame only. Lombards. Bastarda with both simple and two-story a.

V (ff. 47-142): Long lines with wide margins for glosses. 30-40 lines. Frame only. Calligraphic initials. Notula and bastarda; lemmata in larger bastarda resembling textura.

VI (ff. 143-240): 2 col. About 48 lines, ff. 144r-207r; 55-56 lines, ff. 207v-240v. Frame only. Ff. 144-149 numbered 1-6 in center of lower margin on recto. Lombards; two pen-flourished, f. 207v. Pen-drawn drolleries in margin, f. 209r. Two bastarda hands.

Front pastedown Hebrew MS on parchment.

I

1r-1v [Sermo de sancto Nicolao] Venite et audite et narra-
bo vobis ... [Ps 65:16]. Gloriam dei magnificare hono-
rificum est. Quod considerans beatus Nicolaus — sed
eciam eis ad usum seminis h<ab>undaret.

1v *Thema de beata virgine Maria.* Venerunt mihi omnia bona
pariter cum illa [Sap 7:11]. Unde exultemus et letemur
quia nobis nata est mater gaudii — anima dicere po-
test: Venerunt mihi omnia bona pariter cum illa.

2r [De BMV] Domum maiestatis mee glorificabo ... [Is 60:7?].
Hec domus est beata Maria et cum deitas hanc domum
edificare cogitaret habuit consilium quattuor prophe-
tarum — esto latibulum eorum a facie vastacionis id
est dei.

2v [De conceptione BMV] Ex quo communiter tenetur quod
peccatum originale traducatur in omnes homines utrius-
que sexus — peccatum umquam appetere potuit.

2v [De BMV] Deus omnipotens ante mundi consti<tu>cionem
— Maria fructum vite.

- 3r-3v [De BMV] Ab inicio et ante secula creata sum ...
[Ecclus 24:14]. In quibus verbis quattuor inveniuntur
distincciones iuxta quattuor prerogativas beate Marie
virginis — coronam pulveris in capite tuo ponens.
- 3v [De BMV] Nota deus fecit quattuor dignas creaturas
celum terram angelos homines. Hiis quattuor creaturis
Maria est dignior — non in solo pane etc.
- 4r [De BMV] Maria dicitur stella maris ab ecclesia ex eo
quod illa stella — ipsius animam pertransivit.
- 4r-5r (continued on ff. 10r-10v) [De BMV] Surrexit rex
de solio suo ... [Jonas 3:6?]. Plura peragit festa
beate virginis sancta mater ecclesia per circulum
anni — 10v dicere verba thematis. Surrexit.
With marginal notes.
- 5v-7r [De Ave Maria] Ave Maria [Lk 1:28]. Sicut angelus
officiosus salutavit virginem Mariam venerabiliter
sic sedule imitari debemus angelum — Cum delectis
suis sompnum [?].
- 7r-7v [De spiritu sancto] Emitte spiritum tuum [Ps 103:30].
Ad honorem dei et virginis Marie et omnium sanctorum
et ad edificacionem mutue fraternalis caritatis —
vita et moribus tenent etc.
- 8r-9r [De sancto Thoma] <T>homas apostolus cum esset apud
Cesaream apparuit ei dominus dicens — adiutores
fidei christiani.
Cf. JACOBUS DE VORAGINE, *Legenda aurea*; Graesse, pp. 32-39.
- 9r-9v In consilio divine trinitatis ... Justiciam et miseri-
cordiam post lapsum hominis per inobedienciam deus
decrevit — qui te hoc decuit etc. Amen est.
- 10r-10v Continued from ff. 4r-5r above.

Part I appears to be a collection of notes and sketches for sermons.
Each section is written in a different hand, and spaces have been left
between sections.

II

- 11r-22r [CONRADUS DE WALDHAUSEN CRSA, Sermones]
- 11r <A>dventum domini recolentes scientes eum venisse in
carne — humiliter salutemus dicens Ave Maria gracia
plena etc.
- 22r Dominus evidens signum quo milites sui ad eternum
regnum electi — salutacione salutemus dicens Ave
Maria.

Schneyer, vol. 1, pp. 792-797, nn. 1-71. The texts in this MS are
greatly abbreviated. With marginal annotations in a 15c hand.

22r-22v Ante sex dies sol pasce venit iesus in Bethaniam [Jn 12:1]. Ista ebdomoda [!] denominacionem singularem ab aliis que dicuntur sancta et hoc propter tria. Primo ut servemus morem iudeorum — [mut.] Hic nota tria. Primo quod christus ...

III

23r-28v [De passione christi] Proprio filio suo non pepercit deus ... [Rom 8:32]. Karissimi scitis quod ratio hoc docet et dicat quod quando quis pro aliqua re — ponentes lapidem cum custodibus etc.

29r-34v [De passione christi] <E>gressus est iesus cum discipulis suis ... [Jn 18:1]. Circa primum sciendum quod christus exivit civitatem ad locum ad quem sciebat venturum proditorem — dimitte illis quia nesciunt quid faciunt.

IV

35r-46v [Sermones varii]

35r-36v Sicut pater habet vitam in semetipso ... [Jn 5:26]. Deus tres vitas hominem dedit. Prima est que secundum corpus mortale que est valde brevis — cum Maria in celis pereligamus.

BERTHOLDUS DE RATISBONA OM; Schneyer, vol. 1, p. 479, n. 76.

36v-38r Ex tribu Juda duodecim milia signati ... [Apoc 7:5-10]. Glosa aperte docet quod per illum numerum duodecim filiorum Israel universi fideles ... Quomodo autem omnes sancti salventur — incomparabilia gaudia ibi invenient quod nobis det deus.

38r-40r Ecce sacerdos magnus. Dicere propono tria. Primo de sacrificio sive de missa sacerdotum novi testamenti — magna misericordia perceperunt hoc nobis. Amen.

40r-44r Egressus iesus cum discipulis suis ... [Jn 18:1]. Passio domini a quattuor ewangelistis scripta est quia quattuor diebus legitur — curam habebit in omnibus.

With marginal annotations in a 15c hand.

44r-45v Ante diem festum pasce [Jn 13:1]. Hic dies sortita est unum nomen quod numquam dies alia habuit — Saciabor cum apparuerit gloria tua.

ANTONIUS AZARO DE PARMA OP; Schneyer, vol. 1, p. 312, n. 300.

With marginal annotations in a 15c hand.

45v Quia christus feria tertia recedens de templo — habet post sextam feriam.

45v-46r Quantum ad terciam feriam nota quod terminata [?] predicatione quod christus fecit feria secunda — mansit ibi tota illa nocte etc.

46v *Sermo de beata virgine*. Quid videbitis in Sunamite nisi chorostrorum [Cant 7:1]. Manum suam aperuit inopi ... [Prov 31:20]. In verbo secundo loco dicto exprimitur liberalitas beate virginis — in utroque ut possim aliquid dicere etc.

- 46v Dum lucem habetis credite in lucem [Jn 12:36].
 Finito completorio in ecclesia extingwuntur omnia
 lumina — non vocata huius ... [*one word unclear*].

V

47r-58v [Sermones varii]

- 47r-48r Novissime autem recumbentibus undecim [Mk 16:14].
 Hic describitur tertia apparicio de qua dicunt aliqui
 quod non fuit facta in die ascensionis — sapienci-
 bus huius mundi ad laudem et gloriam domini nostri
 iesu christi. Cui est honor et gloria in secula
 seculorum. Amen etc. Amen solamen sit ... [*one word
 illegible*].

- 48r-49r Ego sum panis vite ... [Jn 6:48-49]. Hic est panis
 de celo descendens ut sicut ex ipsis manducaverit —
 sanam nec suspectam.

- 49r-50v Elyzabeth impletum est tempus pariendi [Lk 1:57].
 Id est novem mensium et peperit filium sicut per
 angelum est predictum — de deserto ad predicandum
 ut habetur infra tercio capitulo.

- 50v-51v [tit. in marg.] *Petri et Pauli*. Venit autem in
 partes Cesaree Phylippi [Mt 16:13]. In illa parte
 ostendit se humane salutis precium — in celis
 aliter non.

- 52r-53r Tunc respondens Petrus [Mt 19:27]. Hic convenien-
 ter ostendit paupertatis voluntarie premium —
 quam super lucam.

- 53r De sancto Jacobo quere in quadragesimale feria quarta
 post reminiscere.

- 53r-53v Ecce ego mitto ad vos prophetas ... [Mt 23:34].
 Quia inter discipulos christi multi habuerunt spiri-
 tum propheticum — laudabunt et confitebuntur
 ipsum.

- 53v-54r Amen amen dico vobis ... [Jn 12:24]. Quia non
 facit fructus per multiplicationem — in premium
 virtutis.

- 54r-54v Intravit iesus in quoddam castellum ... [Lk
 10:38]. Ad illam enim domum christus frequenter
 divertebat — facie ad faciem (1 Cor 13).

- 54v-55r Facta est contencio inter eos ... [Lk 22:24].
 Christus vero ostendit quod ille aprior sit qui est
 vere humilior — sathanas expetivit.

- 55r-56r In illo tempore [Mt 14:1]. Posita promulgacione
 ewangelii parabolica hic ponitur huius promulga-
 cionis confirmacio — letabatur tamen in corde.

- 56r-57r Videns autem turbe [Mt 9:36]. Hic convenienter
 ponitur huius miraculi effectus — fuerint vita
 veteri.

- 57r-58v Postea cum venissent ad domum iesus quesivit ab
 eis de quo in via disputassent et tunc ipsi pre
 verecundia tacuerunt — per membrorum privacionem
 cetera patent.

59r-128r [Quadragesimale]

59r-60v [tit. in marg.] *Dominica prima in quadragesima.*

Tunc ductus est iesus in desertum [Mt 4:1]. Hic quarto ewangelista ostendit in christo virtutem divinitatis et humanitatis — supra angelicam nisi divina.

126r-128r *Feria quinta.* Ante diem festum pasce [Jn 13:1]. In parte precedenti ewangelista Johannes descripsit occasionem mortis christi — non est servus maior domino suo.

38 sermons for Lent, from the first Sunday in Lent through Good Friday.

128r-142v [Sermones varii]

128r-129v Domum quam edificare volo ... [1 Par 22:5].

Verba ista sunt David ad Salomonem filium suum.

David interpretatur manu fortis — secunda hec domus. Rogemus ergo.

129v-130r *In dedicacione.* Et ingressus iesus [Lk 19:1].

Postquam descripta est conversio peccatorum in generali hic convenienter describit [!] in particulari scilicet in conversione Zachei — in prologo super Matheum.

130r-130v *De sancto Matheo.* Et cum transiret inde iesus vidit hominem ... [Mt 9:9]. Id est in quo solent campsores sedere — sed peccatores veni vocare ad penitenciam.

131r-133v [tit. in marg.] *Dominica in LXX.* Simile est regnum celorum [Mt 22:2]. Hic convenienter salvator docet virtutes prelatorum. In prelatis enim pre ceteris virtutibus debet esse quattuor scilicet fervor — ferventi voluntate et opere.

133v-136v In illo die exiens iesus [Mt 13:1]. Postquam descripta est promulgacio [!] ewangelii facta manifeste hic convenienter ponitur promulgacio legis — fideliter et devote receperunt.

136v-137v [tit. in marg.] *Dominica in L.* Et assumpsit iesus [Lk 18:31]. Postquam salvator ostendit oracionis efficaciam hic convenienter inducit discipulos suos ad martirii tolleranciam — Totum hominem salvum feci in sabbato.

137v-142v Liber generacionis iesu christi [Mt 1:1]. Ewangelium Mathei dividitur in duas partes quia primo stabilit suum subiectum — [mut.] spiritus sancti ut virgine ...

Throughout part V there are marginal notes and glosses in a 15c hand.

VI

143r Pen trials in various 15c hands.

143v List of the gospel texts for the 40 homilies which follow on ff. 145v-207r.

144r-207r [GREGORIUS I PAPA, Homiliae xl in evangelia]

144r [tit. in marg.] *In christi nomine. Incipit prologus beati Gregorii pape super quadraginta omelias ex ewangelicis totidem leccionibus ab eodem luculenter digestas. Incipit epistola sancti Gregorii pape. [al. man.] Gregorius in pastoralibus.*

The second title refers to the *Regula pastoralis*, found on ff. 207v-240v below.

144r Reverendissimo et sanctissimo fratri Secundino coepiscopo. Gregorius servus servorum dei. Inter sacra missarum solempnia ex hiis que diebus certis in hac ecclesia legi ex more solent sancti ewangelii ——— cerciores fiant.

144r Beatus Gregorius staciones per basilicas vel beatorum martirum cymiteria ——— pronunccianda commisit.

144r *Homily 1 (as below, ff. 145v-146v) begun and crossed out.*

144r-145v In illo tempore dicit iesus discipulis suis: Homo quidam nobilis abiit in regionem longinquam ... [Lk 19:12]. *Ista omelia non est Gregorii.* Omnis sancti ewangelii fratres karissimi textus usque ad iota unum et unum apicem mystico est involutus enigmate ——— succincte decursimus.

145v-146v In illo tempore dixit iesus discipulis suis: Erunt signa in sole ... [Lk 21:25]. *In basilica beati Petri.* Dominus ac redemptor noster fratres karissimi paratos nos invenire desiderans ——— illius timendo prevenitis.

204r-207r *In basilica sancti Laurenci [!] martiris.* In illo tempore dixit iesus discipulis suis parabola hanc: Homo quidam erat dives ... [Lk 16:19]. *Omelia Gregorii pape.* In verbis sacri eloquii fratres karissimi prius servanda est veritas hystorie ——— per se in vestris mentibus loquatur. Qui vivit et regnat cum patre in unitate spiritus sancti deus per omnia secula seculorum. Amen. *Expliciunt omelie beati Gregorii pape.*

PL 76, 1075-1312. CPL 1711. The second prologue (*Beatus Gregorius* ... [f. 144r]) is not found in PL, but occurs in the copy of these homilies in Klosterneuburg, MS 241 ff. 1r-145r (cat. Pfeiffer/Černík). Likewise, the sermon found on ff. 144r-145v between the prologues and Gregory's homily 1 occurs in the same position in Klosterneuburg, MS 241, and the order of the homilies shows the same inversions (n. 18 after n. 19, n. 22 after n. 25) in the two MSS. In Herzogenburg, MS 52, the numbers of the homilies appear in the upper margin of each page.

207v-240v [tit. in marg.] *Incipit Pastorale beati Gregorii pape.* Incipiunt capitula libri pastoralis Gregorii pape urbis Rome ... Pastoralis cure me pondera fugere delitiscendo voluisse ——— tui me merita manus levet. *Explicit liber pastoralis Gregorii per manus Paulini dictus Weygel de paczskaw [?] sub anno domini M^o C^o C^o C^o lxxx^o* In die translacionis Nycolay.

GREGORIUS I PAPA, *Regula pastoralis*; PL 77, 13-128. CPL 1712.
The colophon is followed by pen trials in 15c hands.

Secundo folio: 2r Domum maiestatis
 12r celestia cupit
 24r buc]cellam intinctam
 36r illi in purgatorio
 48r illius doctrine
 145r ergo mihi quid

Ownership mark: 1r [18c] Bibliothecae Ducumburgensis.

The last part of the MS (ff. 207v-240v) was copied in 1380 by Paulinus dictus Weygel de Paczzkaw (f. 240v).

53. HENRICUS DE LANGENSTEIN DE HASSIA; SERMONS;
NATURALIA MORALISATA; JOHANNES CHRYSOSTOMUS

HMML 3209

Austria, 14c-15c

Paper. 210 ff. Four booklets bound together:

I (ff. 1-14): 2 col. About 35 lines. Frame only. One plain Lombard. Bastarda.

II (ff. 15-25): 2 col. About 38 lines. Frame only. Initials not filled in. Bastarda.

III (ff. 26-119): 2 col. 40-45 lines, ff. 26r-109v; about 53 lines, ff. 110r-119v. Frame only. No visible evidence for composition of gatherings. Initials not filled in. Two bastarda hands.

IV (ff. 120-207): Long lines. Variable line count. Frame only. Gatherings apparently irregular in composition. Ff. 120r-168r signed i-vi in romans in lower margin on first recto or last verso. Initials not filled in. Several notula hands.

Front pastedown Leaf of a Hebrew MS on parchment.

I

1r-14v [HENRICUS DE LANGENSTEIN DE HASSIA, Sermo de proprietate] Ecce nos relinquimus omnia et secuti sumus te [Mt 19:27]. Novistis fratres dilectissimi in domino iesu regulariter congregati quorum sunt verba hec iugiter nobis meditanda — proficiat sapiens bonusve auditor. Amen.

Hohmann 54.

II

15r-17r <V>enite congregamini ad cenam magnam [Apoc 19:17]. Illam vocem audivit Johannes de celo clamantem — pulcherrimum et tunc credidit. Rogemus ergo dominum.

17r-21v <R>espice in faciem christi tui [Ps 83:10]. Karissimi hec dies quam pre oculis habemus permixta est cum amore et molestia — nobis inestimabile gaudium preparavit. Rogemus dominum.

21v-23v <I>nduta est Hester vestimentis regalibus ... [Esther 5:1]. Hodie karissimi celebramus diem in qua sancta dei genitrix virgo Maria precepto legis obedivit et se secundum legem purificavit — restaurata est eorum ruina.

23v-25v <R>evela oculos meos et considerabo ... [Ps 118:18]. Quamvis omnia mirabilia dei considerata sint tamen sacerdotes ut sciant interroganti respondere — dicere cum propheta: Revela oculos meos etc.

III

26r-26v Fragment, containing S-Y, of an alphabetical index to the work which follows on ff. 27r-119r.

27r-119r [Naturalia moralisata] <M>edici dicunt quod sanguis puerorum sanat a lepra sicut legitur in hystoria sancti Silvestri. Sic sanguis domini nostri iesu christi sanat totum genus humanum a lepra peccati — remunerat christus operarium sibi fidelem etc.

A collection of exempla drawn from natural history. Thorndike-Kibre 855. Falsely attributed to Nicolaus de Dinkelsbühl; cf. Madre, p. 333. Sometimes entitled *Lumen anime*, but not in the same tradition as the texts analyzed by Rouse, "*Lumen anime*," p. 113.

119r Quatuor flumina egrediuntur de paradiso — unde venerat Abraham etc etc etc.

A brief note naming and giving the locations of the four rivers said to flow from Paradise.

119v blank.

IV

120r-207v [tit. in marg.] *Incipiunt omelie Johannis Constantinopolitani episcopi.*

120r-127r <P>yctores imitantur arte naturam et colores coloribus permiscentes visibiles corporum depingunt ymagines — ut per abstinenciam et bonam conversationem in hoc seculo conscienciam puram habentes coronari in futuro mereamur. Per.

201r-207v [Tractatus de compunctione cordis] <C>um te intueor beati Diometrii [!] frequenter asistentem [!] michi et omni cum vehemencia exigentem de cordis compuncione sermonem admiror valde — [mut.] ibi divicie ibi potencie ibi omnes delicie collocantur. Sic ergo oper...

35 Latin homilies attributed to JOHANNES CHRYSOSTOMUS. This collection corresponds to the one found in Klosterneuburg, MS 200 ff. 2r-124v (cat. in detail by Pfeiffer-Černík). The same collection is analyzed by André Wilmart, "La collection des 38 homélies latines de Saint Jean Chrysostome," *Journal of Theological Studies* 19 (1918) 305-327; the homilies found in Herzogenburg, MS 53, correspond to nn. 1-5, 11-40 of Wilmart's series. Not all of the homilies are by Chrysostom; cf. Wilmart's comments and Dekkers, *CPL*, under the incipits of the individual homilies or under the authors named by Wilmart. In Herzogenburg, MS 53, the text breaks off at the bottom of f. 207vb.

208r-210r blank.

210v not filmed.

Secundo folio: 2r aut numquid veritas
 16r ubique hic et ibi
 28r agni describentes
 121r pugnantem vincentem

Ownership marks: 1r [18c] Bibliothecae Ducumburgensis. 2r [15c]
Iste liber est monasterii sancti Georii in Hertzogenburgk canonicorum
regularium ordinis sancti Augustini.

At least the first part of the MS belonged to Herzogenburg in the 15c
(f. 2r).

54. JOHANNES LUDOVICI DE HERBIPOLI; JOHANNES MILITIUS;
MATTHAEUS DE CRACOVIA; CONRADUS DE BRUNDELSHEIM;
SERMONS, etc HMML 3211

Austria, 15c (before ca. 1450)

Paper. i + 208 ff. Medieval foliation in arabics in upper right corner of recto, ff. 1-157, 166 (one folio unnumbered between medieval ff. 146 and 147). Modern foliation (used below) corrects the medieval error and continues to the end of the MS. 2 col. Variable line count. Frame only. Gatherings mostly of 6 bifolia, signed in arabics in center of lower margins on both first recto and last verso. Horizontal catchwords in lower right corner on last verso. Lombards. One notula hand, ff. 160r-182v; several bastarda hands.

Front pastedown Two fragments of texts pertaining to canon law. On parchment. Textura and littera bononiensis, probably 14c. In blank spaces, notes in a 14c-15c hand. Cf. back pastedown.

i^r Cum ieiunatis nolite fieri sicut ypocrite tristes [Mt 6:16]. In hiis verbis instruimur de quibusdam vitan-
dis. Hoc autem super omnia et ante omnia est cavendum
ne ieiunium — cum ieiunas etc.

i^r *Nota libros domini Symonis concessos contra de<bitu>m.*
Item commune de sanctis habet Ulricus in hospi<tale>
et de tempore et sanctis plures sexterniones. Item
... estivale pro quadragesima. Item in Swecht [?]
Socius passionale et sunt [?] ympnos et sequencias.
Item Michel Echatsawer [?] habet Holkot ...

Three further entries include what appear to be the proper names of people or places and figures in pounds and pence, perhaps to be read as indications of the amount of debt owed. In 15c bastarda, the list is legible only with difficulty on film.

i^r *Induccio alicuius plebani.* Two short formulas for the installation of a parish priest, one to be spoken by the person making the investiture and the other to be spoken by the priest. Each includes a reference to *Leonhardus episcopus Pataviensis diocesanus huius dyocesis.*

Leonhard von Layming was bishop of Passau 1424-1451, and was the only Leonhard to occupy that see during the 14c or 15c (Gams, p. 301).

i^v <O>mni anno in quadragesima ymago crucifixi absconditur et ymago beate virginis et aliorum sanctorum — non pacificarent. Rogemus.

JOHANNES LUDOVICI DE HERBIPOLI OESA; cf. J. B. Schneyer, "Die Sermonesreihen des Johannes Ludovici v. Würzburg OESA," *Augustiniana* 23 (1973) 222, n. 34.

i^v In cinere quattuor notantur quibus peccator consideratur et comparatur. Est autem cinis pallidus — in calorem nimium. Rogemus.

i^v Merita visionis corporis christi sunt hec secundum Augustinum de civitate dei. Cibaria necessaria conceduntur — ab angelo numeratur.

A short note in the same hand as the preceding sermon.

i^v Bernardus. Septem sunt ... [*illegible*] hominis que si homo consideraret in eternum non peccaret scilicet materia vilis — consideracio glorie ineffabiliis [*al. man.*] et de verflücht verdampnusch.

1r-146r *Incipit quadragesimale Milicii. Item de baptismo 156. Item commune de sanctis 166.*

1r-4r Receperunt mercedem suam [Mt 6:5]. Omnes qui nunc in carnisbrivio corrupti sunt. Omnes qui propter inanem gloriam ... 1v Karissimi ut hoc verbum melius intelligatis audite unde oriatur — corona perpetua pro cinere acquiratur ad quam nos perducatur christus.

144v-146r *Sabbato sancto.* Altera autem die post pasceven ... [Mt 27:62]. In wanum [!] custodiunt sepulcrum ne exeat de morte ... Non suffecerat principibus sacerdotum crucifixisse dominum salvatorem — a sepultura infernali custodiat et in abscondito faciei sue dignemur in celo eternaliter sepelire. Amen.

45 sermons for Lent from Ash Wednesday to Holy Saturday. Schneyer, *Weg.*, p. 439, lists MSS which attribute the collection to JOHANNES MILITIUS and to STEPHANUS WIRTENBERGER OESA. Spunar, p. 321, accepts the attribution to Militius. F. 62v blank.

146r-147v Omnis utriusque sexus fidelis postquam ad annos discrecionis pervenerint ... Omnis utriusque sexus [X.5.38.12]. 146v Hec decretalis sic sumatur. Qui libet doli capax tenus et senex confiteri in anno proprio sacerdoti — non possunt repetere nisi aliis restituerint usuras.

Text from the *Decretales* of GREGORIUS IX PAPA, as indicated, followed by commentary. Added in a 15c hand. This text and the present f. 147 were probably inserted after the medieval foliation was entered (cf. codicological description above).

148r-156v [Sermones quadragesimales]

148r-150v *Feria secunda Reminiscere.* Ecce vado et queritis me ... [Jn 8:21]. Hec est excellencia curie nostre quia sive in celo ... Diversi diversimode et in diversis negociis querunt deum — gloriam in futuro. Ad quam nos perducatur qui vivit et regnat deus in secula seculorum. Amen.

150v-152v *Feria secunda Oculi.* Multi leprosi erant in Israel ... [Lk 4:27]. In curiis aut in nupciis secularibus precipuam diem habunt ... 151r Ubi hoc

dixerit christus audiamus. Post temptationem regressus est iesus in virtute spiritus — per fidem consequi mereamur. Ad quam nos perducatur etc.

152v-154v *Feria secunda Letare*. Zelus domus tue comedit me [Jn 2:17]. Hec est differentia inter iudicium curie secularis ... 153r Quando iniquitas crescit tunc ardor zelus contra maliciam — gloriam consequamur. Ad quam nos perducat.

154v-156v *Feria secunda Judica*. Miserunt principes et pharizeei ministros ... [Jn 7:32]. Tanta est virtus curie nostre ... 155r Multa quidem christus supra sed nichil tale fecerunt — eternitatis aliquando saturemur quod nobis prestare dignetur. Qui vivit et regnat etc.

Included by Spunar, p. 321, with the *Quadragesimale* of Militius, ff. 1r-146r above.

156v-159v [Tractatus de baptismo et de eucharistia] *De baptismo*. De baptismo. Primo de forma que est talis. Ego baptizo te in nomine patris et filii et spiritus sancti. Amen. Et tenetur a quibusdam doctoribus quod ego et amen non sunt — nostram salutem perfecit etc.

The title *De Eucharistia* appears in the margin of f. 157v at a point where there is no obvious break in the text. Cf. the reference to this text in the title on f. 1r above.

160r-182v [Sermones varii]

160r-167v Foderunt manus meas ... [Ps 21:17-18]. Quia ista sacra die passio christi est cuilibet fidei devotissime meditanda — ista per suam gratiam nobis concedat qui est benedictus in secula seculorum. Amen.

Attributed by Zumkeller 415a to JACOBUS OESA. With marginal notes.

167v-169v Ego sum vitis vera ... [Jn 15:1]. Nota quod isto tempore convenienter canit ecclesia de martiribus — multociens illis abuteremur. Rogemus.

Cf. the reference to this section in the title on f. 1r above.

169v-171v Vigilate quia nescitis qua hora ... [Mt 24:42]. Nota quod secundum beatum Bernardum tria in festivitibus sanctorum debemus considerare scilicet eorum auxilium — beatus Nicolaus qui fuit fidelis servus ut patet in eius legenda etc.

171v-172v Sint lumbi vestri precincti ... [Lk 12:35]. Beatus Bernardus in sermone presentis solempnitatis sic dicit oportune iam martius venit in medium — in nostra est potestate. Demum dic legenda eius ut patet in passionali etc.

173r-174v Nemo accendit lucernam ... [Lk 11:33]. Apostolus dicit ad Ephesios quinto videte quomodo caute ambuletis ... Per hoc apostolus secundum Gregorium in *Moralia* ubi illud exponit redimentes tempus — in futuro per gloriam ad quam nos perducatur qui vivit et regnat etc.

- 174v-177r Simile est regnum celorum ... [Mt 25:1].
Apostolus dicit 2 Cor xi despondi enim vos uni viro ... Secundum glosam ad litteram per hec verba ostendit apostolus quod omnis labor — tene igitur certum et dimitte incertum etc.
- 177r-178v Si quis vult post me venire [Mt 16:24]. Pro intellectu sancti ewangelii legitur eodem capitulo quod postquam dominus dedit iam sancto Petro — sequi eum imitando per etc.
- 178v-180v Thomas unus ex duodecim non erat cum eis [Jn 20:24]. Nota secundum Hugonem libro quarto de amo<r>e quicumque vult alicui fieri famularis disponat se ad hoc — et non solum manu etc. Rogemus.
- 180v-182v Postquam impleti sunt dies purgacionis Marie ... [Lk 2:22]. Nota secundum Ambrosium in sermone hodierno si subtiliter consideretur a fidelibus — eam acceptare voluissent etc.
- 183r-194v [MATTHAEUS DE CRACOVIA, Dialogus rationis et conscientiae de frequenti usu communionis] Multorum tam clericorum quam laycorum querela est non modica — pro viatico datum est nobis corpus domini nostri iesu christi. Qui cum patre vivit et regnat in secula seculorum benedictus. Amen.
Cf. Herzogenburg, MS 21 ff. 192r-201r.
- 195r-195v Miscellaneous notes in a variety of 15c hands:
- (1) Letters of the Hebrew alphabet with their meanings in Latin.
 - (2) List of the books of the New Testament.
 - (3) Riddles to which the answers are the names of Biblical personages.
 - (4) List of the books of the Old Testament in Latin with brief indications of their contents in German.
 - (5) Verse giving the number of Psalms.
 - (6) Notes on the spouses and offspring of persons connected with the life of Jesus.
 - (7) List of violent or serious crimes with interlinear definitions.
 - (8) Short note attributed to Augustine.
 - (9) Short note entitled *Humilitas humana*.
 - (10) Short note attributed to Ambrose.
 - (11) Short note entitled *De sacerdotibus*.
- 196r-196v blank.
- 197r-201v [CONRADUS DE BRUNDELSHEIM OCist, Sermones tres]
- 197r-198r [De circumcissione] Postquam consummati sunt dies octo ... [Lk 2:21]. Verbum abbreviatum sed in sententia profundacio huius verbi occasione tria dicentur per ordinem scilicet de huius festi ratione — non indiguerit est circumcisis.
Schneyer, vol. 1, p. 720, n. 46.

198r-200r [De epiphania] Apertis thesauris suis [Mt 2:11]. In verbis propositis tria nobis insinuat ewangelista offerencium largitatem — nullatenus intermittas.

Schneyer, vol. 1, p. 720, n. 47.

200r-201v *De eodem*. Tria sunt munera preciosa. In verbis istis sancta ecclesia commendat que hodie Magi — leticie fideliter commutantur etc.

Schneyer, vol. 1, p. 720, n. 48.

202r-208v Non contristabit iustum quicquid ... [Prov 12:21]. Hiis verbis wlt Salomon ostendere quantam securitatem habunt boni — odii et abhominacionis. Rogemus.

Short commentaries on 41 passages from the books of Solomon.

Each section ends with an invocation to the Lord or to the Virgin.

Back pastedown Two fragments of texts pertaining to canon law. On parchment. Textura and littera bononiensis, probably 14c. Cf. front pastedown. Written in a blank space, in a bastarda hand: *Anno domini M cccc L^o in die sancti Ypoliti positum est fundamentum nove turris ecclesie sancti Stephani Wyenne.*

Secundo folio: 2r faciamus ut dicit

Ownership marks: *i^v* [15c] Iste liber emptus est per me Thomam Ratenmanum plebanum ad sanctam H^edwigem in Guttenp<erg> [?] a domina dilectissima de Wachg<au> [?] Anno 1460. 1r [18c] Bibliothecae Ducumburgensis.

The MS was apparently written before ca. 1450, to judge from the references to Leonhard von Layming on f. i^r and the note on the back pastedown. In 1460 it was purchased by Thomas Ratenmann, parish priest at St. Hedwig in Gut(t)enberg (f. i^v). A 15c book list occurs on f. i^r.

Bibliography: Spunar, p. 321.

55. SERMONS; ARNOLDUS LEODIENSIS

HMML 3213

Austria, 15c (I = 1438)

Paper. 264 ff. Two booklets bound together:

I (ff. 1-134): 2 col. About 38-40 lines. Frame only. Gatherings of 6 bifolia. Horizontal catchwords in lower right corner on last verso. 3-6 line Lombards. Bastarda.

II (ff. 135-264): Ff. 135-182 also numbered 1-48 in medieval arabics in center of upper margin on recto. About 35-40 long lines. Frame only. Gatherings mostly of 6 bifolia. Horizontal catchwords in lower right corner on last verso. 2-14 line Lombards, many divided and/or pen-flourished; few initials filled in after f. 219v. At least two bastarda hands.

I

1r-134r [Sermones de sanctis]

1r-3v [De sancto Andrea] Magister sequar te quocumque ieris [Mt 8:19]. Verba proposita satis sunt usitata [!] et possunt esse verba accepta ad doctrinam — appropinquavit enim regnum celorum.

3v-6r *De sancto Nicolao*. Faciam illum colupnam in templo dei mei [Apoc 3:12]. Sicut docetur in alia facultate ubi maius imminet periculum caucius est agendum — In templo eius omnes dicent gloriam.

131v-134r *De sancta Katherina*. Adamavit eam rex plus quam omnes mulieres ... [Esther 2:17]. Verba proposita que de Hester regina leguntur que interpretatur elevata — valeamus vitam presentem terminare. Amen. *Explicit Esculanus de sanctis. Anno 1438.*

55 sermons, most of them on the saints from Andrew to Katherine in the order of the calendar. Ff. 59v-77v contain sermons on the feasts of the Ascension, Pentecost, the Trinity and Corpus Christi. At the top of f. 1r a modern hand has entered the title *Esculani Sermones*. Not listed by Schneyer, vol. 4, pp. 205-228, among the sermons of NICOLAUS DE ASCULO OP. Schneyer, *Weg.*, p. 361, lists the first incipit of the collection anonymously with reference to Munich, Bayerische Staatsbibliothek, Clm 19541, f. 1r *seqq.* Cf. also Graz, UB, MS 656 ff. 1r-106r (cat. Kern), without attribution in the MS.

134v blank.

II

135r-263v [ARNOLDUS LEODIENSIS OP, Alphabetum narrationum]

135r-260r Antiquorum patrum exemplo didici nonnullos ad virtutes inductos ... Abbas. Abbas non debet esse nimis rigidus — Zelotipa est mulier de marito habita modica occasione. Supra de uxore ii. Et sic est finis.

260v-263v Alphabetical list of the rubrics employed on
ff. 135r-260r.

263v *Finis huius alphabeti complementoque [?]. Pro
felici illi laus honor et gloria qui alpha et
o<mega>. Hunc librum ve lecturi obnixius deum
interpellant ut huius conditor atque scriptor
finem valeant consequi adoptatum.*

Stegmüller II 1444,1. F. 157v is blank except for the notation
Hic nullus est defectus.

264r blank.

264v not filmed.

Secundo folio: 2r esse verba
 136r me miserere mei

Ownership mark: 1r [18c] Bibliothecae Ducumburgensis.

The first part of the MS was completed in 1438 (f. 134r).

56. NICOLAUS DE DINKELSBÜHL; THOMAS EBENDORFER DE
HASELBACH

HMML 3208

Austria, 15c (I = 1444)

Paper. 306 ff., numbered 1-305 in tens (one extra folio, ff. 270-280).
Two booklets bound together:

I (ff. 1-282): 2 col. About 37-38 lines. Frame only. Gatherings of 6 bifolia. Horizontal catchwords in lower right corner on last verso. Plain Lombards, *passim*; two with pen-flourishing, ff. 1r, 66v. One bastarda hand.

II (ff. 283-305): 2 col. About 38-39 lines. Frame only. Gatherings of 6 bifolia. Horizontal catchwords in lower right corner on last verso. Plain Lombards, *passim*; one with modest pen-flourishing, f. 283r. One bastarda hand.

Front pastedown Fragment of a poem. Textura, probably 14c.

I

1r-63r [NICOLAUS DE DINKELSBÜHL, *De dilectione dei et proximi*]

1r-4r Scribitur Math 22^o quod cum quidem legis doctor interrogasset dominum dicens — meritum nostre salutis ac beatitudinis sempiterne. Quam nobis concedat iesus christus dominus noster qui cum patre et spiritu sancto vivit et regnat unus deus in secula benedictus. Amen.

Sermon 1 of the series; cf. Madre, pp. 162-163.

4r-49r Sermons 2-11 of the series; cf. Madre, pp. 163-164.

49r-54r Ex quo ut audistis in prioribus caritas infusa omnem ipsam habentem — unius vita sit omnium disciplina etc.

A text with this incipit appears with *De dilectione dei et proximi* in Padua, UB, MS 1822 ff. 63r-125v; cf. Madre, p. 167.

54v-57r Preter signa de quibus in precedenti sermone dictum est sunt adhuc aliqua alia ex quibus aliquantulum — Ad quam nos viriliter tendere et feliciter pervenire faciat omnipotens dominus qui in trinitate perfecta vivit et regnat unus deus. Amen.

NICOLAUS DE DINKELSBÜHL's third sermon for the feast of Pentecost; cf. Madre, p. 146, n. 52.

57r-63r Ex caritate causatur gaudium de deo et divinis rebus — omnem sequitur nullum integre consequatur etc.

The incipit agrees with sermon 12 of *De dilectione dei et proximi*; cf. Madre, p. 164, n. 12.

Contains sermons 1-12 of *De dilectione dei et proximi*; Madre, pp. 162-169, with reference to this MS. Two additions to the text, found on ff. 49r-57r, are noted above.

63r-127r [NICOLAUS DE DINKELSBÜHL, *De decem praeceptis decalogi*] Preter precepta legis naturae communia ut sunt illa: omne bonum est faciendum — perducere dignetur

sancta trinitas et indivisa unitas pater et filius et spiritus sanctus. Cui est honor et gloria virtus et potestas per infinita secula seculorum. Amen. Deo gracias etc. *Et sic est finis decem preceptorum reverendi magistri Nicolai Dinkelspuchel. Scriptum per Nicolaum de Saxonia etc.*

Madre, pp. 169-175, with reference to this MS.

- 127r-213r [NICOLAUS DE DINKELSBÜHL, *De vitiis et virtutibus*]
 127r-131v Homo quidam fecit cenam magnam ... [Lk 14:16].
 Postillam ewangelii huius require dominica secunda post Penthecosten ... Notandum quod ut dicit magister secundo Sentenciarum distincione prima deus a principio hominem ad hoc creavit — cadit propter parvam causam et levem.
 The scriptural quotation for sermon 1 of the series, followed by the text of sermon 2 with the alternate ending; Madre, p. 192.
 131v-141r Sermons 8-11; Madre, pp. 193-194.
 141r-152v Dictum est prius de superbia et aliquibus viciis que ex ea oriuntur. Est nunc dicendum de humilitate ut opposita iuxta se posita magis elucescant — dicens: Discite a me quia mitis sum et humilis corde iesus christus dominus noster. Amen.
 Apparently a combined version of sermons 6-7, although the incipit does not agree with that given by Madre, pp. 192-193.
 152v-198v Sermons 12-17; Madre, pp. 194-195.
 198v-208v Postea que dicta sunt prius de aliis peccatis capitalibus dicendum est convenienter nunc de accidia. Pro quo notandum primo quod accipiendo accidiam prout est peccatum spirituale — preferendo se ex hoc aliis qui talia ignorant.
 NICOLAUS DE DINKELSBÜHL, *De dilectione dei et proximi*, sermon 12a: *De accidia*; Madre, p. 165. Cf. also Madre, p. 195, on the practice of copying this sermon at the end of *De vitiis et virtutibus*.
 208v-213r Sicut quilibet homo compos rationis inimico suo tenetur remittere — filius dei et coheres naturalis eius filii domini nostri iesu christi qui est in secula benedictus. Amen etc.
 NICOLAUS DE DINKELSBÜHL, *De dilectione dei et proximi*, sermon 8; Madre, p. 164. Cf. Madre, p. 195, on the practice of copying this sermon at the end of *De vitiis et virtutibus*.
 For the entire treatise, cf. Madre, pp. 192-199, with reference to this MS.

- 213r-259r [NICOLAUS DE DINKELSBÜHL, *De oratione dominica*]
 Si quid pecieritis patrem in nomine meo dabit vobis [Jn 16:23]. Sanctus Crisostomus super illo Mt vii^o:
 Petite et dabitur — videre deum deorum in Syon id est in celesti patria quos nos perducatur pater et filius et spiritus sanctus unus deus in secula benedictus et cui sit laus et gloria et graciaram accio in secula seculorum. Amen. *Et sic est finis exposicionis dominice*

oracionis edite a reverendo viro magistro Nicolao de Dinkchelspuchel sacre paginis professori. Per me Nicolaum de Saxonia conscripte et finite Anno domini 1444^o etc.

Madre, pp. 175-180, with reference to this MS.

259v-273v [NICOLAUS DE DINKELSBÜHL, De septem donis spiritus sancti] Egredietur virga de radice Yesse et flos de radice eius ... [Is 11:1-3]. Ex hac auctoritate et aliis sacre scripture et sanctorum constat septem esse dona spiritus sancti — sed magis ad pias affectiones etc. *Et sic est finis huius tractatus de septem scilicet donis spiritus sancti.*

Madre, pp. 202-205, with reference to this MS.

273v-277v [NICOLAUS DE DINKELSBÜHL, Sermo in dom. 19 post Pent.] Sex solent enumerari ex quorum quolibet et tucius ex omnibus simul construi potest — possumus eterna gaudia promereri auxiliante domino nostro iesu christo. Qui cum patre et spiritu sancto vivit et regnat unus deus in secula benedictus. Amen.

Madre, pp. 152-153, n. 79 (redaction b); Madre, p. 156, with reference to this MS.

277v-279bis^V [NICOLAUS DE DINKELSBÜHL, Sermo in dom. 19 post Pent.] *Sequitur de morte et quibusdam mortem concernentibus.* De uno ex sex predictis ex quibus fidei anime etc — Et super tercio distincione 27 et aliud quod sequentibus etc.

Madre, p. 152, n. 79 (redaction a, with alternate ending); Madre, p. 156, with reference to this MS.

280r-282r [NICOLAUS DE DINKELSBÜHL, Sermo de oblationibus] Racione relapsi nuper combusti possent aliqui simplices errare — seculari iudicio sunt relinquendi etc.

Madre, pp. 250-252, with reference to this MS.

282v blank.

II

283r-305r [THOMAS EBENDORFER DE HASELBACH, Tractatus de quinque sensibus] Postquam dei dono taliter qualiter pauca pro intellectu rudium et simplicium — organisandi gracia cuius ista comparata sunt despiciunt. Hec ille. *Et sic est finis tractatus de quinque sensibus egregii doctoris Thome de Haselpach etc. Deo gracias.*

Also attributed in the MSS to Nicolaus de Dinkelsbühl and to Nicolaus de Graetz; cf. Madre, pp. 323-328, where this MS is cited and where arguments are given for attributing the work to Thomas. Cf. also Herzogenburg, MS 71 ff. 2r-55v.

305v not filmed.

Secundo folio: 2r fateretur
 284r deficientes dum

Ownership marks: *Front pastedown* and 1r [18c] Bibliothecae Ducumburgensis. 1r [15c] Iste liber est monasterii sancti Georgii in Herczogburgk et testatus est eundem dominus Johannes predicator in Hewn. 158r [15c] Hic codex est monasterii sancti Georgii in Herczogburg<a>. 305r [15c] Liber iste est monasterii sancti Georgii in Herczogburg.

Part I of the codex was copied by Nicolaus de Saxonia in 1444 (ff. 127r, 259r). Both parts of the MS belonged to Herzogenburg in the 15c (ff. 1r, 158r, 305r), Part I at least having been willed to the monastery by Johannes, preacher in Heun (f. 1r).

57. HENRICUS TOTTING DE OYTA; GUIDO DE MONTE
ROCHERII; LEGENDAE SANCTORUM, etc

HMML 3210

Austria (IV = Grein), 15c (IV = 1430)

Paper. 276 ff. Probably four booklets bound together:

I (ff. 1-105): 2 col. About 45 lines. Frame only. Gatherings of 6 bifolia. Horizontal catchwords in lower right corner on last verso; mostly trimmed away. Lombards. Bastarda.

II (ff. 106-175): 2 col. About 35-40 lines. Frame only. Gatherings of 6 bifolia. Horizontal catchwords in lower right corner on last verso. Consanguinity tables, ff. 142v, 144r. Lombards. Bastarda.

III (ff. 176-210): 2 col. Variable line count. Frame only. No evidence for gatherings visible on film. Lombards. Several bastarda hands.

IV (ff. 211-276): 2 col. About 40-42 lines. Frame only. Gatherings of 6 bifolia, signed 1-5 in center of lower margin on last verso; 1 and 2 trimmed away. Horizontal catchwords in lower right corner on last verso; mostly trimmed away. Pen-flourished Lombards. One bastarda hand.

I

1r-105r [HENRICUS TOTTING DE OYTA, *Lectura textualis super libros quattuor Sententiarum Petri Lombardi, Pars super librum quartum*] Samaritanus enim vulnerato appropians. Liber quartus. Postquam magister in precedentibus libris determinavit de rebus scilicet in primo de rebus quibus fruendum est — que fuit in anima et in corpore. *Et sic est finis lecture textualis huius quarti libri Sententiarum.*

Stegmüller, *RC* 334, with reference to this MS. Occasional marginalia in Latin and German.

105v blank.

II

106r-175r [GUIDO DE MONTE ROCHERII, *Manipulus curatorum*] Incipit liber qui dicitur Manipulus curatorum editus a magistro Gwidone de monte Rocheri in civitate Thuroli. Et dividitur iste liber in tres partes ... 106v Reverendo in christo patri ac domino domino Raymundo divina providencia sancte Valencie sedis episcopo. Servus devotorum minimus Gwido de monte Rotheri ... Fons sapiencie dei verbum dispensacione mirabili ... 107r *Incipit Prologus in libro qui dicitur Manipulus Curatorum.* Quoniam ut ait Malachias propheta ymmo dominus per Malachiam ... 108r *De institutione sacramentorum. Capitulum primum.* Quantum ad sacramenta in generali. Primo videndum est de eorum institutione — benigne corrigat et emendat. *Et hec dicta sufficiant. De quo benedictus Marie filius sit in secula seculorum. Amen.*

Hain 8157 seqq.

175r Obeadienciam [!] promptam in omnibus semper et devotam venerabilis pater ac domine gloriose pater venerabilis notum facio per presentis [!] quod quidam pauper mulier perfecte etatis ac laudabilis vite morte preventa que tamen in festo N. cum ceteris christi fidelibus est communicata quare [?] pater venerabilis peto eandem cum ceteris christi fidelibus sepeliendam etc.

Note added in a 15c hand.

175v *De novem choris angelorum.* Der erst char haysset seraphin das ist gespruchen dy prynnunden engel. Illo- rum officium est circa nos consulere nobis ut deum ardentem diligamus et proximum — corporalibus et spiritualibus.

A short treatise naming the nine choirs of angels in German and explaining in Latin what qualities each choir should inspire in mankind.

175v Notes in Latin for prayers of intercession and commemoration.

175v German texts of the following:

- (1) Pater noster.
- (2) Ave Maria.
- (3) Symbolum.

III

176r-183v *Exposicio misse.* Misse officium in duas principaliter partes dividitur — benedicite omnia opera. The text refers to *Gwillelmus in Racionali*.

183v-187r A table giving the references for the epistle and the gospel for the Sundays, Wednesdays and Fridays of the church year from dom. 1 in Adv. through dom. 25 post Pent.

187r-189r A table giving the references for the epistle and the gospel for the feasts of the saints, from *Silvestri pape* and *Valenti* [!] *episcopi* through *In vigilia Thome* and *In die sancto*, and for the common of the saints.

189r-193r *Legenda sancti Achacii et sociorum eius.* Salvatore nostro domino iesu christo eterni et veri patris dei filio — provehit et honorificat sit laus et honor decus et potestas virtus et victoria per cuncta seculorum secula deo gracias. Amen.

BHL I 20. The Latin translation of ANASTASIUS BIBLIOTHECARIUS.

193v-194r *De Tyto et Virgileo et statua et Foca* [!] *fabre.* Tytus in civitate Roma regnavit qui statuit pro lege ... Karissimi imperator est pater celestis qui statuit pro lege — expendimus ad vitam eternam veniemus. *Gesta Romanorum* 37 (49); Oesterley, pp. 357-359.

194r-196r [Passio sancti Erasmi] <F>acta est persecutio christianorum sub Dyocleciano imperatore — celum penetrando quarto nonorum Junii regnante domino nostro iesu christi cum patre et filio et spiritu sancto per infinita secula seculorum. Amen.

BHL I 2580.

196r-203v [De passione domini] <K>arissimi consuetudo est quando pauperes et debiles et quicumque infirmi iuxta viam sedent ... 196v <E>t egressus iesus ibat secundum consuetudinem in montem olivarum ... [Lk 22:39]. Primo ewangelista ostendit scandalum discipulorum ad eorum confirmationem — eum spiritualiter diligentibus. Per infinita seculorum. Amen. Adiuva deus.

204r-210v [De passione domini] Egressus iesus cum discipulis suis trans torrentem ... [Jn 18:1]. Secundum Augustinum ordo hystorie talis fuit quod mons olivarum ita dictus fuit — Conferat nobis filius dei unigenitus qui hodie pro nobis passus est qui est per omnia benedictus in secula in seculorum [!]. Amen. Deo gracias.

IV

211r-222r [OTHLOHUS, Vita sancti Wolfkangi] *Incipit prefatio in vitam sancti Wolfkangi episcopi. Fratrum quorundam nostrorum hortatu sedulo infimus ego O<thlohus> cenobitarum sancti Emmerammi ... Incipit vita sancti Wolfkangi. Beatus igitur Wolfkangus natione suevigena ex ingenuis parentibus — deum sanctosque illius laudavit.*

BHL II 8990.

222r *Officium de sancto Wolfkango.* The text fills the two columns of f. 222r. Staffless neumes have been added over two opening lines: *In Wolfgangi canamus honore christo dulce melos ...* [AH 55, pp. 387-388, n. 346] and *Salve mitis et benigne O Wolfgange deo digne tuis sacris actibus ...* [AH 8, p. 168, n. 219, where the sequence is addressed to Leonhardus]. Following the text is the note: *Scriptum in Grein per Erhardum de Weytra anno domini 1430.*

222v-226r [BERNO, Vita sancti Udalrici] Egregius christi confessor Udalricus ex Alamannorum prosapia extitit oriundus. Cuius parentes Hupoldus — tempore Ottonis imperatoris secundi augusti. Rogamus itaque te O sancte Udalrice victoriosissime qui tuum corpus mundum servasti ... intercessor aput [!] filium virginis et patronus. Qui cum deo patre in unitate spiritus sancti vivit et regnat deus per omnia secula seculorum. Amen. Incipit agrees with BHL II 8362. Cf. ff. 226r-230v below.

- 226r-230v [Miracula sancti Udalrici] Libet autem nunc stilum committere [!] ad scribendum quedam miracula viri sancti quia nimis prolixum esset omnia enarrare. Dominus enim illum vocavit ab utero — est curatus in virtute domini nostri iesu christi. Qui est benedictus in secula seculorum. Amen. *Explicit legenda sancti Udalrici.*
Explicit agrees with BHL II 8363. Cf. ff. 222v-226r above.
- 231r-232v *De sancto Maximiliano.* In Celeia civitate fuit quidam vir generis nobilitate spectabilis ... Beatus Maximilianus de parentibus religiosus et nobilibus ortus — ad sanctissimi viri corpus deus facere dignatus est.
BHL II 5812.
- 232v-234v *Sequitur passio sancte Theodore virginis et martiris.* In Allexandrina civitate postquam debitum potestatis sue iudex tribunal ascendit — beaciora sine dubio futura post flammam. Amen. *Explicit passio sancte Theodore virginis et martyris Didimi monachi sub Maximiano imperatore.*
BHL II 8073.
- 234v-235v *Sequitur passio sancti Albani martiris et sociorum eius.* Temporibus piissimi regis Honorii Persarum atque Medorum — sub Theodosio christianissimo imperatore augusto. *Explicit passio sancti Albini martiris.*
BHL II 8111.
- 235v-244v [JOHANNES CANAPARIUS] *De vita sancti Adalberti episcopi et martiris.* Est locus in partibus Germanie dives opibus prepotens armis ... Igitur in illis finibus ubi christianitatis religio pulcherrima floruit — eadem die homo ille pateretur cuius est misericordia in seculum honor laus et imperium in secula seculorum. Amen.
BHL I 37.
- 244v-245r *Passio sancti Valentis episcopi et martiris.* Tempore Numeriani imperatoris beatus Valens episcopus cum duobus pueris — ipse quoque decollatus est gaudens.
BHL II 8456.
- 245r-246v [WARNAHARIUS] *Passio sancti Desiderii episcopi et martyris.* Quanta sit in electis ac predestinatis sacerdotibus a deo — dei omnipotencia non permisit. Cui sit honor et gloria in secula seculorum. Amen. *Explicit passio sancti Desiderii martyris.*
BHL I 2145.
- 246v-250r *Sequitur legenda sancti Egidii confessoris.*
247r Sanctus igitur Egidius natione grecorum a pre-

claris parentibus originem duxit — Succurrant ergo et auxilientur nobis petimus tua merita sancta O pater Egidi aput [!] dominum nostrum iesum christum. Qui cum patre et spiritu sancto vivit et regnat unus deus per omnia secula seculorum. Amen.

BHL I 93.

- 250r-253v [AUTPERTUS] *Passio sancte Fortunate virginis.* Sanctissime virginis Fortunate Cesarea Palestine — qui inscribitur secunda ydus octobris ad laudem et gloriam salvatoris nostri dei ac domini nostri iesu christi. Qui cum deo patre et spiritu sancto vivit et regnat deus per omnia secula seculorum. Amen.

BHL I 3081.

- 253v-257v *Incipit passio sancte Theodosie virginis et martiris.* Temporibus illis Dyocleciano quater et Maximiano tercio consulibus orta est persecutio — [mut.] dixit diu incredula mente ...

BHL II 8090. The text breaks off after a few lines at the top of f. 257va and the remainder of the page is blank.

- 258r-258v blank.

- 259r *Incipiunt versus in vitam beati Dyonisii.* Alma Dyonisii hic scribitur vita beati — Nomen et attraxit nomine de patrie.

6 hexameters or pentameters.

- 259r-261r *Incipit sermo et prohemium in vitam sancti Dyonisii.* Sanctam atque gloriosam et omni veneratione colendam beatissimi patris nostri atque pastoris sanctissimi Dyonisii — precibus foveamur. Ista ipsis concedente eterni patris filio qui cum ipso vivit et regnat extunc et nunc et per immortalia secula seculorum. Amen.

Cf. *Analecta Bollandiana* 11 (1892) 260-261.

- 261r-263v *Incipit passio sancti Dyonisii episcopi et martiris et sociorum eius.* Post beatam et gloriosam resurrectionem domini nostri iesu christi qua verum dei templum — sub Domiciano imperatore.

BHL I 2178.

- 263v-265v [HELINANDUS] *Passio sanctorum Gereonis Victoris Cassii Mallusii et Florencii cum sociis eorum.* Thebeorum martyrum sacratissimam legionem hodierna die festivis attollere laudibus admonemur ... 264r Igitur dum incarnationis dominice annus fere primus — sempiternis eorum iungamur consorciis. Ad laudem et gloriam domini nostri iesu christi. Qui cum deo patre et spiritu sancto vivit et regnat deus per omnia secula seculorum. Amen.

BHL I 3446.

265v-267v *Sequitur passio Bonifacii martiris.* 266r Tempore Dyocleciani et Maximiani imperatorum orta est sedicio maxima tempore persecucionis — Bonifacius victorie coronam assumens in gloriam et laudem dei patris et unigeniti filii eius et spiritus sancti per cuncta secula seculorum. Amen.

BHL I 1413.

267v-268v *Passio sancti Sigismundi regis.* Tempore Tyberii senioris augusti qui sicut reliquas regiones ita gallias — ad pristinam redeunt sanitatem adiuvante domino nostro iesu christo qui cum deo patre et spiritu sancto vivit et regnat deus per omnia secula seculorum. Amen.

BHL II 7717.

269r-269v *Passio sancte Simphorose et septem filiorum eius.* Sanctus Eusebius hystoriographus memorat afffricanum — via Tyburtina miliario nono regnante domino nostro iesu christo cui est honor et gloria per cuncta secula seculorum. Amen.

BHL II 7971.

269v-270r *Notabile.* In monte Synai corpus beate Katherine de Alexandria angeli transtulerunt — dignus est ascendere probatur.

Cf. Vienna, ÖNB, MS Ser. n. 3618 ff. 4v-5r (cat. Mazal/Unterkircher).

270r *De nomine.* Katherina dicitur a katha quod est universum — in beata Katherina fuerunt patet ex legenda sua.

From JACOBUS DE VORAGINE, *Legenda aurea*; Graesse, p. 789. Cf. BHL I 1667.

270r-276r *Passio* [sanctae Catharinae] Maxencius imperator anno regni sui xxxv^o residens in civitate Alexandria — horam servans qua christus pro mundi redempcione ad passionem properavit. Cui est laus et gloria per infinita secula seculorum. Amen.

BHL Suppl. 1661m.

276v not filmed.

Secundo folio: 2r magis intus
107r inferiores prelatos
177r sine mumuratione
212r promitteret petenti

Ownership mark: 1r [18c] Bibliothecae Ducumburgensis.

Ff. 211r-276r were copied in Grein by Erhardus de Weytra about 1430 (f. 222r).

58. PHILIPPUS A MAUGIS; ERASMUS

HMML 3214

Austria, 16c (I after 1541)

Paper. *iii* + 620 ff., with pages numbered as indicated. Two booklets bound together:

I (i-1242): Pages 1-1242 numbered in arabics in a contemporary hand (pp. 599-600, 865-888, 898-899, 1205-1242 are now missing from the series). About 20-22 long lines. Horizontal catchwords on each page. Several humanistic cursive hands; initials, book titles and colophons in roman capitals or humanistic bookhand.

II (1243-1306): Pp. 1244-1306 unnumbered; the last two pages incorrectly numbered 1275, 1276 in a modern hand. About 26 long lines. Incomplete at the end. Kurrentschrift; titles in Kanzlei-schrift.

I

i-1204 [PHILIPPUS A MAUGIS, *Epistolae familiares*]

Philippus à Maugis was prior of Herzogenburg, 1541-1550; cf. Brunner, pp. 222-223.

i-iii *Index epistolarum, commonstrans, quis cui scribat et quoties.*

Alphabetical index, A-Z, to the writers and recipients of the letters contained in the collection, with references to the pages on which the relevant letters appear.

iii-iv *Sequuntur alia styli exercita.*

Mostly orations, poems and other writings of Philippus à Maugis. An index similar to the preceding one.

v-vi blank.

1-140 Book I. Letters from the years 1535-1536.

141-300 Book II. Letters from the year 1537.

301-406 Book III. Letters from the year 1538.

407-581 Book IV. Letters from the year 1539.

582-734 Book V. Letters from the year 1540.

735-1050 Book VI. Letters from the year 1541.

1051-1204 *Sequuntur aliquot epistolae obmissae quae eo ordine ut vides inter praecedentes collocandae sunt.*

1205-1242 missing.

II

1243-1306 [ERASMUS, *Colloquia*]

1243-1262 [Virgo *μυσόγυρος*] *Argument des nachfolgenden Dialogi aus dem puech Colloquiorum Erasmi.* Ein

Junckhfrau hat misfallen unnd schenchen ... Eub<ulus>:
Ich erfrey mich das das abentmal nun für ist —
glücklich sey dan mein rat.

1262-1268 [Virgo *poenitens*] *Argument des folgenden Dialogi.* Auff dises khümbt sy nun in das Closter
... 1263 Eub<ulus>: Solh Turhuetterin winscht
ich mir alzeit — und mit einphangnem schaden
wizig sein.

1268-1306 [Funus] *Argument oder inhalt nachvolgendes dialogi*. Nachdem der todt gemainclich ain anzaigen ist ... 1269 Mar<colphus>: Von wannen khümbt unns her Phedrus villeicht aus dem holle Trophonii ——— [mut.] und alls er die wax kerzen nam sprach er der herr ...

German translations of three of the *Colloquia* of Erasmus; cf. the corresponding Latin texts in Desiderius Erasmus Roterdami, *Opera omnia*, I, 3 (Amsterdam, 1972), pp. 289-297, 298-300, 537-551. The end of the text is missing with the last pages of the codex.

Ownership marks: Front pastedown and 1 [18c] Bibliothecae Ducum-burgensis. 1, 1204, 1243, 1306 Herzogenburg library stamp.

Written after 1541, the date of the latest letters copied, Part I of the MS has probably been at Herzogenburg since Philippus à Maugis was prior during the years 1541-1550.

Bibliography: Frast, p. 39.

Austria, 14c-15c

Paper. 132 ff. Probably three booklets bound together:

I (ff. 1-2): 2 col. 41-43 lines. Frame only. One initial not filled in. Bastarda.

II (ff. 3-122): 2 col., except for ff. 3r-4r which are written in long lines. About 40-45 lines. Frame only. Gatherings of 5 bifolia. Horizontal catchwords in lower right corner on last verso. Plain Lombards. Notula hands with some bastarda characteristics.

III (ff. 123-132): 2 col. About 46-50 lines. Frame only. Plain Lombards. Notula; biblical verses in textura.

Front pastedown Miscellaneous notes on a reused paper bifolium:

- (1) Fragments of two sermons in a notula hand:
 - (a) <I>n illo tempore ... Homo quidam erat dives ... [Lk 16:19]. Quem fratres karissimi iste dives qui induebatur purpuria et bysso — quod in nobis latebat ... Tu autem.
 - (b) In illo tempore ... Homo quidam fecit cenam magnam ... [Lk 14:16]. Quis est iste homo fratres nisi ille de quo per prophetam — [*mut.*] a convivio dei quanto ...
- (2) Pen trials in a 15c hand.
- (3) Ownership mark.

i^r Blank, except for ownership mark.

i^v blank.

I

1r-2v <E>dent pauperes et saturabuntur ... [Ps 21:27]. In quibus verbis tria consideravi sanctissimo eukaristie sacramento conveniencia — sermonis proposita hoc de tercio etc.

II

3r-90v [Sermones de tempore et quadragesimales]

3r-4v Cum appropinquasset iesus Jerosolimam ... [Mt 21:1]. Tempus quod hodie incipitur et durat usque ad nativitatem domini vocatur ab ecclesia adventus domini — gloriemur in te qui es unus deus cum patre et filio et spiritu sancto. Amen.

Schneyer, vol. 1, p. 303, n. 184.

19r-20r *In capite ieiunii*. Cum ieiunatis nolite fieri sicut ypocrite tristes [Mt 6:16]. Sciendum quod tempus quadragesime quod hodie incipitur est tempus abstinencie et ieiunii — semper gaudere cum illo. Qui vivit et regnat deus etc.

Cf. Schneyer, vol. 1, p. 291, n. 25.

81v-90v *Egressus iesus cum discipulis suis ... [Jn 18:1].*
 Ego nescio quomodo possim vobis hodiernam diem facere
 magis convenientem — sanguinem [!] suum fudit pro
 nostra miseria. Amen.

Schneyer, vol. 1, p. 294, n. 72.

57 sermons for the period from dom. 1 in Adv. through Good Friday.
 Although many incipits differ somewhat from the printed version, most
 appear to correspond to those listed by Schneyer, vol. 1, pp. 290-313,
 for sermons attributed to ANTONIUS AZARO DE PARMA OP. F. 82v is blank.

90v-92v [Sermones in cena domini]

90v *In cena domini sermo.* Longe est dominus ab impiis ...
 [Prov 15:29]. Hiis verbis vult Salomon ostendere quam
 necessarium sit nobis ut ad deum convertamur — ut
 beata virgo nos adiuvet. Orate.

90v-91v *Ad idem.* Qui lotus est non indiget nisi ut pedes
 lavet ... [Jn 13:10]. Hec quinta feria vocatur cena
 domini quia dominus in ipsa comedit ultimam cenam
 — quemadmodum ego feci vobis ita et vos faciatis.

91v-92v *De eodem sermo.* Nota dominus dicit in hoc ewange-
 lio: Qui lotus est ... [Jn 13:10]. Ecce mundis et
 sanctis discipulis preter Judam dominus pedes lavit
 — baptizatus est cum omni familia sive domo sua.
 Rogemus.

92v *Thema huius sermonis.* Qui abicit disciplinam despicit
 animam suam ... [Prov 15:32]. Hiis verbis vult nos Salo-
 mon docere ut libenter recipiamus correcciones pro
 nostris excessibus — flagellari crucifigi et mori et
 ut beata virgo Maria nos adiuvet dicamus: Ave Maria
 gracia plena ... benedictus fructus ventris tui. Amen.

93r-102r *In magna sexta feria.* Videbunt in quem transfixe-
 runt [Jn 19:37]. Nichil ita accendit ad amorem divinum
 nichil ita dat spem ad deum — ingredi sine scitu
 eorum. Rogemus omnipotentem deum ut propter mortem et
 passionem dilectissimi filii sui domini nostri iesu
 christi det nobis in presenti suam gratiam et in futuro
 vitam eternam. Per eundem dominum nostrum iesum
 christum filium suum qui secum vivit et regnat in secula.
 Amen.

102r-104v *In passione domini sermo.* Egressus iesus cum
 discipulis suis ... [Jn 18:1]. Nota quod dominus post
 cenam surrexit et ivit cum apostolis de domo in qua
 cenaverat — sanguinem et aquam cum impetu effluere.

104v-105v Omnes amici mei dereliquerunt me. Verba ista
 canit ecclesia in persona domini et desolacione domini
 — in eternum non peccabis. Rogemus ergo dominum
 nostrum.

105v-106r *Nota septem dolores Marie.* Unde notare possumus

septem dolores sive planctos [!] quos hodie habuit
Maria virgo — inventus est dolus in ore eius etc.

106r-107v *De triplici habitatione crucis.* Notandum quod
christus crucem habitationem appellavit quia in ea
habitavit tripliciter scilicet ut pontifex in ara —
corona perpetua coronabuntur ad quam nos perducatur iesus
christus. Amen.

With marginal annotations in German.

107v-108r Notes and quotations on matters pertaining to the
passion of Christ:

- (1) Primus gradus est fur. Secundus invidia —
Septimus homicidium ...
- (2) Nota christus septies sanguinem [!] suum fudit pro
nobis. Primo in circumcissione — lateris aper-
cione.
- (3) Bernhardus: Si christus non dilexisset me plus
quam se numquam dedisset se pro me.
- (4) Nota decem confusiones ipsius christi. Prima
fuit quod cum fustibus et lanceis — Decima quia
ipse miserabiliter inter duos latrones ...
alios salvos fecit etc.
- (5) Bernhardus: Captus et ligatus percussus et fla-
gellatus — plorans ploravi in nocte.
- (6) Augustinus: Domina mea misericordissima quos
fontes lacrimarum — ab impiis crudeliter dis-
secari.

108r-109v *De passione domini sermo bonus.* Respice in me et
miserere mei ... [Ps 24:16]. Consuetudo est quod
pauperes esurientes nudi et infirmi sedent iuxta viam
— misericordiam et humilitatem.

Cf. the sermon with similar incipit attributed to ANTONIUS AZARO
DE PARMA OP; Schneyer, vol. 1, p. 312, n. 305.

110r-111v *In sancto sabbato.* Vespere autem sabbati ...
[Mt 28:1]. Heri in sero id est post vespertas fuit
sepultus dominus noster et iacuit in sepulchro tota
nocte — videbimus eum sicuti est ad quam nos per-
ducatur qui est benedictus in secula. Amen.

Cf. the sermon with similar incipit attributed to ANTONIUS AZARO
DE PARMA OP; Schneyer, vol. 1, p. 294, n. 73.

111v-113r *In die pasche sermo.* Maria Magdalene et Maria
Jacobi ... [Mk 16:1]. Hodie celebramus resurrectionem
domini nostri iesu christi qui fuit et est causa leti-
cie hominibus — Ostende faciem tuam et salvi erimus.
Rogemus.

113r-115r *Feria secunda sermo.* Duo ex discipulis iesu ibant
ipsa die ... [Lk 24:13]. Jesus volens in die resurrec-
tionis sue discipulis apparere facit sicut magnus et

bonus dominus — panem angelorum manducauit homo.
Rogemus.

Attributed to ANTONIUS AZARO DE PARMA OP; cf. Schneyer, vol. 1,
p. 297, n. 76.

115r-115v *Feria tertia sermo*. Timor domini disciplina
sapientie ... [Prov 15:33]. Hiis verbis wlt Salomon
ostendere qui sunt vere sapientes — ad gloriam regni
celestis. Rogemus omnipotentem deum ut det nobis veram
sapientiam et ut beata virgo nos adiuuet dicamus Ave
Maria.

115v-116v *Feria secunda* [!]. Tu solus peregrinus ... [Lk
24:18]. In hodierno officio wlt nobis sancta mater
ecclesia dare consolacionem — futuri cives in celo
quod nobis prestare dignetur christus iesus qui cum
patre et spiritu sancto vivit et regnat in secula.

116v-118r Stetit iesus in medio discipulorum suorum [Lk 24:
36]. Ea que dicuntur in hoc ewangelio facta sunt in
die pasce — facere negligit. Rogemus dominum.
Attributed to ANTONIUS AZARO DE PARMA OP; cf. Schneyer, vol. 1,
p. 313, n. 315.

118r Omnes vie hominum patent oculis dei ... [Prov 16:2].
Hiis verbis wlt Salomon docere timorem divinum — per
omnia placeamus et ut beata virgo nos adiuuet dicamus
Ave Maria.

118r-119r Obtulerunt ei partem piscis assi ... [Lk 24:42].
In hodierno officio wlt nobis ostendere sancta mater
ecclesia qualem fratrem nobis contulit passio — nos
liberet ab omni malo hic et in futuro pater et filius
et spiritus sanctus. Amen.

119v-120r blank.

120v-121r Non potest civitas abscondi supra montem posita
[Mt 5:14]. Mons est christus super quem fundata est
ecclesia — multitudo hostium non terretur etc.
Finis adest precium deest.

121v-122v blank.

III

123r Dicite filie Syon ecce rex tuus veniet ... [Mt 21:5].
In hoc themate nota demonstracio venientis ut digne
suscipiatur — Venite benedicti patris mei.

123r-123v *In nativitate domini sermo secundus*. Puer natus
est nobis [Is 9:6]. In premissis verbis quinque
notantur scilicet quis puer — deus homo natus.

- 123v *De sancto Stephano.* Stephanus autem plenus gracia [Act 6:8]. In verbis premissis notandum quod dominus fecit beato Stephano triplicem gratiam — iocunditas semper letificans.
- 123v-124r *De eodem.* Stephanus plenus gracia [Act 6:8]. Beatus Stephanus est princeps inter martires sicut sanctus Petrus inter apostolos — ad perseverandum cum christo.
- 124r-124v *De sancto Johanne apostolo et ewangelista.* Quartum animal simile aquile volanti [Apoc 4:7]. Beatus Johannes ewangelista comparatur aquile volanti propter quinque proprietates — wlpes foveas habunt.
- 124v-125r *De eodem.* Conversus Petrus vidit illum discipulum ... [Jn 21:20]. In premissis verbis notandum est quod iesus dileccionem quam habuit ad sanctum Johannem — obdormivit in domino.
- 125r-125v *De Innocentibus sermo.* Vidi supra montem Syon agnum stantem ... [Apoc 14:1]. Duodecies duodecim faciunt centum et quadraginta quattuor et per numerum istum significantur omnes illi — nos perditos recuperavit.
- 125v-126r *In octava domini sermo.* Vocatum est nomen eius iesus [Lk 2:21]. Hodie christus secundum institutum legis circumcisisus est — in pixide gestare debemus.
- 126r-126v *Sermo de eodem.* Vocatum est nomen eius iesus [Lk 2:21]. In verbis propositis notandum est quod hoc nomen iesus est magne virtutis — salvemur eo adiuvante.
- 126v-127r *De tribus magis in epyfania.* Ab oriente venerunt Magi in Bethleem [Mt 2:1]. In verbis istis notare possumus septem in quibus isti tres Magi commendantur — dominicam sepulturam.
- 127r-127v *De eodem sermo.* Optulerunt domino aurum thus et mirram [Mt 2:11]. In verbis premissis notandum est quod per hec tria dona materialia significantur tria dona spiritualia — celestis regionis.
- 127v-128v *De sancta Angneta [!] sermo.* Fortitudo et decor indumentum eius ... [Prov 31:25]. Hec verba possunt exponi de beata Agnete que fuit virgo robusta — quiete divine contemplacionis.
- 128v-129v *In purifficacione Marie.* Tulerunt illum in Jerusalem ... [Lk 2:22]. In verbis istis notandum est quod dominus noster iesus christus hodie scilicet est presentatus in templo — lavat ab omni macula.

129v [De purificatione BVM] Celebratur purificacio beate virginis propter representandam hodiernam processionem — [mut.] Tunc subito in excessu ...

130r blank.

130v-131r [Sermo de privilegiis sacerdotii] Qui bene presbiteri presunt duplici honore digni habeantur ... [1 Tim 5:17]. Tales enim duplici honore videlicet presentis vite et future per omnem modum digni — regale sacerdocium.

In the upper margin of f. 130v a contemporary hand has added this note which it attributes to Augustine: *Elegi te et preelegi mihi sacerdotem condignum — omni creature.*

131r Nota de decimis. Exempla de decimis. Pervenit ad nos fama sinistra quod quidam episcoporum non sacerdotibus proprie dyocesis — eterne dampnationis in periculum incurrere xvi^a questione quarta decimas.

131v-132r blank.

132v not filmed.

Secundo folio: 2r in celum
4r Quia hoc
124r iuxta quod

Ownership marks: Front pastedown [15c] Iste liber est monasterii sancti Georii in Herczogenburga cononicorum [!] regularium ordinis sancti Augustini Pataviensis dyocesis 1482 [above the last digits of 1482, the same or a similar hand has entered 88]. i^r [15c, partly obliterated] Iste liber est monasterii sancti Georii in H... [incomplete]. 1r [18c] Bibliothecae Ducumburgensis.

The MS belonged to Herzogenburg by 1482 or 1488 (front pastedown).

60. PONTIFICAL OF ST. ANDRÄ AN DER TRAISEN

HMML 3216

Austria (St. Andrä an der Traisen), 15c-17c

Paper. i + 218 ff. Modern ff. 20-164 also have contemporary foliation 1-145 in arabics. Long lines. Variable count. No ruling visible on film. Composition of gatherings not visible on film. Includes leaves from an older pontifical (probably 15c) brought up to date with corrections and additions in the 16c and 17c. Contains musical notation throughout: Messine and Gothic neumes on four or five-line staves. Elaborate cadels and plain, pearl or pen-flourished Lombards, *passim*. Written in a variety of scripts from the 15c-17c: textura, bastarda, humanistic cursive, Kanzleischrift.

Front pastedown Humiliate vos ad benedictionem.

Diaconal monition preceding the pontifical blessing. With musical notation.

Front pastedown Et famulos tuos summum pontificem, imperatorem et imperatricem, reges et principes nostros, antistitem et praepositum nostrum, ac nos indignos famulos tuos, simul cum benefactoribus nostris una cum omnibus Christifidelibus, dirige in viam salutis et prosperitatis aeternae, et pacem tuam nostris concede temporibus, ac felicem nobis tribue huius vitae consummationem. Per dominum nostrum Iesum Christum filium etc.

A passage evidently intended to be added to a longer prayer.

i^r-i^v blank.

1r-2v blank.

3r-4r Quando alicui fraternitas ante evangelium datur ...
Order for admitting new brothers. Cf. the rite on contemporary f. 144 below.

4v-5v blank.

6r *De commemoracione beate Marie virginis.*
Versicles and prayers.

6v Fragment of a prayer *Pro pace*, partly obliterated.

7r-11v Instructions for the commemoration of the Virgin in the office, prayers for the emperor or king, prayers to St. Anne, and versicles and prayers relating to each of the seven sorrows and seven joys of Mary.

12r-19v *Calendar belonging to this pontifical. Includes these feasts:* Octava Stephani [Jan 2] — Valentini episcopi [Jan 7] — Blasii episcopi et martiris

[Feb 3] — Agathe virginis et martiris [Feb 5] —
 Dorothee virginis et martiris [Feb 6] — Translatio
 sancti Leopoldi [Feb 15] — Kunegundis virginis
 [Mar 3] — Joseph nutritoris domini [Mar 19] —
 Rudberti episcopi [Mar 27] — Georgii martiris
 [Apr 24] — Adelberti episcopi [Apr 24] — Flori-
 ani martiris et sociorum [May 4] — Conversio sancti
 Augustini [May 5] — Johannis ad portam latinam
 [May 6] — Translatio sancti Stephani [May 7] —
 Translatio sancti Andree [May 9] — Depositio sancti
 Bernhardini [May 20] — Viti Modesti et Crescencie
 [Jun 14] — Translatio sancti Thome apostoli [Jul 3]
 — Udalrici episcopi [Jul 4] — Kyliani et sociorum
 eius [Jul 8] — Margarethe virginis et martiris
 [Jul 12] — Heinrici imperatoris [Jul 13] —
 Desponsacio Marie cum Joseph [Jul 18] — Anne matris
 Marie [Jul 26] — Inventio sancti Stephani [Aug 3]
 — Translatio sancti Valentini [Aug 4] — Dedicatio
 ecclesie Pa<taviensis> [Aug 5] — Affre martiris
 [Aug 7] — Hypoliti et sociorum eius [Aug 13] —
 Ludowici regis [Aug 25] — Augustini episcopi [Aug
 28] — Translatio Barbare virginis [Sept 2] —
 Octava sancti Augustini [Sept 4] — Corbiniani [Sept
 8] — Translatio sancte Kunegundis [Sept 9] —
 Translatio sancti Rudberti [Sept 24] — Translatio
 sancti Virgili [Sept 26] — Bentzeslai martiris
 [Sept 28] — Translatio sancti Wolffgangi [Oct 7]
 — Translatio sancti Augustini [Oct 11] — Maxi-
 miliani episcopi [Oct 12] — Colomanni martiris
 [Oct 13] — Burchardi episcopi [Oct 14] — Hed-
 wigis ducisse [Oct 15] — Undecim milium virginum
 [Oct 21] — Bolffgangi episcopi [Oct 31] — Leo-
 poldi marchionis Austrie [Nov 15] — Elysabeth vidue
 [Nov 19] — Translatio sancti Corbiniani episcopi
 [Nov 20] — Katherine virginis [Nov 25] — Vir-
 gilii episcopi [Nov 27] — Andree apostoli [Nov 30]
 — Octava sancte Katherine [Dec 2] — Barbare vir-
 ginis [Dec 4] — Octava sancti Andree [Dec 7] —
 Stephani prothomartiris [Dec 26] — David regis
 [Dec 30].

20r-171r (= contemporary ff. 1-152, of which 1-145 are
 numbered) [Pontificale] *Ends with this table of con-
 tents (the numbers quoted refer to the contemporary
 foliation):*

170v-171r *Directorium in opusculum presens.*

Accessus maior. 1.

Accessus minor. 3.

Confessio generalis. 6.

Recessus altaris. 8.

Benedictiones matutinales. 9.

Capitula et oraciones cum antiphonis in officiis
 prelati. Et primo in natiuitate domini. Cum
 benedictione solenni. 11.

Benedictio vini. 13.
 Benedictio candelarum. 17.
 Benedictio salis et aque dominicis diebus. 27.
 Benedictio florum et frondium. 25.
 Benedictio elemosine. 35.
 Mandatum in cena domini. 39.
 Septem psalmi penitenciales. 44.
 Benedictio ignis. 52.
 Benedictio baptismi. 55.
 Visitatio sepulchri. 61.
 Benedictio victualium. 63.
 Defectus lectionum prelati. 92.
 Defectus collectarum dominicalium. 94.
 De sanctis obmissis collecte. 100.
 Ordo quatuor minorum ecclesiasticorum graduum. 106.
 Benedictio nove crucis. 116.
 Benedictio campane. 119.
 Letania in notis. 121.
 Ordo ad erigendam novam ecclesiam. 129.
 Benedictiones ornamentorum. 132.
 Ordo vestiendi novicium. 138.
 Forma professionis. 139.
 Forma apostatarum. 143.
 De fraternitate tribuenda. 144.
 Quatuor evangelia cum suis collectis. 145.

Contemporary ff. 104v-105v are blank.

171r *Tempore pascale de compassione beate Marie virginis collecta.*

171v-173v *Benediccion panis sancti Nicolai de Tolentino ordinis heremitarum sancti Augustini ...*

173v *Benediccion solennis in die sancti Ypoliti etc.*

174r-185v *Ad coniurandum demoniacum.*
Rite of exorcism.

185v-186r Prayers for the emperor or king.

186v blank.

187r-189r *Benedictio trium munerum in epiphania domini que sub et post missam offerenda et benedicenda sunt.*

189v-190v blank.

191r-197v *Nomina praelatorum monasterii celeberrimi sancti Andree iuxta Trasanam, a principio foundationis usque in hodiernum diem defunctorum, quorum animae requiescant in pace.*

The priors from 1. *Otto* (dates 998-1034 added in later hands) through 44. *Sebastianus* (1601-1616) appear as original entries;

the list has been continued through 56. *Gregorius Grindler, Austriacus Viennensis*. Cf. the list of the priors of St. Andrä an der Traisen in Lindner, pp. 222-225.

198r-218r blank.

218v not filmed.

Secundo folio: 4r V. Dominus vobiscum
21r sibi iusticia

The MS is a pontifical or book of ceremonies for the prior of St. Andrä an der Traisen, as is apparent from the feasts of St. Andrew entered in the calendar (ff. 12r-19v), the passage in the ordination ceremony *Nos N. dei et apostolice sedis gracia ordinator ac praepositus sancti Andree monasterii super Trays<ana>m* ... (contemporary f. 106v), and the list of the priors of St. Andrä (ff. 191r-197v). It was compiled by altering and adding to an older work and was evidently completed soon after the death of Sebastian, prior 1601-1616 (cf. notes to ff. 191r-197v). It was presumably brought to Herzogenburg after the dissolution of St. Andrä in 1783.

61. TRACTATUS DE DECEM PRAECEPTIS; THOMAS EBENDORFER
DE HASELBACH HMML 3233

Austria, 15c (1433)

Paper. 226 ff. About 24-26 long lines. Frame only. No evidence for gatherings visible on film. Plain Lombards. One main bastarda hand.

Front pastedown Fragments of prayers. Textura of the 14c-15c on parchment. Cf. back pastedown.

1r-131r [Tractatus de decem praeceptis] Deficiente vino dicit mater iesu ... [Jn 2:3]. Secundum expositionem sacre scripture duplex reperitur vinum purum ... 2r Karissimi ut audistis verba thematis deficiente vino proch dolor timendum quod ... 8r Karissimi sicut in proximo promisi me aliquod dicturum de preceptis decalogi. Et antequam ad materiam eorundem descendam est sciendum quare deus illa decem precepta dederit — necessitatis tempore indigentibus non communicat. *Hec dicta de decem domini preceptis quamvis omnino insufficiencia pro nunc breviter sufficiant predicata per fratrem Matheum Anno domini 1433.*

Based on NICOLAUS DE DINKELSBÜHL, *Tractatus de decem praeceptis decalogi*; cf. Madre, pp. 169-175. With some marginal annotations in German and Latin. F. 11v is blank, but a contemporary hand has noted that no text is missing.

131v blank.

132r-221r [THOMAS EBENDORFER DE HASELBACH, Sermones de confessione]

132r-135v [*mut.*] ... dies mali sunt quia labile ... Hortamur vos ne in vacuum gratiam dei recipiatis [2 Cor 6:1]. Ait enim tempore accepto exaudivi te — ex iusticia vite facere possetis.

135v-145r Ecce nunc tempus acceptabile ... [2 Cor 6:2]. Et quia presens tempus acceptabile est tempus milicie christiane — in purgatorio ut patet ex dictis.

211v-221r <S>icut cura infirmitatum corporalium non committitur passim omnibus — ita ego consolabor vos etc. *Et tamen de istis sermonibus venerabilis artis et sacre pagine professoris magistri Thome de Haselpach ... [several words obliterated].*

Lhotsky, pp. 82-83, n. 101.

221r-226v Miscellaneous notes added in various 15c hands, including:

221r Two quotations attributed to *Ysidorus*.

221v Three short passages of verse beginning: (1) *Non ad capillos ludas ...*, (2) *Non bene doctus erit qui semper ludere querit ...*, (3) *Sum nudus ut passer ...*

- 221v A quotation attributed to *Gregorius*.
222r-222v [THOMAS EBENDORFER DE HASELBACH, *Sermo de penitenciis*] Facite dignos fructus penitencie [Lk 3:8]. Ita hortatur nos beatus ille predicator penitencie Johannes Waptista — [mut.?] culpe qualitatem et quantitatem ...
Lhotsky, p. 84, n. 106. The text breaks off in the middle of f. 222v.
223r-226r blank.
226v A passage identified as *Prosper in sentenciis*.
226v References to passages in another work *De prelatiis, de mercatoribus*, etc.

Back pastedown Fragment of a work on penance, including prayers. Textura of the 14c-15c on parchment. Cf. front pastedown.

Secundo folio: 2r id est doctrina

Ownership mark: 1r [18c] Bibliothecae Ducumburgensis.

Ff. 1r-131r were completed in 1433 (f. 131r), and ff. 132r-221r, in the same hand, were presumably copied at about the same time. If the Brother Mathew named in the colophon (f. 131r) was the scribe, his hand is very different from that of the Brother Mathew who copied several Herzogenburg MSS in the period 1428-1435 (see index); however, the first part of this MS may represent a fair copy of material preached by the latter Brother Mathew.

62. TREATISES ON THE VIRTUES AND VICES AND ON
CONFESSION; JOHANNES GERSON; NICOLAUS DE
DINKELSBÜHL, etc

HMML 3229

Austria, 15c

Paper. 142 ff. About 20-25 long lines. Frame only. Gatherings of 6 bifolia, of which the first 10 are signed in arabics in the center of the lower margin on the last verso. Horizontal catchwords in lower right corner of most versos and some rectos. Lombards, some with modest pen-work infilling. One bastarda hand.

i^r-i^v Fragment of a Hebrew MS on parchment. Cf. back paste-down.

In the upper margin of f. i^r are several notes in Latin in 15c hands, including: *Iste libellus scriptus per fratrem Johannem Everding.*

1r-15v [Tractatus de via purgativa et de via illuminativa] Sapiencia christianorum que mistica theologia dicitur a sancto Paulo ... 1v *De via purgativa.* Via igitur purgativa ut facilius mente retineatur sic potest recolligi ... 11r *Sequitur de via illuminativa.* 11v Per viam purgativam immediate mens ad illuminationem erigitur — pro suo labore accipiat. Amen.
The treatise ends with a brief commentary on the Lord's Prayer, ff. 13r-15v.

16r *Casus episcopales.* Qui facit incestum deflorans aut sodomita — Pontificem sub hiis devotus semper adibis.
Walther 15482.

16r *Casus papales.* Per papam clerum feriens falsarius urens — Ecclesie fractor et qui communicat illi.
Expositio istorum versuum ponitur in postilla magistri Wigandi circa principium.
Walther 13956.

16r-16v *Maria qualis est.* Unde christus ad Mariam: Quod virginem matrem te exhibui — humane carnis substantiam. *Hic affirmat mundum a deo fuisse creatum quod ipse sit unus et trinus cur eciam aut ad quem finem homo sit creatus.*

16v-60v [JOHANNES GERSON, Tractatus de praeceptis, de confessione et de scientia mortis] Firmissime credendum est et nullatenus dubitandum quod solum est unus deus — in domo dei parisiis laudabiliter observatur.
Qui enim hic in mortificatione proprii proprii [!] corporis citarizat canticum humilis confessionis ibi in eiusdem corporis glorificatione citarizabit canticum eterne iubilacionis.

The prologue has been omitted and a short passage, as given, added to the end of this text. This colophon appears on f. 47v: *Explicit tractatus magistri Gerson de modo confitendi septem mortalium peccatorum*. Cf. the notes to Herzogenburg, MS 23 ff. 253r-269v. This MS not cited by Bloomfield 0734.

60v-63v [Tractatus de virtute psalmodum] <N>ullus mortalium potest nec verbis nec mente virtutem psalmodum — ad medullam intimi intellectus per dei gratiam perveneris.

63v *Oratio ad dominum iesum christum*. O iesu mi felicissima et dulcissima sapiencia — subire coegit misere-re mei.

63v-68v A series of short passages relating to confession and penance:

63v-64r *Magister Hainricus de Hassia dicit seu scribit sic contra nolentes confiteri*. Sunt homines ne verecundiam paciantur potius volunt in turpitudine — illud medico ostendere.

64r *Idem dicit doctor de confessione*. Cur homo sic irrationabiliter erubescit — confusionem omnibus patebunt.

64r-64v *Idem doctor contra illos qui libenter vellent mori sic scribit*. Quod licet presentis seculi vita brevis sit et miseriis plena — invocate eum dum prope est.

64v *De stulticia hominum dicit idem doctor*. Perpendite hoc quanta stulticia hominum qui cum nichil in exterioribus — fructibus dampnationis impendere.

64v-65r *Gregorius pater sanctissimus in omelia super ewangelio quod legitur in sexagesima*. Quisquis ergo appetit plene vicia vincere studeat humiliter purgationis — pervenire ad eius gloriam sempiternam.

65r-65v *Ita se teneat confitens in confessione*. In confessione debet namque homo sicut ante tribunal stare — nos ipsos iudicemus etc.

65v-66r *De modo confitendi*. Item ore non accuset se de aliquo de quo non accusat eum conscientia sua — permanet sine fine quod cruciat.

66r-66v *Nota exemplum de concupiscencia*. Nota quod concupiscencia in genere adulterii quam diu enim est naturalis motus — et ceteris viciis.

66v *Nota*. Si in temptationem gravem aut diuturnam ire sive luxurie — regnum dei non consequuntur.

66v-67r *Quare confitens sit circa talia circumspectus eodem capitulo*. Fructus autem spiritus est caritas gaudium pax — huiusmodi non est lex.

67r *Ad Tymotheum capitulum tercium*. In novissimis diebus instabunt tempora periculosa — vidi voluptatum amatores.

67r-68v Ut autem penitentes facere possint dignos fructus penitencie nota quod nisi penitencia fiat secundum patrum instituta — quia te defendisti.

69r-69v Lists, with these titles:

- (1) *De quinque sensibus versus.*
- (2) *Item alii versus. Primo de sex operibus misericordie.*
- (3) *De septem sacramentis.*
- (4) *De octo beatitudinibus.*
- (5) *De novem alienis peccatis.*
- (6) *De decem preceptis.*
- (7) *Peccata obmissionis.*
- (8) *Peccata cordis.*
- (9) *Peccata oris.*
- (10) *Peccata operis.*
- (11) *Superbia habet undecim filias que sunt ...*
The Latin names of the daughters of pride are provided with interlinear German translations.

70r-73v [Tractatus de septem vitiis capitalibus et filiabus eorum] Secundum beatum Gregorium super Exodum [?]: Septem sunt principalia sive capitalia vicia quorum primum est superbia — debitam adhibet diligenciam. Cf. Bloomfield 5452. With interlinear German glosses.

73v-74r *De decem preceptis.* Unum crede deum nec vane iura per ipsum — Alterius nuptam nec rem cupias alienam. Walther 19669.

74r *Jussio consilium consensus palpo recursus / Mutus participans non obstans non manifestans.* Walther 9990.

74r *Clamitant in celum de terra crimina quinque ... Clamitant in celum vox sanguinis — detenta laborum.* Cf. Walther 2821.

74r-74v Lists of vices, virtues, the eight beatitudes and the seven sacraments.

74v *Aggravat ordo locus persona — copia causa.* Walther 680.

74v-75r *Qui facit incestum deflorat aut sodomita — Pontificem super hiis semper devotus adibis.* Walther 15482.

75r-101v *Sequitur tractatus bonus venerabilis magistri Nicolai de septem mortalibus peccatis.* Secundum magistrum et doctores in quarto distincione 16 tres sunt partes vere penitencie — defunctis preces fundere neglexerit. Et sic est finis. Amen. *Explicit tractatus bonus et utilis de septem viciis capitalibus.* NICOLAUS DE DINKELSBÜHL, *De septem peccatis capitalibus (Confessionale)*; Madre, pp. 199-202, with reference to this MS.

101v-117v [NICOLAUS DE DINKELSBÜHL, *Sermo de nativitate domini*] Venite et videte opera domini [Ps 45:9]. Potencia sapiencia et bonitas sunt tria attributa divinarum personarum — ille tecum in communione spiritus sancti vivis et regnas in trinitate perfecta unus deus cui sit laus et gloria per infinita secula seculorum. Amen. *Explicit sermo bonus et utilis de beneficiis dei magistri Nycolai.*
Madre, pp. 208-209.

117v-127v *Incipit alius sermo de gratitudine et ingratitude.* Sacra scriptura impropere iudaico populo viciū ingratitudinis — reddat premia sempiterna iesus christus dominus noster qui cum patre et spiritu sancto vivit et regnat unus deus in secula benedictus. Amen. Deo gracias.
NICOLAUS DE DINKELSBÜHL, *Sermo de nativitate domini*; Madre, pp. 210-212.

128r-142v blank.

Back pastedown Fragment of a Hebrew MS on parchment. Cf. ff. i^r-i^v.

Secundo folio: 2r miserrimus

Ownership mark: 1r [18c] Bibliothecae Ducumburgensis.

The MS was copied by Johannes Everding (f. i^r).

Bibliography: Huemer, "Iter Austriacum I," p. 89.

Austria, 15c

Paper. 168 ff. About 20 long lines. Frame only, except for the calendar (ff. 1r-11r) which is frame-ruled 17 lines to the page and written on the second line. Composition of gatherings not visible on film. Plain Lombards. Bastarda.

Front pastedown Notes concerning the deprivations to others and to himself caused by a priest who does not celebrate Mass, the proper attitude for one who does celebrate Mass, and the subjects for general contrition and pure and true confession.

1r-11r *Calendar, with additions in contemporary hands.*

Includes these feasts: Blasii episcopi [Feb 3] — Dorothee virginis [Feb 6] — Chunegunde virginis [Mar 3] — Rudberti episcopi [Mar 27] — Floriani martiris [May 4] — Translacio sancti Stephani prothomartiris [May 7] — Viti Modesti [Jun 15] — Udalrici episcopi [Jul 4] — Kiliani et sociorum eius [Jul 8] — Margarethe virginis [Jul 12] — Henricy imperatoris [Jul 13] — Marie Magdalene [Jul 22] — Anne matris Marie [Jul 26] — Invenio sancti Stephani [Aug 3] — Translacio sancti Valentini [Aug 4] — Affre martiris [Aug 7] — Clare virginis [Aug 12] — Ypoliti et sociorum eius [Aug 13] — Augustini episcopi [Aug 28] — Octava sancti Augustini [Sept 4; added] — Kunegundis virginis [Sept 9; added] — Translacio Ruperti [Sept 24] — Translacio Virgilii [Sept 26] — Wenczeslay ducis [Sept 28] — Translacio Augustini [Oct 11] — Maximiliani episcopi [Oct 12] — Cholomanni martiris [Oct 13] — Hedwigis vidue [added after Oct 15] — Undecim milium virginum [Oct 21] — Wolfgangi episcopi [Oct 31] — Stephani prothomartiris [Dec 26] — David regis [Dec 30].

One leaf, containing Jan 1-15, is missing before f. 1, and one leaf, containing Nov 16-30 and Dec 1-15, is missing after f. 10.

11v-14r Si per kalendarium precedens scire volueris qua hora et qua die — luna vero infra mensem etc.

Treatise on the use of the calendar. The table on f. 13r refers to cycles of years beginning in 1416, 1435, 1454, 1473 and 1492.

14r-16r Ad sciendum bonum tempus sew malum pro minucione. Notande sunt proprietates duodecim signorum — 15v nec horas exspectare oportet etc etc. [erased] *Punttschuch.*

Treatise on the properties of each sign of the zodiac with respect to the medical practice of bleeding. Followed on f. 16r by a table showing the good and bad times under each sign.

- 16v-17v Confiteor deo patri omnipotenti summo sacerdoti
deo vivo et vero et beate Marie virgini et omnibus
sanctis tuis quia ego miser peccator ...
Prayer of confession.
- 18r-19v [Suffragia] Commemorations of the holy spirit and
the holy cross.
- 20r-35r [Psalmi poenitentiales et litania]
20r-22r Ps 15, 50, 66 with antiphon *Ne reminiscaris* ...
22r-22v Prayer: *Parce domine parce peccatis nostris* ...
22v Kyrie, Pater noster, Ave Maria.
23r-29r Penitential psalms.
29r-31v Litany, including *Ypolite, Kyliane, Valentine,*
Corbiniane, Udalrice, Rudberte, Virgili, Affra,
Elizabeth, Chunegundis, Ursula.
31v-35r Prayers and collects.
- 35r-59r [Officium defunctorum].
- 59v-88v *Incipit cursus de beate virgine Marie etc* [!].
69v-74v *Suffragia sanctorum*, including: 71r *De*
sancto Stephano ... 71v *De sancto Nicolao* ... *De*
sancto Lamberto ... 72r *De sancto Martino* ... *De*
sancto Augustino ... 72v *De sancta Katherina* ...
73r *De sancta Dorothea* ... *De sancta Barbara* ...
73v *De sancta Anna* ... 74r *Pro pace* ...
- 88v-105r [Horae de passione domini] 93v *Hic incipiunt*
hore de passione ad primam.
- 105r *Tempore pascali collecta de beata virgine.* Prosit
nobis quesumus omnipotens pater inter hec festa
paschalia ...
Added in a contemporary bastarda hand.
- 105v-113v *Incipit cursus de eterna sapiencia.*
- 113v-136r [Accessus altaris]
F. 123 is an added leaf with prayers in a 15c bastarda hand on
the recto; the verso is blank.
- 136r-150v *Incipit recessus.*
- 150v-160r *Incipit cursus de sancto spiritu.*
- 160r-161v *Benediccio vini.*
- 161v-162r *Ex latere domini nostri iesu christi sagwis et*
aqua exisse perhibetur. Ita potus iste sanctificetur.
In nomine patris et filii et spiritus sancti. Ave
facies domini preclara que pro nobis in crucis ara ...
Cf. Chevalier 23474.

- 162v-164r *Hanc oracionem beatus Gregorius celebrans missam invenit sub corporali. Et quicumque eam omni die devote dixit beata Maria eidem in novissimis apparebit. Regina clemencie Maria vocata diversis antiquitus modis nominata ...*
Chevalier 17165.
- 164r *Sequitur oracio bona de Maria. O intemerata et in eternum benedicta singularis et incomparabilis virgo ...*
- 164v-165r *Bernhardus in omelia super Stabat iuxta crucem iesu dicit: Quicumque virginem Mariam in suis neccesaribus [!] celerem adiutricem adesse desiderat ...*
Memento obsecro dulcis mater et domina illius venerande stacionis qua tuo tam beato filio astitisti ...
- 165v-166v *O intemerata et in eternum benedicta singularis atque incomparabilis dei genitrix virgo ...*
- 167r *Gaude virgo mater christi que per aurem concepisti Gabriheli nuncio ...*
Chevalier 7014.
- 167r-168r *Gloria tibi domine iesu christe quia creasti liberasti et illuminasti me ...*
- 168v not filmed.

Secundo folio: 1r Marcelli pape
2r Juliane virginis

Ownership marks: 19v [15c] *Iste libellus est canonicorum regularium monasterii beate Marie virginis in Tir<e>nstain.* 162r [15c] *Iste libellus est canonicorum regularium beate Marie virginis in Tir<e>nstain.* 168r [15c] *Hunc libellum testatus est honorabilis vir dominus Petrus ... [one word illegible] monasterio canonicorum regularium beate Marie virginis in Tir<e>nstain cuius anima requiescat in pace.*

The codex belonged in the 15c to the Augustinian canons of Dürnstein, having been willed to them by one Petrus whose last name is illegible in the note recording his legacy (ff. 19v, 162r, 168r). The MS was presumably transferred to Herzogenburg after the dissolution of Dürnstein in 1788.

Austria, 15c (1455)

Paper. i + 246 + i ff., numbered 1-155, 160-198, 188-233. No text is missing between f. 155 and f. 160. In the description which follows all folios will be referred to by the number which they bear in the MS; the second occurrence of ff. 188-198 will be designated as *bis*. Many leaves are smaller than the format of the MS; most small leaves are numbered (ff. 7, 16, 51, 110, 121, 141, 142, 192, 195, 198, 189*bis*, 198*bis*, 200, 211); others are unnumbered (between ff. 22-23, 112-113, 118-119, 143-144, 145-146, 204-205), and these will be designated *bis*. Long lines. Variable count. Unruled. Gatherings vary; most probably consisted originally of 6 bifolia. An undetermined number of leaves are now missing. The small leaves, some of which are referred to in the MS as *cedula*, were probably added to the original gatherings, but are written in the hand of the main text. Horizontal catchwords in lower right corner of verso; many have been trimmed away, but they seem to have appeared originally on the first five leaves and the last leaf of each gathering. Plain Lombards, *passim*. One main bastarda hand.

i^r-i^v Fragment of an antiphonal. Textura, probably of the 14c. Gothic neumes on a five-line staff. Cf. f. 234 (= back flyleaf).

1r-4v *Dominica prima in quadragesima*. Ductus est iesus scilicet immediate post baptismum in desertum a spiritu scilicet sancto quia dicit Gregorius quod illuc eum spiritus sanctus duxit ubi ad temptandum ipsum spiritus malignus invenit — [mut.] Et quantum ad hoc et observacionem ...

At least one leaf is missing after f. 4v.

5r-8v *Dominica secunda in quadragesima vel alia*. Notandum primo quod inter cetera que reconciliant peccatorem deo postquam in mortali peccato corruit ... 6r Egressus iesus ... [Mt 15:21]. Mulier ista chananea audiens christi famam credidit quod posset eius filiam sanare — ipsa impetravit. Sequamur ergo et nos hanc mulierem etc.

Cf. THOMAS EBENDORFER DE HASELBACH; Lhotsky, p. 75, n. 38, and Vienna, ÖNB, MS 4454 ff. 279v-281v. With marginal annotations.

7r-7v Non sum inquam missus nisi ad oves que perierunt — accipe inveni aperietur tibi. Vide in omelia.

9r-14r *Dominica tertia. De invidia*. Erat iesus eiciens demonium ... [Lk 11:14]. Quam detestabile sit vicium invidie et fugiendum patet propter multa mala ... 9v Ille demoniacus erat mutus non a natura sed per astuciam demonis — per carnis assumptionem et sic est de aliis. Idem dicit Beda in omelia.

By THOMAS EBENDORFER DE HASELBACH; cf. Lhotsky, p. 75, n. 38, and

Vienna, ÖNB, MS 4454 ff. 283v-286r.

14r-15v *Alius sermo.* Erat iesus eiciens demonium ... [Lk 11:14]. *Beda in omelia.* Demoniacus ille apud Matheum non solum mutus sed eciam cecus fuisse narratur — quomodo stabit regnum ipsius.

From BAEDA, *Homilia in dominica tertia quadragesimae*; PL 94, 380.

16r-16v *Leo papa in sermone.* Licet nobis dilectissimi appropinquante festivitate pascali ieiunium quadragesimale — in caritate non ficta sed vera etc.

From LEO I PAPA, *Homilia de quadragesima II*; PL 54, 268. At least one leaf has been torn out after f. 16v, leaving a visible stub.

17r-18r [De penitencia] Petite inquam quod vultis ut [et *supra lin.*] faciam postulate quod desideratis et compleam — a quibus oportet desistere pro futuro. Ista plenius poteris videre in libello de tribus partibus penitencie.

Possibly incomplete at the beginning.

18v *De penitencia.* Gregorius in omelia tercie dominice post pentecosten. Meminisse debemus quia caro sumus. Taceamus interim de secretis celi — [mut.] per hoc conditori suo ...

From GREGORIUS I PAPA, *Homilia in dominica tertia post pentecosten*; PL 76, 1255-1256. At least one leaf is missing after f. 18v.

19r-22v [De penitencia] [mut.] ... omnimode facienda propter tam strictam obligationem — multos male negligit et privat salute. A qua nos liberet. Qui sine fine vivit et regnat. Amen.

22v-23r *Dominica in media quadragesime.* Abiit iesus trans mare Galilee ... [Jn 6:1]. Licet secundum Augustinum non debeamus loqui sublimia tamquam sapientes mundi — sicut et in hodierno ewangelio plura ex istis invenimus.

THOMAS EBENDORFER DE HASSELBACH; cf. Lhotsky, p. 75, n. 38, and Vienna, ÖNB, MS 4454 f. 286r.

22bis^r-26r *Omelia Bede.* Qui signa et mirabilia domini ac salvatoris recte cum legunt vel audiunt accipiunt ... 23r Appropinquante pasca die festo iudeorum sequentem multitudinem dominus verbo salutis pariter et opere — in vitam introducet eternam. In qua vivit et regnat cum patre et spiritu sancto. *Hee Beda.*

BAEDA, *Homilia in quadragesima*; PL 94, 110-114. F. 22bis^v is blank.

26v-30r *Sequitur sermo dominice in passione domini.* 27r *Dominica in passione domini.* Dicebat iesus turbis:

Quis ex vobis arguet me ... [Jn 8:46]. Dominus et salvator noster sepe arguit iudeos super hoc quod sibi non crediderunt — auctoritatis Augustini superius allegare etc.

Only the first part of the text agrees with NICOLAUS DE DINKELSBÜHL, *Sermo de passione domini*; Madre, p. 141, n. 29.

30v-34r Sequitur: Responderunt ergo iudei ... [Jn 8:48]. Licet dominus fuerit genere iudeus et non samaritanus — evadere nequaquam possit. Hec Gregorius. Anno domini 1455.

34v-38v blank.

39r-50v Gregorius *xix*^o libro *Moralium sexto folio eiusdem libri*. Exteriora namque opera patent oculis hominum — fructum in corde etc.

Excerpts from GREGORIUS I PAPA, *Moralia in Job*; PL 75-76. Ff. 39v, 43v and 50r are blank; f. 43r is blank except for the title of an excerpt which was never copied.

51r-61v Incipit thema <in> sermonem magistri Nycolai de Dinkelspuchl. De passione domini nostri iesu christi. Quamvis devocionis christiane principalis causa sit deus omnipotens ... 52r Notandum primo secundum sanctum Thomam quod licet meditacio eorum que sunt divinitatis ... 52v Locuturus igitur de christi passione cogitavi de tribus dicere — ad dignas graciaram acciones reddendas deo et redemptori meo iesu christo. Qui cum patre et spiritu sancto. NICOLAUS DE DINKELSBÜHL, *Sermo de passione domini*; Madre, pp. 141-142, n. 32. F. 51v is blank.

61v-72r Sequitur alius sermo magistri Nycolai de passione christi. 62r Thema in sermonem secundum. Christus passus est pro nobis ... [1 Pet 2:21]. Secundum Augustinum christus in terris inter homines ... 62v *Sermo secundus*. Pro dicendis est questio quare dominus voluerit nos illo modo redimere — quos passione et morte nobis meruit iesus christus dominus noster. Qui cum patre et spiritu sancto unus est deus in secula benedictus. Amen. NICOLAUS DE DINKELSBÜHL, *Sermo de passione domini*; Madre, p. 142, n. 33.

72r-75v De locione pedum. Ante diem festum pasce ... [Jn 13:1]. Dominus et salvator noster quod aliis precipere voluit — Sic enim dominus fecit dicens: Verumtamen non sicut ego volo etc. Require illa in ... [one or more words illegible in inner margin]. De sangwineo sudore christi et eius oracione vide post sequentem sermonem.

Identified by Madre, p. 156, with reference to this MS, as the

first part of NICOLAUS DE DINKELSBÜHL, *Sermo in cena domini*; Madre, p. 143, n. 38b; cf. ff. 86v-92r below.

76r-86v *Thema in sermonem tercius de passione christi.* O vos omnes qui transitis per viam ... [Lam 1:12]. Quia omni homini viatori saluberrimum est sepe recolere christi passionem ... 76v *Sermo tercius de christi passione.* Pro huius membri prosecucione sit questio hec: utrum passio christi domini fuerit acerbissima — ut eum mereamur videre in infinita gloria sua. Qua in celis regnat in eternum cum patre et spiritu sancto unus deus in secula benedictus. Amen.
NICOLAUS DE DINKELSBÜHL, *Sermo de passione domini*; Madre, p. 142, n. 34.

86v-92r *In cena domini ad vespervas.* Pater mi si possibile est ... [Mt 26:39]. Circa hunc textum queritur primo utrum dominus pati voluerit et se voluntarium sacrificium — salutem fidelium facta fuisse et gesta. Per iesum christum dominum nostrum. Qui cum patre et spiritu sancto vivit et regnat unus deus in secula benedictus. Amen.
Identified by Madre, p. 156, with reference to this MS, as the second part of NICOLAUS DE DINKELSBÜHL, *Sermo in cena domini*; Madre, p. 143, n. 38b; cf. ff. 72r-75v above.

92r-94v *Due fuerunt in christo voluntates.* Nota quod magister in tercio distincione xvii dicit: Considerari oportet utrum christus aliquid voluerit vel oraverit quod factum non sit — dileccionem ipsius afflictionis etc vide in textu.
PETRUS LOMBARDUS, *Libri Sententiarum*, bk. 3, dist. 17, and other short selections from the *Sentences*; PL 192, 790 etc.

95r-95v *Exposicio hystorie passionis christi. Sermo primus.* In prioribus tribus sermonibus dixi de tribus que mihi videntur a quolibet fidei in christi passione consideranda ... Dominus et salvator noster quod aliis precipere voluit ipse prius in se opere ostendit — corporis et sanguinis sui sacramentum.
First incipit agrees with NICOLAUS DE DINKELSBÜHL, *Sermo de passione domini*; Madre, p. 142, n. 35.

95v Note concerning the contents of the preceding sermons.

96r <C>um dominus egressus esset ad montem oliveti in ortu quendam cum discipulis suis — principes sacerdotum et seniores populi.
Incipit agrees with NICOLAUS DE DINKELSBÜHL, *Sermo de passione domini*; Madre, p. 142, n. 36. The text breaks off after a few lines at the top of f. 96r.

96v blank.

97r-104v *In die pasce.* Consequenter sunt aliqua dicenda de materia festi. Pro quo notandum primo quod sicut anima et vita corporis — sed nolle est in culpa. Det nobis emendacionem vite iesus christus. Qui cum patre etc. NICOLAUS DE DINKELSBÜHL, *Sermo de resurrectione domini*; Madre, p. 144, n. 40.

104v-107r *De septem misericordiis.* Misericordias domini in eternum cantabo [Ps 88:2]. Beatus Bernhardus dicit sermone quodam se videre septem misericordias domini in se — possumus consecucionem eterne glorie. Quam nobis concedat iesus christus qui hodie potenter surrexit numquam amplius moriturus. Qui cum patre et spiritu sancto unus est in secula benedictus. Amen. NICOLAUS DE DINKELSBÜHL, *Sermo de resurrectione domini*; Madre, p. 144, n. 41.

107r-109v *Dominica prima post pascha sive in albis.* Cum esset sero die illa ... [Jn 20:19]. In die namque apostoli erant dispersi propter metum iudeorum — vitam habeatis in nomine ipsius. Quod nobis concedere dignetur idem dominus et deus noster christus iesus. Qui cum patre etc. Anno 1455. Incipit agrees with NICOLAUS DE DINKELSBÜHL, *Sermo in dom. 1 post pascha*; Madre, p. 144, n. 42. Cf. ff. 113r-122r below.

110r-110v Sed dicit aliquis: Quare christus cycatrices vulnerum servare voluit — gaudium crescat ut dicit sanctus Thomas super quartum distinccionem 44. A note in the lower margin of f. 110r refers to the incipit found on f. 113r below.

111r-112v *Gregorius in omelia octave pasce.* In resuscitatione Lazari primo dominus mortuum vocavit et vivificavit ... 111v Letificat valde quod sequitur — tante iudicium maiestatis? Two excerpts from GREGORIUS I PAPA, *Homilia in octavis paschae*; PL 76, 1200-1201, 1202-1203.

112bis^r-112bis^v Item queritur de illo verbo. Mitte manum tuam. Secundum enim hoc prebuit christus carnem suam palpabilem — Si quisquam vere fortis etc. Vide in Balthasar.

113r-122r *Quare christus surrexerit.* Diceret aliquis: Ex quo dominus per passionem et mortem plene nos liberat — gloriam excludet resurrectionis. Quam nobis concedat iesus christus dominus noster etc. The final section of NICOLAUS DE DINKELSBÜHL, *Sermo in dom. 1 post pascha*; Madre, p. 144, n. 42. Cf. ff. 107r-110v above. With marginal glosses in German.

118bis^r-118bis^v Item quereretur aliquis de illo verbo quia vidisti me et credidisti Thoma. Videtur enim quod

debuisset dicere quia tetigisti — generaliter vide id est cognosce.

121r *De misericordia dei.* Misericordia dominica est dei proprietas iuxta Gregorium dicentem deus cui proprium est misereri semper et parcere — fons signatus diceretur. Vide in Socco de tempore dominica octava sermone primo.

121v Sed venit christus assumpsit corpus humanum quod in passione quinque fossuris est defossum — duplex est spes maledicta et benedicta etc ubi supra.

122r-127v *Dominica secunda post pascha quomodo resistere debeamus carni.* Karissimi. Obsecro vos tamquam advenas et peregrinos ... [1 Pet 2:11]. In hiis verbis docet nos apostolus Petrus quomodo debeamus nos habere ad nos ipsos — et spirituales profectum impediat.
NICOLAUS DE DINKELSBÜHL, *Sermo in dom. 3 post pascha*; Madre, p. 145, n. 44.

127v-131r *Dominica tertia post pascha. Sermo.* Modicum et iam non videbitis me ... [Jn 16:16]. Videmus per experientiam quod sicut res amata per sui presenciam delectat — de torrente voluptatis tue potabis eos.
NICOLAUS DE DINKELSBÜHL, *Sermo in dom. 3 post pascha*; Madre, pp. 144-145, n. 43.

131r-134v (continued on ff. 147v-148r) *Dominica quarta. Sermo primus.* Vado ad eum qui me misit ... [Jn 16:5-6]. Crisostomus dicit quod propter verba que dominus apostolis dixerat — 148r ante conspectum domini statuamur. Quod nobis prestet pater et filius et spiritus sanctus. Amen.
Incipit agrees with NICOLAUS DE DINKELSBÜHL, *Sermo in dom. 4 post pascha*; Madre, p. 145, n. 46.

135r-136v *Phylippi et Jacobi.* Stabunt iusti in magna constancia ... [Sap 5:1]. Ideo tunc iusti stabunt quia in vita ista iacuerunt compediti ligati oppressi ... Circa ista verba notare possumus quod secundum consuetudinem primo ministri solent stare — ad premium eterne beatitudinis pertingere. Quod nobis concedat dominus noster iesus christus. Qui cum patre et spiritu sancto.

137r-138r *Alius sermo.* Phylippe qui videt me videt et patrem meum [Jn 14:9]. Nota quod videtur dominus per fidem in mundo videtur per speciem in celo — in contemplando lucidissimi fuerunt. Rogemus ergo omnipotentem deum ut et nos hec tales esse concedat etc.

138r-138v (continued on ff. 145r-147r) *Alius sermo de vita presenti et de patria.* Domine ostende nobis patrem ... [Jn 14:8]. In verbis premissis duo tanguntur. Primo

tangitur presentis status defeccio — 147r Ad hanc dei visionem nos perducatur iesus christus dominus et redemptor noster. Qui cum patre etc. *Anno domini 1455.*

139r-139v *Anno domini etc 55. Festa sanctorum.*

139r *Secunda feria. Vitalis martiris.* Hic primum in eculeum levatur ... Vitalis dicitur quasi vivens talis — Has alas oportet te habere etc.

Cf. Jacobus de Voragine, *Legenda aurea*; Graesse, pp. 272-273.

139r *Feria quarta mediocris abstinencia etc.*

139r *Feria quinta vacatur.*

139r Phylippus dicitur os lampadis propter suam rutilantem predicationem — feliciter vitam complevit.

Cf. Jacobus de Voragine, *Legenda aurea*; Graesse, pp. 292-293.

139r-139v *Eodem die Jacobi apostoli.* 139v *De sancto Jacobo.* Jacobus iste apostolus vocatus est Jacobus Alphei — talique martirio migravit ad dominum.

Cf. Jacobus de Voragine, *Legenda aurea*; Graesse, pp. 295-303.

139v *Sabbato.* Invencio sancte crucis post annos CC a resurrectione domini facta est — tres cruces reperit etc.

Cf. Jacobus de Voragine, *Legenda aurea*; Graesse, pp. 303-311.

Liturgical notes for the week April 28 - May 3, 1455.

140r-144v *Dominica tertia. Sermo.* Modicum et non videbitis me ... [Jn 16:16]. Videmus per experientiam quod sicut res amata sui presenciam delectat — [mut.] ne huic mundo adhereat etc. Fide ista supra in cedula.

NICOLAUS DE DINKELSBÜHL, *Sermo in dom. 3 post pascha*; Madre, pp. 144-145, n. 43. The order of the text is severely disturbed, with numerous cross-references to and from several inserted leaves.

With marginal glosses in German.

145r-147r Continued from ff. 138r-138v above. F. 145bis^r is blank.

147v-148r Continued from ff. 131r-134v above.

148r *Notabile.* Nota quod opera trinitatis ad extra sunt indivisa — ex patre et me est.

A short note on the Trinity.

148v blank, except for words partly trimmed from extreme lower margin.

149r-149v *Aliqua notabilia.* Augustinus in sermone de resurrectione dicit de peccatore. Sine causa est a foris vel genere vel honore conspicuus — mentis oculos conferamus. Require ista in sermone tercio ante omeliam octave pasce.

149v-151v *Sequitur ex quinto sermone. Eusebius episcopus*

in sermone de resurrectione dicit. Oportune et congrue sub die insigni sollempnitatis hodiernae — et cibus fellis ingeritur. Hec Eusebius.
PL 58, 877-880. CPL 966.

- 151v *Notabile. Gregorius in omelia.* Sed miro modo atque inestimabili redemptor noster et incorruptibile — eiusdem nature et alterius glorie.
- 152r *De sancta cruce notabile.* Crux a crucio alias dicitur hec crux crucis quia cruciat — sublimitas et profundum.
- 152r *Nota.* Et ut dicit Augustinus. Crux que erat supplicium latronum — conferet servo suo.
- 152v [De imaginibus] *Questio.* Item potest queri an ymaginibus christi sit exhibendus cultus latrie — dei filium esse confitear etc. Vide in Katholicon in latria et in dulia.
- 153r-161v *De invencione. De sancta cruce sermo.* Inspice et fac secundum exemplar ... [Ex 25:40]. Karissimi hec dies quam in devocione et honore sancte crucis hodie celebramus salubris et auxiliabilis ... Circa ista verba notandum quod pater celestis consulit nobis — possidebit hereditatem eterne beatitudinis. Quam nobis concedat iesus christus dominus et redemptor noster. Qui cum patre etc. Anno 1455.
- 162r-171v *Sermo de hoc quod homo aliquando sentit se dispositum et devotum ad bona etc aliquando vero non. Et istius rei plures sunt cause etc. Dominica quarta post pascha.* Solent nonnulli querere quare hoc sit quod spirituales homines deo devote et sincere — amorem timorem et ceteras affectiones bonas in deum. Secundum modum positum in fine sermonis de trinitate et ... in fine sexte beatitudinis scilicet mundicie cordis.
- 171v-180v *Dominica quinta.* Amen amen dico vobis ... [Jn 16:23]. Sanctus Thomas in quarto distincione xv dicit quod opera nostra non sunt sufficiencia — sed palam de patre annunciet nobis. Qui vivit et regnat. Incipit agrees with NICOLAUS DE DINKELSBÜHL, *Sermo in dom. 5 post pascha*; Madre, p. 145, n. 47.
- 181r-181v *Notabile de duplici gaudio et potest addi superioribus.* Et nota quod differunt inter se gaudium spirituale et gaudium seculare — in gaudio cum vultu tuo. Quod nobis concedat qui sine fine vivit et regnat. Amen. 1455.
- 182r-185v *In die ascensionis christi.* Recumbentibus undecim

discipulis ... [Mk 16:14]. Dominus noster resurgens per quadraginta dies in terra moratus — [mut.] nos dum arbusta plantamus tam diu aquam ...
Incipit agrees with NICOLAUS DE DINKELSBÜHL, *Sermo in ascensione domini*; Madre, p. 145, n. 48. The text breaks off at the bottom of f. 185v.

186r-188v blank.

189r *In vigilia pentecostes. Beda in omelia.* Quia sancti spiritus hodie fratres karissimi celebramus adventum debemus ipsi congruere solempnitati — qui dabit cum patre per divinitatem. Hec Beda.

From BAEDA, *Homilia in vigilia pentecostes*; PL 94, 189-190.

189v *Augustinus super illo rogabo patrem etc.* Is est utique in veritate spiritus sanctus — ut amplius habeatur. Hec ille.

189v A passage attributed to *Beda* begun and cancelled.

190r-192v *Adde hec infra post decimum folium. De signis caritatis.* Item notandum quod caritas multa confert homini. Primo ubi caritas est ibi facit homini — [mut.] Numquam est amor dei ...

The last word of the text has been trimmed away.

193r-193v *Nota. Beda.* Hodierna etenim die ut novimus positus in cenaculo discipulis — dignus existere donis etc. Vide in omelia in vigilia pentecostes.

From BAEDA, *Homilia in vigilia pentecostes*; PL 94, 193-194.

193v [De pentecoste] Quod autem quinquagesimo die datur spiritus sanctus — visione requies verba possidentur. Hec ...

The last word is concealed in the inner margin.

194r-194v *In die pentecostes.* Si quis diligit me ... [Jn 14:23]. Notandum primo quid sit diligere et quid sit deum diligere — [mut.] suam gloriam quam ista alia ...

Cf. NICOLAUS DE DINKELSBÜHL, *Sermo in die pentecostes*; Madre, p. 146, n. 50.

195r-195v *Nota.* Item notandum quod nemo potest hac in via per certitudinem scire — studiosa mandatorum dei ...

The last word is concealed in the inner margin.

196r-190bis^v *De nativitate beate virginis.* Notandum quod omnipotens dominus in multis excellenciis et prerogativis virginem Mariam pre ceteris sanctis honoravit et dignificavit — proficiamus in virtutibus et operibus bonis quibus mereamur vitam eternam. Quod

nobis concedat Marie filius iesus christus dominus noster. Qui.

Note in the lower margin of f. 196r in the same hand as the title: *Nota quod presens sermo plenius atque perfectius ponitur in in [!] dictis magistri Nycolai de Dinkelspuhl de nativitate virginis Marie.* Madre, pp. 227-228. The order of the text is disturbed, with several references to and from inserted leaves.

See note on foliation in codicological section above.

188bis^r-188bis^v Oportet investigantes scrutaciones conscienciarum a confitentibus non precipitanter — expertus est penam.

In a different 15c hand from the text of the preceding sermon.

This text has been cancelled by means of the word *Vacat* written in the margins of both pages.

191bis^r-195bis^r *Alius sermo de nativitate Marie.* <N>on fuit tale solium ... [2 Par 9:19]. Hodie agimus diem gloriose virginis Marie que salubris extat et deliciosa — ad tuam claritatem intuendam pervenire mereamur prestante filio tuo iesu christo. Qui vivit et regnat etc.

195bis^r-196bis^v *Sermo de beata virgine quoniam placet. De duplici pulchritudine Marie.* Notandum quod dominus beatam Mariam super omnes alias mulieres — ipsa propicia pervenies quo cupis etc.

196bis^v (continued on f. 199r) *Sermo brevis.* Que est ista que ascendit quasi aurora consurgens [Cant 6:9]. In hiis verbis ostendit Salomon quattuor utilitates quas nobis attulit Maria ... Nota nativitas Marie primo ideo celebratur quia sanctissima ... Est enim nata quod infirmi per eam sanarentur — 199r Maria mater gracie mater misericordie etc. Quod nobis prestare. The order of the text appears to be disturbed on f. 196bis^v and has been reconstructed as shown.

197bis^r *Exempla de beata virgine. Et primo de hoc quod ipsa liberat captivos ...* Quedam mulier solacio viri sui destitua [!] unicum filium — me recepisce profiteor.

Poncelet 1295.

197bis^v *Exemplum de hoc quomodo beata Maria virgo fideliter iuvat coram deo peccatores sibi devotos ...* Quidam cliricus vanus et lubricus sed tamen dei genitricem — in bonis operibus vitam finivit.

Poncelet 1368.

197bis^v *Two short notes on the topic of the preceding exemplum:*

(1) O homo qui in peccatis es confitere — stat ante filium etc.

(2) Et si sic dicitur orat pro peccatoribus — a periculis eruat?

197bis^V *De sacerdote qui solam missam virginis scivit.*
Sacerdos cuiusdam parrochie et honeste vite nullam missam — tractasset cancellarium requisivit etc.
Poncelet 1597.

197bis^V *Jeronimus.* Nulli dubium quin tot [?] ad laudem christi pertineat — sanctis suis laudare iubemur etc.

A short note on the topic of the preceding exemplum.

198bis^r-198bis^V *Angelus domini cum magna claritate apparuit Joachym dicens: Ego sum angelus missus ad te ut annunciem tibi — fatemur eam esse matrem dei etc.*
Require in sermone magistri Nycolai. Cum esset desponsata.

199r Continued from f. 196bis^V above.

199r-199v *Sermo de nativitate beate Marie virginis.*
<E>gredietur virga ... [Is 11:1]. Ysaïas propheta providens in spiritu beatam virginem Mariam hodie nascituram dicit verba premissa ad laudem eius — discordiam inter filios ne quis sustinere etc ut supra.

200r Nota quod dies nativitatis virginis aliquanto tempore fideles latuit — celebramus viriliter [?] statuerunt.

200v Octava autem nativitatis beate Marie olym non celebrabatur — votum suum compleverunt etc.

201r *Exemplum de quod beata virgo Maria parvum obsequium sibi impensum libenter et gratanter acceptat atque copiose remunerat. Exemplum bonum.* Quidam cliricus virgini Marie devotus contra dolorem — veni mecum. Propter bene de ea cantamus Maria mater gracie etc.
Poncelet 1369.

201r *Aliud exemplum.* In die pasce cum christiani communirent — penitus consumptus est.

201v *Exemplum de Religiosis qui vana locuntur.* Quidam monachi ante diem iuxta flumen stabant — demones properant in infernum.
Poncelet 1447.

201v Bernhardus. In angustiis etc invoca Mariam.

201v *De Ave Maria exemplum.* Quidam miles dives ac nobilis seculo abrenunciavit — a fidelibus est salutanda etc.

Poncelet 1430.

- 202r Nota quod nativitas beate virginis Marie magis fuit necessaria peccatoribus — Ad suffragium beate virginis recurramus etc.
- 202r-202v *Alius sermo.* <O>rietur stella ex Jacob ... [Num 24:17]. Quare autem nativitas beate virginis celebratur in ecclesia — utilior omnibus sanctis. Plures causas vide in alio sermone.
- 203r-203v *De sancto Matheo vel alio sancto.* Vestigia illius secutus est pes meus ... [Job 23:11]. Dominus vocans beatum Matheum dixit sequere me volens ut veniret post eum — quarto per viam passionis ut patet etc. Alius sermo de sancto Matheo ponitur in<fra> post sequentem sermonem.
- 204r-212v 205r *Dominica xvi.* Ibat iesus in civitatem que vocatur Naym ... [Lk 7:11]. Accepit autem omnes timor quia insuetum erat quod ad verbum hominis imperantis — 204bis^r factus est subito humilis etc. Rogemus ergo.
The order of the text is disturbed, beginning on f. 205r, continuing from f. 212v to ff. 204r-204bis^r, and involving references to and from several inserted leaves. F. 211v is blank.
- 213r-213v *De sancto Matheo.* Vidit iesus hominem sedentem in theloneo ... [Mt 9:9]. Dicit ewangelista quod dominus vidit hominem et miseratus super eum — a caritate dei qui in me est etc.
- 214r-214v *Sermo.* Sapiencia edificavit sibi domum ... [Prov 9:1]. Legitur quod sapiens Salomon quattuor domos construxit. Unam ad honorem dei — caritas dicitur vestis imperialis propter duo. Vide infra in undecimo folio.
- 215r-215v *Dominica xx.* In illo tempore. Loquebatur iesus cum discipulis suis in parabolis dicens: Simile factum est regnum celorum homini regi ... [Mt 22:2-14].
215v Huius ewangelii sententia stat in isto quod dominus multos vocavit ad fidem orthodoxam ecclesie — dispersiones gencium etc. Vide infra in alio sermone.
- 216r-216v *Dominica xx. Thema.* Quod lata sit via que perducit ad iehennam ... [cf. Mt 7:13-14]. Super quo dicit Crisostomus: Via perdicionis est omnis iniquitas — maneat in radice caritatis ut dicit Gregorius. Ad hanc hortamur in parabola ewangelii presentis. Pro gracia dicamus Ave Maria.

216v *Aliud dubium.* Utrum aliquis christianus sit eternaliter dampnandus — qui sanavit infirmos.

217r-217v *Gregorius in omelia presenti.* Et egressi servi eius in vias ... [Mt 22:10]. Ecce iam ipsa qualitate convivancium aperte ostenditur — Pauci sunt qui inveniunt eam. Hec ille.

An excerpt from GREGORIUS I PAPA, *Homilia XXXVIII in Evangelia*; PL 76, 1285-1287.

218r-221v *Dominica xx.* Loquebatur iesus cum discipulis suis in parabolis dicens: Simile est regnum celorum id est presens ecclesia homini regi id est deo patri qui fecit nupcias ... [cf. Mt 22:2]. Primas in virginis utero quando sibi univit naturam humanam — latrone in cruce etc.

222r-223v *Gregorius in omelia presenti.* Sed iam quia largiente deo nupciarum domum — ligatis manibus et pedibus etc. Vide in alio sermone videlicet supra in quarto folio.

223v *Conclusio ewangelii. Dubium primum.* Multi enim sunt vocati scilicet per fidem catholicam ad nupcias — [mut.] que nata est cor ...

At least one leaf is missing after f. 223.

224r-224v [mut.] ... domini invocandum. Genesis 12. Edificavit Abraham altare domino — per obedienciam magistro.

The beginning of the text is missing with the lost leaf or leaves before f. 224.

224v-225v *De consecracione templi.* Templum autem sive ipsa ecclesia consecratur quintuplici ratione. Primo ut inde dyabolus et eius potestas penitus expellatur — in fide christi et ecclesie sancte dei. Cui sit laus et gloria in secula seculorum. Amen.

225v-227r *De altaris consecracione.* Secundo videndum qualiter consecratur et primo de altari secundo de ipsa ecclesia. Ad consecracionem autem altaris sex congruunt — odorem quod per balsamum. Et hoc de secundo principali.

227r-229v *De tercio principale.* De tercio scilicet per quos ecclesia sive templum prophanatur est sciendum quod illi qui in ecclesia consecrata exercent turpitudines — qui talia in templo agunt graviter peccant.

229v-233r *Sequitur secunda pars huius sermonis scilicet de templo spirituali.* Circa consecracionem templi spiritualis quod nos sumus est notandum quod illud

templum scilicet congregacio fidelium — angelorum
de conversione peccatorum gaudencium. Ad quod nos
perducat iesus christus. Qui cum patre et spiritu
sancto etc. Anno domini M^o cccc^o liiii^o per fratrem
Thomam.

233v Obsecro primum omnium fieri postulaciones obsecra-
ciones ... [1 Tim 2:1]. Est autem postulacio ut dicit
Bernhardus circa obtinenda temporalia et huius vite
necessaria — medullitus et ex corde. Require Socco
de tempore statim ante ascensione domini.

234r-234v (= back flyleaf) Fragment of an antiphonal.
Textura, probably of the 14c. Gothic neumes on a five-
line staff. Cf. f. i (front flyleaf).

Secundo folio: 2r Licet enim dyabolus

Ownership mark: 1r [18c] Bibliothecae Ducumburgensis.

Copied by Brother Thomas (f. 233r), the materials bound in this codex
were assembled during 1455 or 1454-1455 (ff. 109v, 139r, 147r and 181v
have the date 1455 in arabic numerals; f. 233r gives the date 1454 in
roman numerals). The MS appears to be a notebook of sermons and notes
for sermons which were probably compiled with a view to practical
pastoral application in 1455 (ff. 139r-139v contain liturgical notes
pertaining to the week of April 28 - May 3, 1455).

65. THOMAS A KEMPIS; NICOLAUS DE DINKELSBÜHL;
HUMBERTUS DE ROMANIS; JACOBUS DE JÜTERBOG;
JOHANNES DE CASTEL; BONAVENTURA; PETRUS DE
ALLIACO, etc

HMML 3237

South Germany or Austria, 15c

Paper. 239 ff. Modern foliation 1-239 in upper right corner of recto. Modern ff. 118-239 have medieval foliation 1-123 in upper right corner of recto (modern f. 213 was inserted after the medieval foliation was entered; medieval ff. 105-106 have been torn out and were not taken into account in the modern foliation). Two booklets bound together in the 15c:

I (ff. 1-117): About 26-27 long lines. Frame only. Gatherings of 4, 5 or 6 bifolia (leaves may be missing from some), signed c-n in the lower right corner of the recto of the first 4, 5 or 6 leaves; stubs where gatherings a-b were torn out are visible on the film, and the first text is incomplete at the beginning. Horizontal catchwords in lower right corner on last verso. Plain Lombards, *passim*; pen-flourished Lombards, ff. 9v, 15r, 22v, 26v, 88r, 88v, 116v. One main bastarda hand.

II (ff. 118-239): Cf. comments above on medieval foliation. Long lines. Variable count. Frame only. Gatherings probably of 5 bifolia. Plain Lombards. Bastarda hands.

I

1r-116r [THOMAS A KEMPIS (?), *De imitatione Christi*] [*mut.*]
... *Noli frater amittere confidenciam proficiendi* ...
1v *De meditacione mortis. Capitulum 23. Valde cito*
erit tecum — 113r *ineffabilia nec mirabilia dicenda.*
Deo gracias. Explicit tractatus de sumpsione euka-
ristie. Incipit registrum capitulorum antecedentium.
Bk. I, ch. 22 - bk. IV, ch. 18. The beginning of the text is
missing with the first two gatherings of the MS. Hain 9078 *seqq.*

116v *Sequitur una devotissima oracio que dicenda est sub ele-*
vacione corporis domini nostri Jesu xpristi [!]. Oracio.
Ave verum corpus domini nostri iesu xpristi [!] natum ex
Maria virgine — [*mut.*] *ut gaudeam in te novissimo cum*
...

Incorporates most of the text of *Ave verum corpus* (Chevalier 2175).
In the margin in another 15c hand: *Caro mea vere est cibus et*
sanguis meus vere est potus qui manducat meam carnem et bibit meum
sanguinem in me manet et ego in eo.

117r-117v *Additions in various 15c hands, interspersed with*
pen trials:

117r Bernhardus. *Humiliare et apprehidisti [!]. Hec ille.*
Ama nesciri et sperni. Hoc fac et vives.

117r *Quare vis procrastinare propositum tuum — priva-*
tur veris virtutibus. Amen.

117r *Ascalonita necat pueros, Antippa Johannem, Agrippa*
Jacobum, mittens in carcerem Petrum.
Walther 1564.

- 117r Terra fit infernus, virgo deus ac elementum. Celica
vita caro prothoplastus machina mundi.
- 117v *De cavenda nimia familiaritate et cum quibus sit ...*
Non non [!] omni homini reveles cor tuum sed cum
sapiente — familiaritas <non> expedit.
THOMAS A KEMPIS (?), *De imitatione Christi*, bk. I, ch. 8. The
ends of the lines are concealed in the inner margin.

II

- 118r-121r *De septem mortalibus peccatis. Ex libro magistri
Nico<lai> de Dinck<elspuchl>.*
- 118r *Et quod opera exteriora sine eradicatione viciorum
nil prosunt. Dicit quod isti homines qui stant solum
in exterioribus operibus — non possunt inseri vir-
tute.*
- 120v-121r *Nota ex duo oritur superbia. Primum cum quis
solum considerat in se — Sed tamen mala aliorum
considerabat etc.*
- Excerpts from NICOLAUS DE DINKELSBÜHL, *De vitiis et virtutibus*; Madre,
pp. 192-199, with reference to this MS.
- 121v-129v [Excerpta varia]
- 121v *Ex libro de imitatione christi et de contemptu omnium
vanitatum primo capitulo. Qui sequitur me non ambulat
in tenebris dicit dominus — perdunt dei gratiam.*
THOMAS A KEMPIS (?), *De imitatione Christi*, bk. I, ch. 1.
- 122r-123r From THOMAS A KEMPIS (?), *De imitatione Christi*,
bk. I, ch. 2, 3, 4, 7.
- 123r-123v *De cognitione sui ipsius dicit sanctus Bern-
hardus. Ait enim integritatis tue curiosus explora-
tor — maliciam adversariorum tuorum.*
- 123v *Gregorius unde supra de cognitione sui. Quibus con-
sentanum est quod Gregorius eciam scribit dum in
Ezechiele interpretatur — tamquam alium attendit.*
- 123v *Item ex libro tercio magistri Mathei Maphii. In
cunctis ergo que agimus diligenter nosmetipsos con-
spicere — ambulantes nosmetipsos cognoscamus.*
- 123v *Bernhardus in eodem libro alligatus. Nullus seme-
tipsum diiudicare et comprehendere perfecte potest
— terrenas occupationes absque ministrare. Hec
omnia que supra scripta sunt incipiente ... [several
words unclear or cancelled] libro tercio magistri
Maphii quarto capitulo.*
- 124r *De cavenda superfluitate verborum. Caveas tumultum
hominum quantum potes — in deo sibi sociantur.*
- 124r-124v *Item Salomon in proverbiiis. Verses from
Proverbs, ch. 10, 11, 12, 6.*
- 124v-126v From THOMAS A KEMPIS (?), *De imitatione Christi*,
bk. I, ch. 11, 13, 15, 16, 17.
- 126v *De ruina angelorum quid egerunt boni et quid mali
scribit magister Nicolaus de Dinck<elspuchl> in ser-
mone de angelis. Nota quod isti mali angeli non se
ad deum converterunt — potuerunt et debuerunt.*

- 127r-129r From THOMAS A KEMPIS (?), *De imitatione Christi*, bk. I, ch. 25; bk. II, ch. 12; bk. III, ch. 4, 5, 7.
- 129r-129v *De fervore noviciorum*. Nota quidam incauti propter devocionis gratiam — prospera pro tua voluntate.
- 129v *Item in quo consistant merita sanctorum*. Item merita non sunt ex hoc existimanda si quis plures visiones — magis gaudeat quam honorari. Amen.
- 130r-151r *Excerpta ex libro de imitatione christi et primo de contemptu omnium vanitatum ex primo libro primo capitulo*. Qui sequitur me non ambulat — Caro es et non angelus etc. *Expliciunt ammoniciones ex libris de imitatione christi*.
Excerpts from THOMAS A KEMPIS (?), *De imitatione Christi*, bk. I, ch. 1 - bk. III, ch. 57.
- 151r-167v *Ex epistola magistri Humberti de tribus substantialibus et necessariis virtutibus religiosorum*. *Et primo de obediencia que est primum principale*. Item dignum et iustum est ut quanto quis certius per obedienciam nunc substringitur — regalis dominacio sine fine. Hec nobis prestare dignetur qui est principium sine principio et finis sine fine omnium. Amen.
Explicit epistola magistri Humberti aliqua obmissa.
Attributed to HUMBERTUS DE ROMANIS OP, *Epistola de tribus votis substantialibus religiosorum*, but the incipit as given in this MS does not correspond to that cited by Kaeppli II 2021.
- 167v-168r [De curiositate] O quam utile esset cuilibet servo dei salva obediencia humili suorum superiorum — invidie contenciones suspiciones etc.
- 168v-175v *Incipit dialogus mundi de fuga mundi per leccionem vere sapiencie. Primum capitulum*. In mundum mundum fili fugito furibundum. Quoniam summa sapiencia est per contemptum mundi tendere ad celestia — cui premia reddat eterna dominus noster ihesus cristus [!] in secula benedictus. Amen.
Also found in Salzburg, St. Peter, MS b.II.2 ff. 45r-66v and MS b.IX.20 ff. 100v-106r.
- 176r-182r *Incipit tractatus devotus de perfeccione cristiane. Prohemium*. Quia omnis perfeccio vite christiane consistit in imitando christum — decrevit qualiter per secula disponatur etc. *Deo gracias*.
- 182r-192r *Sequitur formula spiritualis vite ex oculo considerationis religiosorum fratris Jacobi de paradiso ordinis predicatorum*. 182v Ad perfecte gracie infusionem quam sancti patres habebant ... 187r Bonus religiosus qui devocionis gratiam spiritualem obtinere desiderat ... 188v *Iam secuntur impedimenta impedi-*

encia et et [!] retrahencia nos a profectu interiori et a consecucione virtutum et spiritualium bonorum. Primum. Primum est nimis carnis dileccio et cura propter quam timemus — apparuerit gloria eius in illa patria etc. Amen.

From JACOBUS DE JÜTERBOG OCart, *Oculus religiosorum*; cf. Ludger Meier, *Die Werke des erfurter Kartäusers Jakob von Jüterbog in ihrer handschriftlichen Überlieferung* (Beiträge zur Geschichte der Philosophie und Theologie des Mittelalters, Band 37, Heft 5; Münster Westfalen, 1955), pp. 42-44, with reference to this MS.

192v-204v *De perfeccione christiana quomodo sit finis caritas perfeccionis. Cogitanti michi aliquid ultimate in quantum possibile est in huius exilii — omnis amor omne desiderium omne studium.*

JOHANNES DE CASTEL OSB, *De adhaerendo deo*, sometimes falsely attributed to Albertus Magnus, as in the table of contents on f. 239v below. Cf. Glorieux 6do.

205r-208r *Sequitur de novem rupibus seu montibus. Prima rupis. Homines huius montis vivunt in timore domini et sine peccato mortali — veri adoratores qui adorant patrem in spiritu et veritate etc.*

208v [Nota de vitiis et virtutibus] Nichil ita ire impetum cohibet superbie tumorem sedat — eundemque ipsum deum omnipotentem etc.

208v *Quid est christianus. Cristianus [!] est imitator iesu christi secundum quod est principale homini verbis et operibus — bonum fundamentum iaciant.*

209r-222v [BONAVENTURA OM, De triplici via] Nota triplex est actus ierachius [!] scilicet purgacio illuminacio et perfeccio. Purgacio ad pacem ducit — [mut.] quod in divinis sit vera pax quod ibi sit prima ergo eius ...

The text differs considerably from that printed by Quaracchi VIII 3-18. Includes on ff. 217r-217v the text printed by Quaracchi VIII 18-19 as Addimentum II: *Cogitandum est in missa quod dominus propter nos est semper ibi totus — despiciat et conterat in eternum et in seculum seculi etc.*

223r-223v [De quinque sensibus interioribus] Primus sensus interior dicitur sensus communis que similitudines omnium sensuum exteriorum recipit — et sunt nichilominus cognitive etc.

224r-229r *Tractatulus domini Petri cardinalis Cameracensis de quattuor exercitiis [!] spiritualibus. Nota. Anima devota cupiens ad divinam contemplacionem spiritualiter se exercere — per hec exercicia spiritualia ad*

illius perducamur gaudia eterna qui est deus benedictus
in secula. Amen.

PETRUS DE ALLIACO, *De quadruplici exercitio spirituali*; cf. DSAM I
256-260.

229v Coram te iesu dilectissime corde protestor et ore confiteor quod saluberrimam fidem tuam firmiter credere
—— signo salutifere passionis in nomine patris et filii et spiritus sancti.

Cf. Würzburg, UB, MS M.ch.q.15 f. 122r (cat. Thurn).

229v-238r *Secuntur meditationes exercendas de singulis feriis. Et primo dominica die cogita de regna celorum.*
Imaginare locum illum per ymaginarias similitudines
—— culpe quid amiserit quia gratuita vite.

238v-239r [Nota de eucharistia] Item tria sunt considerata in sacramento corporis et sanguinis christi. Unum quod tantum est sacramentum —— corpus passibile et mortale.

239v In isto libello continentur subscripta. Item primo quatuor libri de imitatione christi. Item extracta ex eisdem quatuor libris. Item alia extracta ex diversis libris. Item Humbertus de tribus substantialibus religiosorum. Item tractatus de perfeccione religiosorum. Item liber Alberti Magni de adherendo deo nudo intellectu et affectu qui incipit: Cogitanti mihi aliquid ultimate. Item de novem rupibus 88. Item secuntur plura alia et diversa. Item tractatus Petri cardinalis de quatuor exercitiis spiritualibus 108. Item meditationes exercendas de singulis feriis 114.

The numbers refer to the medieval foliation. Followed by a pen trial: *Deus est substantia spiritualis*.

Back pastedown Fragment containing Ps 33:11-23, 42:1-2, 85:7-17. Bastarda on parchment.

Secundo folio: 2r ca]vere quam mortem
119r Hic [?] declarat quid

Ownership marks: 1r [18c] Bibliothecae Ducumburgensis. 239v [15c] Iste libellus est canonicorum regularium in Rebdorff domus sanctissimi Johannis Baptiste Eystetum diocesis.

The two parts of the codex were combined before the 15c ex libris and table of contents on f. 239v were entered, as these are written in the same hand and the table of contents covers the entire MS in its present form. The codex belonged in the 15c to the Augustinian canons of Rebdorff, diocese of Eichstätt (f. 239v), but was in the possession of Herzogenburg by the 18c (f. 1r).

Austria (Herzogenburg), 15c (ca. 1428-1435)

Paper. 208 ff., numbered 1-207 (one extra folio, ff. 130-135). Long lines. Variable count. Frame only. i-iii⁸ iv¹² v-vii⁸ viii¹⁰ ix⁸ x¹⁰ xi¹² [unnumbered]¹⁰ xii¹⁰ xiii⁶ xiv¹² xv⁴ xvi¹² xvii¹⁰ xviii¹² xix¹⁰ xx¹² xxi¹⁰. Gatherings 1-18 signed in arabics in center of lower margin on last verso. Plain Lombards. One main bastarda hand.

Front pastedown Fragment of a Hebrew MS on parchment. In the margin, a 15c hand has entered a summary listing of the contents of this MS: *De resurreccione dominica in albis dominica secunda post pasca idem tercia et quarta de assensione [!] dominica infra de sancto spiritu de sancta trinitate de novo sacerdote de sancto Augustino.*

1r-8v [Sermo de resurrectione domini] Surrexit dominus vere et apparuit Symoni [Lk 24:34]. Karissimi hodiernam pascalem festivitatem inter ceteras christi festivitates precipuam — disponit hominem ad iustificacionem et gloriam. Amen. Amen.
In the table of contents on f. 8v (see below): *Nota christus probavit suam resurreccionem multipliciter per visum et tactum etc. Primo sermone.*

8v A list of 24 sermons contained in this MS, followed by a 15c ex libris.
Added in a different 15c hand from the text. Titles of individual sermons as given in this list are cited in this description in conjunction with the corresponding texts.

9r-10r [JOHANNES HEROLT OP, Sermo de resurrectione domini] Hec est dies quam fecit dominus [Ps 117:24]. Sciendum quod presens festivitas precellit alias festivitates precipue in duobus scilicet in solempnitate — cantantes devote Christ ist erstanden etc.
Cf. Herzogenburg, MS 34 ff. 83r-84v. Not listed in the table of contents on f. 8v.

10v-12v [JOHANNES HEROLT OP, Sermo de resurrectione domini] Mane nobiscum domine [Lk 24:29]. Hiis verbis quilibet homo deum devote debet petere — manentem inveniamus quod nobis prestare dignetur etc.
Cf. Herzogenburg, MS 34 ff. 84v-87r. In the table of contents on f. 8v: *Nota septem signa per que cognoscitur utrum christus sacramentaliter inhabitet hominem. Tercio sermone.*

12v-13v [JOHANNES HEROLT OP, Sermo de resurrectione domini] Mane nobiscum domine [Lk 24:29]. In hiis verbis monemur ne a bono incepto desistamus — ut post hanc vitam eternam vitam possideatis.
Cf. Herzogenburg, MS 34 ff. 87r-87v. In the table of contents on

f. 8v: *Item de recidivacione. Quarto sermone.*

13v-14v [JOHANNES HEROLT OP, Sermo de resurrectione domini]
Mane nobiscum domine [Lk 24:29]. Sciendum sex sunt que
nos retrahunt ne recidivemus — cedit voluntas reci-
divandi etc.

Cf. Herzogenburg, MS 34 ff. 87v-89v. In the table of contents on
f. 8v: *Item retractiva a periculis. Sermone quinto.*

15r-16v [JOHANNES HEROLT OP, Sermo de resurrectione domini]
O stulti et tardi ad credendum [Lk 24:25]. Salomon
dicit: Stultorum infinitus est numerus. Unde sciendum
quod super eodem passo ponuntur duo genera hominum.
Primo isti qui sunt stulciores huius mundi — sapi-
encia stulticia est apud deum etc.

Cf. Herzogenburg, MS 34 ff. 89v-90v. In the table of contents on
f. 8v: *Item de stulticia hominum. Sermone sexto.*

17r-22v [Sermo de resurrectione domini] Surrexit dominus
vere et apparuit Symoni [Lk 24:34]. Sacra scriptura
istam habet proprietatem quod in una sui parte fideles
admonet — maxime sacerdotibus et religiosis expedit.
In the table of contents on f. 8v: *Item de sacerdotibus. Sermone
septimo.*

23r-24v blank.

25r-36v Accipite spiritum sanctum ... [Jn 20:22-23]. Salva-
tor noster christus dominus sicut omnia in sua passione
ostendit ut declareret suam humanitatem — solus
gloriosus super omnem terram. Amen. *Frater Matheus etc.*
In the table of contents on f. 8v: *Idem. Octavo sermone.*

37r-37v Quare christus in sua resurrectione non apparuit
omnibus hominibus cum tamen sua resurrectio ordinetur ad
salutem omnium hominum — Si ad aquas non submerge-
retur etc deo conservante.

38r-44v *Dominica in albis.* Jesus stetit in medio discipulo-
rum ... [Lk 24:36]. Omnis predicator non pacem
mundi fallacem sed pacem christi veram predicare debet
— que non sunt scripta in libro hoc.
In the table of contents on f. 8v: *Item dominica in albis de
cicatricibus christi et dote animarum.*

45r-52v *Dominica secunda post pascha.* Ego sum pastor
bonus ... [Jn 10:11]. Principalis causa litium et
turbacionum inter homines est quia homines pronunc
cupiunt delectabiliter vivere — procurare pacem
defensionem iusticie etc.
In the table of contents on f. 8v: *Item dominica secunda de cura
pastorali. Decimo et undecimo sermone.*

53r-60v *Dominica secunda post pascha.* Ego sum pastor bonus [Jn 10:11]. Deus omnipotens in principio creacionis creavit angelos et collocavit eos in celo — Ve pastoribus Israel etc.

With marginal annotations and additions in contemporary hands. In the table of contents on f. 8v: *Item dominica secunda de cura pastoralis. Decimo et undecimo sermone.*

61r-70r Plorabitis et flebitis vos ... [Jn 16:20]. Verba premissa secundum beatum Augustinum exponuntur de discipulis domini qui multum contristati fuerant — Quia videbimus eum sicuti est. Quod nobis prestare dignetur iesus christus benedictus fructus virginis qui cum patre et spiritu sancto vivit et regnat in secula seculorum. Amen.

In the table of contents on f. 8v: *Item dominica tertia de tribulacione iustorum et impiorum delectacione in presenti. Sermo 12.*

70v Notandum peccatum multa mala facit homini. Primum est quod vilifficat ... Secundum malum est quod duxit ad amarum finem ... Tercium impedit oracionem — proximacio dyabuli adepcio inferni.

Added in another 15c hand.

70v Nota antiqui secundum Fulgencium ipsum peccatum sub ymagine mulieris depinxerunt — non expectet quia decipiet. Exemplum Luc 16 de divite.

Added in another 15c hand.

71r-71v [*mut.?*] ... Sed dicit quis: Utrum infideles sint compellendi ad fidem. Et videtur primo quod non — acceptam fidem est necessitatis. Hec sanctus Thomas ubi supra.

72r-78v Cum venerit ille arguet mundum ... [Jn 16:8]. Inter alia que necessaria sunt congregacioni unum est ut habeat rectorem — Venite benedicti patris mei possidete regnum etc.

In the table of contents on f. 8v: *Item dominica quarta de peccato blasphemia sacrilegio.* On f. 78v, partly obliterated pen trials.

79r-88v *Dominica quarta* [!]. Petite et accipietis ... [Jn 16:24]. Si quis in curia imperatorum haberet aliquem sapientem advocatum auxiliatorem — premia eterna in eterna beatitudine recipiat. Quod nobis prestare dignetur iesus christus etc.

In the table of contents on f. 8v: *Dominica quinta* [!] *de petitione et spirituali gaudio. Sermo 14.*

89r-100v Ascendit deus in iubilo ... [Ps 46:6]. In hiis verbis propheta David tangit ineffabilem iesu christi domini ascensionem — omnibus bonis et malis ipsum videntibus etc.

With marginal annotations and additions in contemporary hands.
In the table of contents on f. 8v: *Item tres sermones per ordinem de Assensione* [!].

101r-109v *De ascensione domini*. In baculo meo transivi Jordanem ... [Gen 32:10]. Quanta sit presens festiuitas quatenus christianus in ea gaudere debet spirituali gaudio — ne deum inhonoraret per infidelitatem.
In the table of contents on f. 8v: *Item tres sermones per ordinem de Assensione* [!].

110r-110v blank.

111r-111v Continued from ff. 112r-120v below.

112r-120v (continued on ff. 111r-111v above) *De domini ascensione*. Quadragesimo die post domini resurrectionem sancta mater ecclesia recolit gaudiosam ymo pre gaudio lacrimosam festiuitatem — 111v quoadusque induamini virtute ex alto. Et fertur de quodam milite.
In the table of contents on f. 8v: *Item tres sermones per ordinem de Assensione* [!].

121r-126v *Dominica infra ascensionem domini*. Estote prudentes et vigilate ... [1 Pet 4:7]. Post christi ascensionem usque ad spiritus sancti missionem — Eripe me domine etc.
In the table of contents on f. 8v: *Item dominica infra expositione pater noster. Sermo 18*.

127r-137r *De sancto spiritu*. Apparuerunt illis dispersite ligue ... [Act 2:3]. Quicumque recipit gratiam vel beneficium ab aliquo et utitur eo in dampnum — [mut.] doctrine id est illum ...
With marginal annotations and additions in contemporary hands.
In the table of contents on f. 8v: *Item de sancto spiritu. Sermo 19*.

137v blank.

138r-140r [De sancta trinitate] Postquam sancta mater ecclesia peregit festa patris et filii et spiritus sancti iam per totum domini adventum commemorat — dominus deus sabaoth ut trinitas personarum.

140v [De sancta trinitate] *Augustinus in de fide ad Petrum dicit*. Firmissime tene nullatenus dubites patrem et filium et spiritum sanctum unum esse — illi soli serui.

140v-141r [De sancta trinitate] *Idem*. Firmissime tene nullatenus dubites patrem et filium et spiritum sanctum id est sanctam trinitatem — glorificate et portate

deum in corpore vestro (1 Cor 12).

- 141v [De sancta trinitate] Hodie predicandum [?] de excellentissima trinitate personarum et unitate — de illa ardentissima re dicere proposui etc.
- 142r-142v [De malicia] Malicia homo non peccat in spiritu sancto secundum doctorem sed est peccatum contra patrem — salutem anime summe [?] de quo Apostolus: [al. man.?] Ignorans ignorabitur.
- 143r-143v [De haereticis] Primo patet postquam Judei Caldeis Babiloniis et genti Arabum commixti sunt — Blasphemaverunt sanctum Israel.
- 144r-153v [De sancta trinitate] Faciamus hominem ad ymaginem et similitudinem nostram [Gen 1:26]. Licet dignitas et excellencia divinarum personarum sicut et ipsarum habitudo ... 144v Omnipotens deus qui disponit omnia suaviter et ordinat sapienter — spoliare pauperes etc. Et tali quere supra.
In the table of contents on f. 8v: *Item de sancta trinitate. Sermo 20.*
- 154r-162v *De sancta trinitate si placet predicare.* Articulus fidei de sancta trinitate satis clare patet in simbulo apostolorum — locuti sunt sancti dei homines. A commentary on the Apostles' Creed.
- 163r-163v Notandum ut dicit beatus Maximus episcopus in sermone quodam de simbulo sicut legitur in libro Iudicum quod quedam tribus Israelite — dispersi et simplicibus ignoti.
Added in another 15c hand. The text is interrupted at the top of f. 163v by pen trials.
- 164r-174r [De sancta trinitate] Hodie karissimi in christo secundum statutum sancte matris ecclesie agitur festum sancte et individue trinitatis — tamquam iumentis et infra.
In the table of contents on f. 8v: *Alius. Sermo 21.*
- 174v-175v blank.
- 176r-185v Egredimini filie Syon et videte regem Salomonem ... [Cant 3:11]. Karissimi revolvendo scripta legis et prophetarum ab inicio mundi usque modo — aut in voluntate [?].
In the table of contents on f. 8v: *Item de novo sacerdote. Sermo 22.*
- 186r-195v Prespiteri qui bene presunt duplici honore digni habeantur ... [1 Tim 5:17]. Ad gloriam et honorem

dignitatis sacerdotalis et ad devocionem populi —
sic deus in corde sacerdotis.

196r *Nota de scolastica hystoria.* Judicium Salomonis quod
fecit inter duas meretrices quarum una oppressit
puerum — quod deus permittit in vindictam [?].

196v-197v blank.

198r-204r Hodie incipiam te exaltare coram omni populo
[Jos 3:7]. Karissimi quidam egregius doctor loquens de
veri dei predicacione sic ait: Mundari oportet te
— nisi ordine communi etc.
In the table of contents on f. 8v: *Alius.* 23.

204r Hodie incipiam te ... [Jos 3:7]. Hec verba dominus
potest dicere cuilibet sacerdoti quasi principi —
[mut.] Clericus enim habet deferre ca...

204v-207v *Augustini.* Quasi stella in medio nebule ...
[Ecclus 50:6-7]. Hodie karissimi agimus diem et festum
egregii doctoris et beati patris nostri Augustini —
errores expellendo etc.
Added in a 15c hand. In the table of contents on f. 8v: *Item de
sancto Augustino. Sermo ultimus.*

Back pastedown Fragment of a breviary. Caroline minuscule
on parchment. 12c. Later pen trials in margins.

Secundo folio: 2r si satis de viciis

Ownership marks: 1r [18c] Bibliothecae Ducumburgensis. 8v [15c]
Item iste libellus est monasterii sancti Jeorii in Herzogenbur...
[illegible].

The greater part of the codex was written by Brother Mathew (f. 36v;
see also index for references to other MSS copied by him). MS 66 was
therefore presumably produced at Herzogenburg ca. 1428-1435.

67. BREVIARY OF HERZOGENBURG

HMML 3234

Austria (Herzogenburg), 15c (1451)

Paper and parchment; the inner and outer bifolia of each gathering are of parchment, in most cases palimpsested from a Hebrew MS(S). i + 411 ff., numbered 1-410 (one extra leaf, ff. 145-150). Modern ff. 259-298 also numbered 1-40 in a medieval hand in center of upper margin on recto. Ff. 6r-11v (calendar): 33 long lines; frame-ruled and written below the first line. Ff. 12r-410v: About 30 long lines; frame only. Ff. 114, 123, 144 torn with loss of text. Gatherings mostly of 6 bifolia, the second (ff. 12-16) missing leaves with loss of text. Ff. 16v-231v signed 1-19 in words or romans in center of lower margin on last verso. Horizontal catchwords in lower right corner on last verso. Plain Lombards, *passim*; Lombards with simple pen-flourishing on ff. 96v, 184r, 259r, 283v, 291v, 362v. On f. 51v, in the margin, a crude drawing of a dog's head. One principal bastarda hand.

- i^r *De sancto Bernhardino.* Beati famuli tui Bernhardini confessoris tui atque egregii predicatoris ... *Secretum.* Domine iesu christe qui sanctissimi nominis tui dignitatem excellentissimamque virtutem per beatum Bernhardinum ... *Complent.* Fragilitati nostre quesumus domine iesu christe tui sanctissimi nominis preco ferventissimus Bernhardinus ...
- i^r Table coordinating feasts of the saints and readings from the OT for the period from August to the beginning of Advent.
- i^v-1r Text of an office within the octave of Christmas, to be inserted on f. 177r according to a note there.
- 1r *De sancto Anthonio.* *Antiphona.* Vox de celo ad Anthonium facta est ... Deus qui concedis obtentu sancti Anthonii confessoris tui ... *Secreta.* Sacrificium nostrum quesumus domine benignus intende quo sicut beati Anthonii precibus ... *Communio.* Prosit nobis ad salutem domine sacri muneris oblacio per quam beati Anthonii ...
- 1v-2r *Hystoria de virgine beata infra nativitatem et purificationem.*
- 2r-3r *Hystoria de beata virgine infra octavis pasce et pentecostes.*
- 3v-5r blank.
- 5v [Versus] Pneumatis octavam domini lux quando sequatur
 ——— Sic decet hystorias cum libris ordo tenendas.
 12 hexameters on the calendar. Walther 14214.

5v [Versus] Vult crux Lucia cyneris karismata dya —
Adventus domini sequitur solempnia Lini.
5 hexameters on the calendar. Walther 20871.

5v [Versus] Proxima post Abdon lux — tot vidi dominum
se.
Further notes on the calendar. Cf. Walther 14868.

6r-11v *Calendar belonging to this breviary. Includes these feasts:* Octava sancti Stephani [Jan 2] — Valentini episcopi [Jan 7] — Blasii martiris et episcopi [Feb 3] — Chunegundis virginis [Mar 3] — Rudperti episcopi [Mar 27] — Georii martiris nostri patroni [Apr 24] — Floriani martiris [May 4] — Johannis ante portam latinam [May 6] — [added?] Bernhardini confessoris [May 20] — Viti Modesti et Crescencie [Jun 15] — [added] Eligii confessoris et episcopi quem fabri colunt [Jun 25] — Translacio sancti Thome [Jul 3] — Ulrici episcopi [Jul 4] — Margarethe virginis [Jul 12] — Hainrici imperatoris [Jul 13] — Marie Magdalene [Jul 22] — Invencio sancti Stephani [Aug 3] — Translacio sancti Valentini [Aug 4] — Affre martiris [Aug 7] — Ypoliti et sociorum eius [Aug 13] — Translacio sancte Hedwigis [Aug 25] — Augustini episcopi [Aug 28] — Egidii abbatis [Sept 1] — Octava sancti Augustini [Sept 4] — Corbiniani [Sept 8] — Translacio sancte Chunegundis [Sept 9] — Emmerami martiris [Sept 22] — Translacio sancti Rudperti [Sept 24] — Wenzeslai martiris [Sept 28] — Translacio sancti Augustini [Oct 11] — Maximiliani episcopi [Oct 12] — Cholomanni martiris [Oct 13] — Hedwigis vidue [Oct 15] — Wolfkangi confessoris [Oct 31] — Theodori fratris sancti Georii [Nov 9] — Elyzabeth regine [Nov 19] — Virgilii episcopi [Nov 27] — Barbare virginis et martiris [Dec 4] — Stephani prothomartiris [Dec 26].

12r-75v [Psalterium feriatum et cantica].

75v-79v *Vigilie mortuorum.*

79v-96r [Hymni] Chevalier 15450, 647, 12035, 5129, 9272, 12586, 17061, 17328, 10691, 20138, 19210, 19349, 8453, 3830, 795, 20268, 17322, 12402, 3484, 12396, 10811, 10934, 20713, 609, 14968, 19666, 1633, 13150, 3734, 21234, 21391, 22199, 2960, 26, 3902, 18461, 4234, 19153, 8073, 14, 7452, 16881, 1889, 6346, 6268, 7217, 4601, 5610, 2934, 1451, 3362, 9607, 21481, 17408, 21505, 21977, 110, 2824, 12339, 17875, 6264, 9582, 21204, 2339, 14467, 17713, 21398, 21039, 1596, 549, 13251, 5432, 22180, 9469, 2277, 538, 9467, 6729, 11268, Martir egregie deo dilecte ad te clamancium ... sancte Lauren-

ti ..., 16347, 10968, 7042, 20455, 3000, 14062, 9677, 2959, 11189, 12372, 8263, 4531, 1716, 3917, 5683, 15000, 5832, 14303, 18607, 17453, 4534, 11228, 9136, 9628, 9507, 21703, 20918, 17405.

On f. 95v: *Hye Hanns Pikch<e>l. Deo gracias.*

96v-144v [Orationes]

96v-135r [Capitula et orationes per circulum anni et de tempore et de sanctis] *In adventu domini ... 111v In die sancto pasche ... 113r Georii martiris nostri patroni ... 117r Dominica prima post festum penthecostes ... 121r Dominica xxv ... 129v In translacione sancti Augustini ... 131v Theodori martiris fratris beati Georii ... 132v In dedicacione ... 132v Commune de sanctis et primo de ewangelistis ...*

135r-137r [Suffragia sanctorum] *Ad suffragia sabbatis noctibus primo de sancta cruce ... 136r De sancto Stephano ... De sancto Georio ... 136v De sancto Augustino ...*

137r-137v [Capitula in feriatis diebus].

137v-138r *Ad cursum beate Marie orationes.*

138r-138v *Ad suffragia tam ad matutinas quam ad vespas primo de sancto spiritu ... Pro cognacione [!] familie ... De omnibus sanctis ...*

138v-139v *Oraciones super quindecim gradus.*

139v-140r *Benedicciones ad matutinas ... Benedicciones feriales super nocturnum ...*

140r-144v *Sequitur letania. Includes: Blasy, Geory, Floriane, Vite, Cholomanne, Ypolite cum sociis tuis, Kyliane cum sociis tuis, Augustine, Valentine, Corbiniane, Virgily, Udalrice, Rudperte, Margaretha, Katherina, Elyzabeth, Dorothea, Chunegundis, Affra, Ursula cum sodalibus tuis. Added in a contemporary hand: Quirine, Urbane, Wolfkange, Anthoni, Bernhardine, Hedwigis, Helena.*

145r blank.

145v-366r [Proprium de tempore et proprium sanctorum]
Proper of the seasons from dom. 1 Adv. through Pentecost and proper of the saints for the entire year, combined in the approximate order of the calendar. Included are:

150r-152r *De sancta Barbara virgine et martire.* Rimed office: AH 25, pp. 116-121, n. 42.

153v-155v *De conceptione beate Marie virginis.* Rimed office: AH 5, pp. 57-59, n. 15.

208r-210v *Hystoria Dorothee virginis.* Rimed office: AH 5, pp. 163-165, n. 56.

313v-315v *Margarethe virginis.* Rimed office: AH 28, pp. 17-20, n. 3.

- 315v-318r *Marie Magdalene*. Rimed office: AH 28, pp. 35-36, n. 10.
- 319r-320v *De sancta Anna*. Rimed office: AH 5, pp. 110-112, n. 35.
- 347r-350r *Hedwigis vidue*. Rimed office: AH 26, pp. 79-83, n. 28.
- 358r-360r *Elyzabet regine*. Rimed office: AH 25, pp. 253-258, n. 90.
- 362v-364r *Katherine virginis et martiris*. Rimed office: AH 26, pp. 197-204, n. 69.
- 366v-379r [Commune sanctorum].
- 379r-395v [Proprium de tempore] Proper of the seasons from *dominica post octavam penthecostes* *sew trinitatis* through the end of the year.
- 395v-404v [Lectiones evangeliorum] Gospel readings for the 25 Sundays after Pentecost. 404v *Explicit per manus Johannis Pikch<e>l in die translacionis sancti Valentini episcopi Anno domini M^o cccc^o Quinquagesimo primo etc. Orate pro me peccatore. Kchue leber ym audes ym lerrduss etc.*
- 405r-410v *Additions in 15c-16c hands:*
- 405r *Pro peccatis oracio*. Da quesumus omnipotens sempi-
terne deus mihi peccatorum meorum veniam ...
- 405r-405v *De beata virgine oracio*. In manus tuas sancta
Maria commendo animam meam et corpus meum ...
- 406r-406v *Secundum Lucam*. In illo tempore. Descendens
iesus de monte stetit in loco campestri ... [Lk 6:
17]. *Omelia venerabilis Bede presbiteri de eadem
leccione*. Et si generaliter omnibus loquitur speci-
alius tamen oculos ...
PL 94, 448. Readings for a third nocturne at Matins.
- 407r-409r blank.
- 409v Antiphons for the octave of Easter.
- 410r blank.
- 410v [16c] *Secundum ritum cononicorum [!] regularium in
Herzogburg*.

Secundo folio: 2r Nota ad primam

Ownership mark: 1r [18c] Bibliothecae Ducumburgensis.

Copied by Johannes Pikchel in 1451 (ff. 95v, 404v), this breviary was intended for use at Herzogenburg (ff. 7v, 113r, 410v).

68. BREVIARY OF HERZOGENBURG (SUMMER PART)

HMML 3236

Austria (Herzogenburg), 15c

Paper and parchment (probably the inner and outer bifolia of each gathering parchment). 247 ff., plus one small unnumbered leaf inserted after f. 106. Long lines. Variable count. Frame only. No signatures or catchwords. An undetermined number of pages are now missing. Plain Lombards, *passim*; pen-flourished Lombards, ff. 1r, 34r, 37r, 37v, 44v, 48v, 80v, 81r; one historiated initial with foliate arabesque border, f. 34r. Bastarda.

1r-32r [Psalterium feriatum] Neither the Roman nor the Benedictine cursus. Some Marian pieces suggest a cursus of the BMV.

32v-33r *Lecciones de sancto Vito*. In provincia Licia temporibus Dyocleciani et Antonini imperatorum multas virtutes operabatur sanctus Vitus ...
BHL II 8712.

33r-33v *Lecciones de sancto Achacio et sociis*. Passio sanctorum decem milia martirum colatur et veneratur decima kalendas Julii qui omnes uno die pro christi nomine interempti sunt sub Adriano ymperatore ...

34r-61v [Psalmi] 34r-50v Vespers psalms from the Roman cursus. 51r-61v Selected psalms from Matins of the Roman cursus.

62r-62v *Lecciones de assumptione Marie etc*. Ant. Exaltata es sancta dei genitrix ... Cogitis me O Paula ad [!]
Ewstochium ymo caritas christi me compellit ...

63r *Oracio ante horas*. Aufer a me domine omnes iniquitates ...

63r *Oracio post horas*. Suscipe domine deus meus meritis et precibus ...

63r-63v *Lecciones de sancto Bricio*. Bricius sancti Martini diaconus eiusque plurimum emulus ...
BHL I 1454.

64r-91v [Hymni] Chevalier 15450, 447, 12035, 5129, 10691, 19210, 19349, 8453, 3830, 795, 20268, 17322, 12402, 3484, 12396, 10811, 10934, 20713, 609, 14968, 19666, 12339, 17875, 6264, 9582, 21204, 2339, 14467, 17713, 21398, 21039, 1596, 549, 13251, 5432, 22180, 9469, 2277, 538, 6729, 9467, 11268, Martir egregie deo dilecte ad te clamantium ... sancte Laurenti ..., 16347, 10968, 7042, 20455, 3000, 14062, 9677, 2959,

11189, 1679, 12372, 8263, 4531, 1716, 3917, 5683,
15000, 5832, 14303, 18607, 17453, 4534, 11228, 9136,
9628, 9507, 21703, 20918.

92r *Nota.* Si quis unicuique gutte sacro sancte gutte
sangwinis domini nostri iesu christi — centum annos
indulgentiarum.

92v-93r Prayers on the wounds of Christ.

93v *In translacione sancti Nicolay.*
Office.

94r-94v [Lectiones de sancto Augustino] Augustinus doctor
egregius in provincia Tagetensi [!] ortus et honestis
parentibus ...

95r-133v [Capitula et orationes]

95r-106v [Proprium de tempore] [mut.] ... *Dominica*
post ascensionem ... 95v *In vigilia penthecostes*
... 97v *De sancta trinitate* ... 99r *Dominica*
prima post octavam penthecostes ... 106r *Dominica*
xxv ...

106v-128r [Proprium sanctorum] From *Nicodemis martiris*
and *Marcellini Petri* through *Thome apostoli*.
Includes: 111v *Udalrici* ... *Kiliani et sociorum*
eius ... 112r *Margarethe virginis* ... 113r *Anne*
matris virginis Marie ... 114r *In inventione sancti*
Steffani ... 115r *Affre martiris* ... 116r *Ypoliti*
et sociorum eius ... 117v <Augustini> ... 119r
Corbiniani ... 121r *Emerammi* ... 122v *Maximiliani*
... *Cholomanni martiris* ... 123v *Undecim milium*
virginum ... 124v *Theodori martiris* ... 125r
Leopoldus marchio ... 125v *Elizabet regine* ...
126v *Virgilii*.

128r-132r [Commune sanctorum].

132r-133v [Capitula ad horas dominicis et feriatis
diebus].

133v-138r *Incipiunt suffragia solita per circulum anni et*
primo sabbatinis noctibus. Includes: 136r *De sancto*
Steffano ... 136v *De sancto Georgio* ... 137r *De*
sancto Augustino.

138r-138v *Collecte ad quindecim gradus.*
Added in a later hand.

139r-143v [Proprium de tempore] *In sancta nocte* [penthe-
costes] ... 140v *In festo sancte trinitatis* ...
141v *In festo corporis christi* ... 143r *In octava*
corporis christi ...

143v-185r *Sequitur de sanctis post octavam penthecostes et deinceps usque ad adventum domini.* Proper of the saints from *Nicomedis martiris* through *Andree apostoli*.

Includes:

- 143v *Viti Modesti.*
- 148v *De sancto Udalrico.*
- 149r *Kiliani et sociorum eius.*
- 149r-150r *Margarethe virginis.* Rimed office: AH 28, pp. 17-20, n. 3.
- 150r *Hainrici imperatoris.*
- 153v *Invencio corporis sancti Steffani prothomartiris.*
- 154v *Sequitur de sancto Valentino episcopo cuius translatio celebratur.*
- 154v *Affre martiris.*
- 156v *Ypoliti martiris et sociorum eius.*
- 161r *In festo sanctissimi patris nostri Augustini episcopi.*
- 164v *In octava sancti Augustini episcopi.*
- 168r *Sequitur de sancto Emmerammo.*
- 169v *Rupertii.*
- 171r *In translacione sancti Augustini episcopi.*
- 171v *De sancto Maximiliano episcopo.*
- 171v *De sancto Cholomano.*
- 172v *Undecim milium virginum.*
- 178r *Historia de sancto Leopoldo marchione.*
- 181r-182r *In festo sancte Elizabeth lantgravie.* Rimed office: AH 25, pp. 253-258, n. 90.
- 184r *Virgilii confessoris et pontificis.*

Most offices in this section omit Matins.

185v-208v [Commune sanctorum].

209r-216r [Proprium de tempore] *In dominica prima post octavam penthecostes ...* 216r *Dominica xxv ...*

216v blank.

217r Ps 94:1-3, Ps 93:14, Ps 94:4.

Added in a later hand. Perhaps an attempt to write from memory the beginning of the invitatory psalm from Matins.

217v-220v blank.

221r-226r [Psalmi poenitentiales].

226r-231v [Litania sanctorum] *Includes Floriane, Vite, Ypolite, Kiliane, Augustine, Valentine, Corbiniane, Virgili, Udalrice, Ruperte, Margaretha, Katherina, Elizabeth, Dorothea, Kunegundis, Affra, Ursula.*

232r-247r [Officia votiva]

232r-240v *Nota hystoria de beata virgine infra octavis pasche et penthecostes.*

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240v-242r *Nota quando volueris de sancto Georio patrono.*

242r-247r *Quando oportunum fuerit habere de sancto
Stephano procedatur sic.*

247v blank.

Secundo folio: 2r prospere procedere

The MS is the summer part of a breviary written for use at Herzogenburg, as shown by the references to *sancto Georio patrono* (f. 240v) and *sanctissimi patris nostri Augustini episcopi* (f. 161r) and by the suffrages addressed to saints Stephan, George and Augustine (ff. 136r-137r).

69. PRAYERS; DEVOTIONAL TREATISES, etc (German) HMML 3231

Austria, 15c (1462)

Paper. ii + 132 ff. About 16-18 long lines. Frame only. Gatherings mostly of 6 bifolia. Damaged at the end by bookworms. Plain Lombards. Bastarda.

i^r blank.

i^v *Fragment of a charter in German in a 15c hand, including these references: Ich Michell Wisinger zu Kriczenn-dorff ... weingartten gelegen an dem Gehag zunagst ... Goczhaus zu Altennburgkch ...*

ii^r Recipe [?].

ii^v Pen trials [?]: (1) Mt 7:21. (2) Beginning of the Mass prayer: *Domine iesu christe qui dixisti.* (3) Judith 9:19.

1r-24r *Das püchel sagt von auslegung oder bezaichung der ganczen mess. Anno etc lxxi^o. Das erst sind de glogken die beczaichen in der alten — Got hellff unns allen auss aller nocht. Amen.*

24v-25v Ave Maria gegrüesset seystu Marei vil süczze magt frey geporn von kunigklicher art — bei deinem aini-gen sun in freiden sey des hillff mir edlew maget frey. Amen. Amen.

26r-27v O du allermechtigiste kayserinn aller wirdichait O du edle kunigin aller eren O du hochgeporne fürstin aller güetigkait — mit dem du hast alle weyshait. Amen. *Schriptor [!] mente pia petit unum Ave Maria.*

28r blank.

28v-31v <O> aller höchste drivaltikait und ungemessnew güetigkait O aller genädigiste und aller löblihist gothait ... 30r <O> chünnigin der himel müter der parmherczigkait ein züflucht der sünnder — also seinen geist aufgeben so wiert er hayl wertig. Amen. *Schriptor [!] mente pia petit unum Ave Maria.*

32r-39r <O> ewiger allerhöchster und aller güetigster herr iesu christe und heyliger starckher untodlicher got — darinn ich got müg loben und eren mit allen heyligen an ennd. Amen.

39v-41r <O> herr himlischer vater almächtiger parmhercziger güetiger got nu für mich hewt in dein heiligew clarew

gothait — all mein sünd wurden vergeben des fewer
[?] mich herr ihesu [!] christe durch deins vater eer
und durch deines heyligen geistes er. Amen.

41v blank.

42r-47v [Sprüche der zwölf Meister von Paris] <E>s sassen
zwelif maister bei ein ander zū Paris und redet yeg-
licher einen spruch — sätigkait das uns von leyden
angepürdt.

Cf. Munich, UB, MS 8^o 282 ff. 184v-189v (cat. Kornrumpf/Völker).

47v-49r *Idem aber ein gute ler.* <W>enn dir geschēh ein
grosser übermūt so leg dein hertz und dein hawbt auf
die süezzen prust ihesu [!] christi — wunnigkleichen
hie und dort ewigkleichen. Amen.

49r-50v *Die hernach geschriben frag und antburt kom einem
frumen menschen für.* 49v <H>err wo sol ich dich
süechen. An deinem andächtigen gepet. Herr wo sol
ich dich vinden. An dem fron chräwcz — die müsse
got an unns lassen beleiben mit allen guten dingen.
Amen.

51r-54r <W>enn du willd gen züe gotes tisch und willd
enphahen das heilig sacrament — nun sprechen wir
mit andächtigem herczen. Amen.

54v blank.

55r-97v [PSEUDO-ANSELMUS, Zwiegespräch über das Leiden
Christi] <S>and Anshelmus pat unnser liebe frawen von
himlreich lange zeit mit grosser begir — rachen da
meines kindes tod und marterr.

Latin text in *PL* 159, 271-288.

97v Die spaichell die gaysell dy dro das chräwcz die nagell
und das sper und die kron dürnem bescherm mich an dem
ennde mein. Amen du lieber herre mein. *Scriptor*
mente pia petit unum Ave Maria.

98r blank.

98v-101v <A>in g^oüter prediger der pat unnser frawen
dreyssigk iar das si sich sehen liezz in aller der
gestalt — des wirt er auch gewert. Got wilkom vil
heiliger vater got wilkom heiliger sun got wilkom
heiliger geist. Amen.

102r-102v [Gebet] <I>ch pitt dich fraw sancta Maria gotes
m^oüter g^ot aller vollaist des obristen k^oniges tochter
— auch geb das ewig leben die ewig r^oue und sätig-
kait. Amen.

103r-105r <O> du unvermayligtter sarh des lebentigen
 heylichtum christi ihesu [!] wann in dir verslossen ist
 gewesen das ewig hail aller eren — die mueter aller
 parmherczigkait mit den du hast alle weyshayt. Amen.
Scriptor mente pia petit unum Ave Maria.

105v-106v blank.

107r-118r [Bericht über die Verlobung, den Tod und das
 Begräbnis Königs Ladislaus I] <A>nno domini Millesimo
 etc nach christi gepürd als man zelt tawsent vier
 hundert und darnach in dem siben und fünckzigisten iare
 ist der durchlächwtigist künig Lassla etc zu Wienn
 ausgeczogen in das künigkreich zw Behaim und da er zw
 Prag an sannd Michelstag — da zue Passaw schieden
 sich täwtsch und ungern von einander etc. *Das erparm
 den almächtigen got.*

118v Anno domini etc nach christi unnsern lieben herren
 gepürd als man zelt tawsent vier hundert und darnach
 im zway und sechczigisten iar am phincztag umb vesper
 zeyt vor unnsern lieben frawentag ir schiedung hat die
 gemain zue Wienn den rat gefanngen etc.

119r-132v [SCHONDOCH, Die Königin von Frankreich und der
 ungetreue Marschall] <D>as ist der künigk von Franckh-
 reich / Und sein fraw gar mynnigkeich / Die so iämer-
 lich verraten ward / Von irem pözen marschalkh —
[ending illegible because of bookworm damage].
 Ehrismann II 2/2, pp. 479-480.

132v Ad sanctum spiritum ad trinitatis [!] ad patrem ad
 filium ad sanctum spiritum unum Pater noster unum Ave
 Maria unum Credo.

133r (= back pastedown) Text of a prayer in German,
 rendered illegible by bookworm damage.

Secundo folio: 2r way]nenden augen

Ownership marks: 1r [18c] Bibliothecae Ducumburgensis. *ii*^r, 24r,
 98r, 118v Herzogenburg library stamp.

The MS was probably copied in 1462 (ff. 1r, 118v).

Bibliography: Spunar, p. 322.

Austria (Pupping and Passau), 16c (1528-1530)

Paper. 392 ff., numbered 1-390 (ff. 150-151 occur twice; one extra folio, ff. 210-215; f. 301 omitted). About 43 long lines. Unruled. Composition of gatherings not visible on film. Calligraphic initials, *passim*; plain Lombards, ff. 327r-373r; one pen-flourished Lombard, f. 331v. One principal bastarda hand (all except ff. 327r-374v, 378r-381v), writing apparently at many different times.

1r-122r [Sermones de tempore super epistolas]

1r-2r *Dominica prima adventus domini*. Hora est iam nos de sompno surgere [Rom 13:11]. Introductionem habes infra in alio sermone. Apostolus nos tria docet a triplici sompno — tunc in die honeste ambulemus et sic progreditur [?]. Quam etc.

2v-3v *Dominica secunda adventus domini*. Quecumque scripta sunt ad nostram doctrinam scripta sunt ... [Rom 15:4]. Secundum themam omnis scriptura divinitus inspirata utilis est ad docendum et ad arguendum — nemo tollet a vobis etc.

42r-46r *In die pasce super epistolam*. Pasca nostrum ymolatus est cristus ... [1 Cor 5:7-8]. Gaudere cum gaudentibus flere cum flentibus [Rom 12:15]. Gracia dei adiuvante omnes cristiani boni unum peragerunt hiis diebus — habet vitam eternam.

46r *Secunda feria de epistola dic de testimoniis habes in parva collectura*.

46r *Tercia feria dic sicut habes in Voragine de sanctis: Hunc deus suscitavit tertia die etc.*

65r-67v *Incipiunt sermones super epistolas 1529 in Pupping in die Penthecostes*. Dum complerentur dies penthecostes ... [Act 2:1-2]. Multipharie multisque modis ... [Heb 1:1-2]. In quibus apostolus docet duo tempora precessisse in mundo tempus patris et filii — signum presencie spiritus sancti qui hoc in homine operatur etc.

80v-81r *Sermo de sancta Margaretha super epistolam more secularium*. Domine deus meus exaltasti super terram ... [Ecclus 51:13-15]. Dicitur propheta Ysaia lix: Non est abbreviata manus domini ... [Is 59:1]. Potest enim deus salvare hominem per varios modos et per varia media — nihil aliud coronat nisi sua munera. Between the sermons for dom. 9 post Pent. and dom. 10 post Pent.

120r-122r *Dominica 25 post Penthecosten secundum seculares*. Ecce dies veniunt dicit dominus et suscitabo germen iustum ... [Jer 23:5]. Secundum officium ecclesie [!] principium anni est in prima dominica adventus — de nomine eius. Amen. *Finis epistolarum de tempore*.

58 sermons for the Sundays of the church year and one for the feast of St. Margaret (cf. ff. 80v-81r above). With occasional German glosses in text or margin. Includes many cross-references to *Voragine*. Blank: ff. 10v, 14r-15v, 41v, 64v.

122v blank.

123r-136r [Sermones de sanctis super epistolas]

123r-125r *De sanctis in adventu domini super epistolas et primo de sancto Andrea*. Corde creditur ad iusticiam ... [Rom 10:10]. Omnes homines habent unum deum et debent unum deum invocare — complacuit patri vestro dare vobis regnum etc. Hec dicit dominus.

132r-136r *De sancto Johanne apostolo ex epistola*. Qui timet deum faciat bona [Ecclus 15:1]. Dicit ewangelium: Petrus vidit discipulum quem diligebat iesus — affectio inordinata malicia continuata permissio dei iusta.

The series includes sermons *De sancto Nicolao epistola secundum seculares*, *De conceptione [BMV] ex epistola*, *De sancto Thoma apostolo ex epistola*, *De sancto Steffano*, *Alius sermo de eodem*. Many cross-references to *Voragine*. German glosses occur in several texts.

136v-146v blank.

147r-154r [Sermones de sanctis super epistolas]

147r-148v *De sancta Maria Magdalena super epistolam secundum seculares*. Ubi habundavit delictum superhabundavit et gracia [Rom 5:20]. Epistola secundum seculares loco ubi supra. Sicut per unius delictum in omnes homines in condemnationem venerunt — in ore corde et opere et sensibus etc.

154r *De nativitate beate virginis super epistolam*. Ab eterno ordinata sum ... [Prov 8:23]. Mar 7 dicitur de christo: Bene omnia fecit [Mk 7:37]. Et non est mirum quia cum sit deus secundum deitatem est optimus artifex — privilegiis primogenitorum coram deo que octo sunt prout colligitur ex scriptura sacra. Habes alibi.

The series also includes sermons *De sancto Jacobo super epistolam*, *In festo sancti Stephani invencionis* (notes only), [*De sancto Dominico et de sancta Affra* (notes only)], *De sancto Laurencio super epistolam*, *De assumptione super epistolam*, *De sancto Bartholomeo super epistolam more secularium*. Cross-references to *Voragine*. German glosses in the texts.

154v-162v blank.

163r-270v [Sermones varii de tempore et de sanctis]

163r-167r *Dominica prima adventus domini*. Ecce rex tuus venit tibi mansuetus ... [Mt 21:5]. Dicitur Act 17: Deus qui fecit mundum et omnia que in eo sunt ... [Act 17:24-28]. Hiis verbis testatur scriptura deum

- omni creature esse presens — opportuit filium dei incarnari ut in natura humana.
- 167v *De sancto Andrea.* Venite post me faciam vos fieri piscatores hominum ... [Mt 4:19-20]. Pro introductione Joh vi: Nemo potest venire post me nisi pater meus traxerit eum [Jn 6:44]. Deus autem omnes vult trahere iuxta illud: Deus vult omnes homines salvos fieri [1 Tim 2:4]. Sed oportet quod homo liberum suum arbitrium adiciat — humiliter perseveranter etc ibidem.
- 170v *Dominica secunda adventus domini secundum Patavinam ecclesiam* [!]. Erunt signa in sole et luna ... [Lk 21:25]. Dicit apostolus ad Romanos 15: Quecumque scripta sunt ad nostram doctrinam scripta sunt [Rom 15:4]. Potissima enim via pervenire debet ad noticiam dei — genera arescent sermone primo.
- 171r *Feria quarta predicavi de gula.*
- 171r *Feria sexta de luxuria ex epistola* ...
- 171r-171v *Feria sexta tamen predicavi in monasterio themam:* Non ambulantes in astucia nec adulterantes verbum dei [2 Cor 4:2] ex epistola eodem die. Secundum manifestaciones veritatis — et materie predicabilis.
- 173r *Iterum de preparacione in die Thome ex ewangelio etc in monasterio monialium* ...
- 175v-178r *Signa iudicium antecedencia.* Primum signum lites et prelia id est omnes ut habetur Luc 21 — hos arescent tempore iudicii universalis etc. Dominica secunda adventus.
- 178v-187v blank.
- 188r-189v *De nativitate domini in ecclesia* [!] *kathedralli Patavie 1528.* Ewangeliso [!] vobis gaudium magnum ... [Lk 2:10-11]. Introductionem recepi ex parva collectura. Tria notanda sunt: Ewangelicalem [!] mencionem — pro nobis passurum gracias agimus deo nostro etc.
- 190r *De sancto Steffano.* Ecce ego mitto ad vos prophetas et sapientes ... [Mt 23:34]. In quibus tria: dominicalem ordinationem — dic quomodo impetum fecerunt unanimiter in eum.
- 192v-193v (continued on f. 195v) *De operibus bonis.* Voca operarios et redde illis mercedem [Mt 20:8]. Disuadens opera bona per scripta vel doctrinam vel contempnens facere sex mala facit: impedit salutem hominis — 195v pietatem sectando ut patet in Constantino etc.
- 196r *Feria quarta cinerum in Puppig 1529.* Convertimini et agite penitentiam ... [Ezech 18:30]. Conversionis necessitatem — fructificationem habes in collectura parva in fine.
- 200v-201r *Dominica letare iterum tria ut supra.* Pro primo dixi de confessione — ut habes sparsym etc.
- 201r-202r *Dixi* ... [one word illegible] *ex ewangelio*

- propter concursu populi in die letare in Puppung de quinque panibus. Habet quinque panes ordeaceos ... [Jn 6:9]. Dicit apostolus: Si quis suorum et maxime domesticorum ... [1 Tim 5:8]. Ideo omnia iura hoc docent naturale pontificale — facilius degluti-
rentur etc.*
- 207v-208v *Dominica palmarum iterum de passione. Cum appropinquasset iesus Jerosolimis [Mt 21:1]. Criosostomus super illa verba in omelia dicit: Cum appropinquaret tempus passionis — vere liberi eritis. Alius processus in die palmarum in Wels predicavi 1529. Ecce rex tuus etc ut habes collectura parva.*
- 214v-216r *Dominica tertia post octavas pasce eadem dominica sancti Marci 1529 [in marg.: vel dominica quarta post pasca: Erat festum] Rogate deus messis ut mittat operarios in messem suam [Lk 10:2]. Oportet semper orare ... [Lk 18:1] ... Quia christus frequentissime nos ad hoc monuit — misisti iesus christus etc.*
- 218r-219r *In festo sancti Jeorgii vel Floriani. Hoc preceptum tibi commendo ... [1 Tim 1:18-19]. Dicitur Job 7^o: Milicia est vita hominis super terram [Job 7:1]. Quia dicit christus Mt 11: Regnum celorum vim et violenti rapiunt illud [Mt 11:12]. Ideo exemplo Jeorgii vel Floriani qui sibipsis violenciam fecerunt seipsos vincendo — tercium principale de conscientia require in thesauro etc.*
- 219r *In die ascensionis non predicatur convenienter propter frequenciam parochie.*
- 219r *In die penthecostes habes de epistola alibi.*
- 222r-222v *Alius sermo de sancto Petro super epistolam. Misit Herodes rex manus ut affligeret ... [Act 12:1]. Introduc<tio>: Cristus habetur Joh 21 prophetavit wargesagt quia ipse est veritas — operationes nichil fit [?] etc.*
- 223r-234v blank.
- 235r-235v *Dominica tertia post penthecosten in Puppung 1528. Erant appropinquantes ... [Lk 15:1]. Audivistis in proxima dominica quia dura sententia lata est contra se excusantes — triplex pena purgans onerans [?] conservans [?] in Voragine sermone primo dominica tertia post penthecosten.*
- 236r *Dominica quarta more secularium. Estote misericordes sicut pater vester celestis ... [Lk 6:36]. Boni filii bonum patrem ymitantur — triplex premium temporale spirituale celeste ibidem etc.*
- 236v-237r *Dominica quarta post penthecosten more fratrum. Per totam noctem laborantes ... [Lk 5:5]. Vel initium ewangelii: Cum turbe irruerent in iesum ... [Lk 5:1]. Tria possumus elicere ex ewangelio hodierno etc: Devotionem populi — omnia alia id est omnibus bonis etc.*

- 241v *Dominica octava post penthecosten poteris applicare sermonem ex Voragine nove dominice ibidem predicavi in Freyling et non in loco 15 xxviii.*
- 259r-260r *Dominica xx iuxta ecclesiam [!] Pataviensem.*
 Simile est regnum celorum homini regi qui fecit nuptias ... [Mt 22:2]. Thema predicavi in Patavia 1528. Amice quomodo huc intrasti ... [Mt 22:12]. Introductio: Cristus ut habetur Luc 5 ascendit in unam navem que erat Symonis Petri ... [Lk 5:3]. Usque [?] impleverunt ambas naviculas — quomodo autem acquirenda sit habes supra.
- 262v-264v *Dominica xxii secundum ecclesiam [!] Patavinam.*
 Serve nequam omne debitum dimisi tibi ... [Mt 18:32-33]. Parum supra accessit Petrus ad iesum dicens: Domine quociens peccabit — portam misericordie sublevat. Habes hoc in Voragine dominica xxii sermone tercio.
- 268r-270v *Dominica xxiii secundum ecclesiam [!] Patavinam.*
 Exodi xxv dicebat dominus ad Mo*i*sen: Inspice et fac secundum exemplar quod tibi in monte monstratum est [Ex 25:40]. In monte id est in christo qui est est [!] ille mons — omnibus invocantibus eum in veritate.
- 270v *Dominica xxiiii secundum ecclesiam [!] Patavinam.*
 Confide filia fides tua te salvam fecit [Mt 9:22]. Pussillum et magnum fecisti et equaliter ei cura de omnibus [Sap 6:8]. Et sit cura de omnibus multo magis de hominibus — acceptanda sunt ac si essent nobis ... [*last word concealed in inner margin*].
- 270v *De sancta Chaterina.* Simile est regnum celorum decem virginibus ... [Mt 25:1-2]. Tria tanguntur in hiis verbis primo [!]. Primo commendatur in generali virginitas — lilium habet sex folia. Hec omnia habes in summa viciorum de temperancia cxi.

Sermons or notes for sermons for 52 Sundays, some Wednesdays and Fridays, and the feasts of the saints combined in the order of the church year from dom. 1 Adv. of 1528 through dom. 24 post Pent. of 1529. References to dates, places and circumstances in which particular sermons were delivered are indicated above; the collection includes many annotations in the first person, e.g. *dixi ...*, *predicavi ...*. Many sections are at least partly in outline form, and there are many cross-references to *Voragine* and other sources for sermons, especially *parva collectura*. German glosses occur in a number of texts.

- 271r-274v *Sequuntur aliqua de sacramento eukaristie et maxime decem corroboraciones quod verum corpus et sanguis sit sub speciebus panis.* Prima autem illarum est corroboratio pure veritatis — ewangelice concordacionis videlicet Luce et Mathei habes ex Clitoveo infra etc.
 The reference is to ff. 290r-302v below.

- 275r-277v *Condiciones recipiencium sacramentum eukaristie.*

Quarum prima est quod recipiatur cum consciencie discussione — per signa probabilia etc.

- 278r *De missa tria dicenda sunt. Primum quidditas.* Missa est consecratio corporis et sanguinis christi ac passionis eius rememoratio — et patet abrenuntiatio id est gelassikait etc.
- 278v-281r *Luctuosa concertatio contra missam modernorum. Primus impetus.* Talis hostia est de offerenda qualem sanctus Paulus Rom 12 ostendit: Obsecro vos per misericordiam dei — hoc facite in meam commemorationem et Paulus 1 Cor 11.
- 281r-281v *Cristus hostia est quadruplex.* Realis quando se obtulit in cruce — et pacem alibi autem vitam eternam. Amen. 1530.
- 282r-284r *De satisfactione luctatio modernorum. Primus impetus.* Cristus salvator noster sufficientissime pro nobis satisfecit — excessus temporales temporaliter statuit punire etc benedictus deus in secula etc.
- 284r-285r *Sequuntur sex rationes Saczgerii.* Quot nove translaciones ex greca et hebraica lingua non sunt certe nec fundamentales — quia sine dubio spiritus sanctus [?] sic notificavit.
- 285v-286v *De ieiunio et diversitate ciborum.* Circa quod sciendum primo quod duplex est ieiunium ewangelicum et ecclesiasticum [!] ieiunium ewangelicum est quo aliquis sibi subtrahit cibum — sine cibo secundum non fecit pro exemplo sed primum etc.
- 286v-288r *Cause octo quare sunt tot errores habens membra supra.* Prima est ignorancia capacitatis intellectus humani — que omnia sunt contra sacram scripturam.
- 288r-289v *Sermo super ewangelium de apostolis.* Ecce reliquimus omnia et secuti sumus te ... [Mt 19:27]. Tria tanguntur in ewangelio: relictio totalis — et vitam eternam possidebit ecce felicitatis fruitio.
- 290r-302v *Aliqua ex JUDOCO CLITHOVEO de veritate sacramenti sub speciebus panis et vini.* Et primo ex oblatione panis et vini per Melchisedech et ymolatione agni pascalis — diversoque distinctus gradu.
Cf. ff. 271r-274v above.
- 303r-303v *De scriptura.* Prima conclusio non velle acceptare nisi qui clare et aperte — addere vel retrahere non intelligitur de supradictis.

304r-313v [Tractatus de sacramentis contra Lutheranos] *De sacramentis in generali*. Primo quattuor obiectiones contra sacramenta in generali quarum prima est hoc verbum sacramentum nusquam ponitur in scriptura sacra — non est similitudo equalis etc.

Subsections of the treatise include: *Circa sacramentum penitentie, De matrimonio, De gradibus prohibitis vel non prohibitis, De sacramento ordinis, De sacramento confirmationis et primo fundacione, De sacra unctione, De sacramento eucharistie et eius usu, De communione sub utraque specie, De invocatione sanctorum, De offertorio quod sanctis fit, De miraculis factis a sanctis, De imaginibus et picturis, De consuetudinibus*. With German glosses in text.

314r-314v blank.

315r-326v *Aliqua de beata virgine*.

315r *Primo de visitatione*. Exurgens Maria abiit cum festinatione ... [Lk 1:39-40]. Mt 12 dicitur: Ex habundancia cordis loquitur os [Mt 12:34]. Ex verbis et gestis virginis possumus elicere sanctitatem diei. Tria ergo sunt dicenda sive notanda: dignificationem matris — mente corpore ore opere etc.

315v-316v *De nobilitate virginis Marie*. Pro introductione dicunt philosophi: Res potest dupliciter cognosci videlicet a priori per causam et a posteriori per effectum — pena puniunt. Vide Lyram super illud: Beatam me dicent etc. Amen.

316v-318r *De nomine beate virginis sermo*. Nomen virginis Maria [Lk 1:27]. Applica ad diem nivis quia canitur in ecclesia: Senciant omnes tuum iuvamen qui celebrant tuum sanctum nomen. Ideo ut cognoscamus excellenciam tanti nominis per singulas litteras explanabo. Prima littera est M id est Mater universorum — discordiam inter filios tuos ne quis sustinere etc.

318r-319v *De doloribus et confraternitate beate virginis*. Dic obsecro quod soror mea sis ... [Gen 12:13]. Jeronimus in sermone de assumptione nulli dubium etc: Cum ergo laus virginis redundat in laudem salvatoris merito ipsam laudare debemus — tam quo ad animam quam quo ad corpus.

320r-321r *Cause doloris ipsius fuerunt quinque*. Quia mulier erat mater unigeniti — in pluribus compertum est etc.

321v-323r *De purificatione beate virginis*. Lumen ad revelationem gentium ... [Lk 2:32]. Dicit psalmus: Secundum nomen tuum sic et laus tua [Ps 47:11]. Nomen hodiernae diei secundum ewangelium vocatur dies purgacionis Marie — hodierna processione omnes ad hoc invitat etc.

323v-326v *De assumptione virginis*. Signum magnum apparuit in celo ... [Apoc 12:1]. Dicit sapiens Eccli

43: Benedicentes dominum exaltate illum ... [Ecclus 43:33]. Postquam descripserat sapiens gloriam celi dicit gloria celi species stellarum — quia in anima passa est etc.

327r-373r [Sermones varii]

327r-330r <E>wangelizo vobis gaudium magnum ... [Lk 2:10]. Dicunt phisici quod in parte sensitiva hominis sunt due vires scilicet concupiscibilis et et [!] castibilis — in terra pax hominibus bone voluntatis etc.

330r-331r Transeamus usque Bethleem et videamus hoc verbum quod factum est ... [Lk 2:15]. Introduccio de paupere qui patitur famem et penuriam quomodo currit de domo in domum — Maria est laude dignissima.

331v-334v Verbum caro factum est ... [Jn 1:14]. In his verbis triplex nobis domini nativitas scilicet eternalis temporalis et spiritualis — et tempore pacis. Unde legitur in historia.

335r-338v Statim veniet ad templum sanctum suum ... [Mal 3:1]. Quando aliquis rex vel princeps est venturus in aliquod templum — exemplum eciam habes in speculo exemplorum distinctione 7 capitulo 37.

338v-341v *Alius sermo de virginali templo christi quod beata virgo Maria.* Suscepimus deus misericordiam tuam in medio templi tui [Ps 47:10]. Festum beate virginis pluries in anno celebratur quam festum alterius sancti — Ad exemplum de eo qui abnegaverat christum vide fol.

342r-348r <E>go sum lux mundi ... [Jn 8:12]. Scimus quod ambulantibus in tenebris necessarium si volunt offensiones diversaque pericula evadere — denique tota trinitas gloriam. Hec ille.

348v-353v *In die purificationis beate virginis Marie.* Suscepimus deus misericordiam tuam ... [Ps 47:10]. Impetrantes aliquod munus apud regiam maiestatem solent multum gaudere — pro pignore glorie et beatitudinis eterne. Ad quam nos etc.

353v-358v *De annuncciacione beate Marie virginis. Sermo super ewangelium: Missus est angelus etc.* Novum creabit dominus super terram ... [Jer 31:22]. Promiserat dominus per prophetam Jeremiam novum quoddam opus atque singularissimum se facturum super terram — ex se valeat ut sibi detur.

359r-362v Ecce ancilla domini ... [Lk 1:38]. In quibus verbis triplex misterium declaratur ipsius gloriosissime virginis Marie scilicet stupende humilitatis abyssus — supple tua benignitate nostras insufficiencias ut digne te laudare possumus per infinita seculorum secula. Amen.

362v-365r *De gloriosa residencia virginis Marie in celo.* Astitit regina a dextris tuis ... [Ps 44:10]. Dicunt naturales quod numquam potest facere viri cicuius

mansuescere quam per mulierem sibi placitam —
varietate adornatur gloriosa virgo in trono eterno.
Ad quam nos per...

365r-373r *De annunciatione gloriose virginis Marie.*

Sermo doctoris illuminati FRANCIS MAYORONIS.

Annunciavi et locutus sum ... [Ps 39:6]. Quia de sermonibus annunciationis Gabrielis sit presens intencio idcirco ad declarationem hodie solempnitatis — particeps faciat hodie per gratiam et in futuro per gloriam. Quam nobis etc.

Schneyer, vol. 2, p. 74, n. 121.

All sermons have marginal annotations and corrections in contemporary hands, including occasional German glosses.

373r-374v [De circumcissione domini] Pro secundo articulo est sciendum quod circumcisio domini habuit quadruplicem condicionem. Primo magne laboriositatis preambulatavam — [ending illegible].

374v-376v Salve regina misericordie vita dulcedo et spes nostra salve. Dicitur Jac. 1: Omne datum optimum ... [Jac 1:17]. Omnia ergo dona a deo sunt maxime dona — sic pueri in camino ignis (Dan iii).

377r-377v blank.

378r-381v *Sermo de nativitate virginis Marie.* Ad hoc hortatur divus Augustinus in sermone: Adest nobis dilectissimi optatus dies beate ac venerabilis semper virginis Marie — dei genitrix super choros angelorum etc.

382r-383r *Passio domini Jhesu [!] sub compendio.* Suscitatio Lazari miraculosa / Consiliatio phariseorum dolosa — Judicatio formidulosa / Retribucio finalis perpetuosa. Finis.

383v *Aliud [!] passio sub compendio.* Sessio domini super pullum et asinam / Eiectio vendentium et ementium de templo — Compassio Marie.

384r-384v *De peccatis in speciali et primo de gula.* Sex sunt consideranda: notificatio detestatio specificatio filiatio occultatio remediatio — habes septem remedia in summa capitulo x.

385r-386r *De luxuria secundo vicio carnali et capitali.* Omnia vicia capitalia sunt vicia spiritualia videlicet superbia avaricia — Habes hec omnia in summa 23 diversis capitulis.

386v blank.

387r-389v *De septem viciis capitalibus in generali.*

Peccatum cum consumatum fuerit generat mortem — et
sic de aliis etc. Sit laus deo.

390r-390v *Introductio sanciat*. Dixit christus Joh xiii:
Exemplum dedi vobis etc [Jn 13:15]. Et Paulus Ephe v:
Ymitatores dei estote sicut filii karissimi [Eph 5:1].
Ut ego possym hoc perficere quia unus est magister
—— in bonorum operatione.

Secundo folio: 2r *tercio* indumentum est

Ownership mark: 1r [18c] Bibliothecae Ducumburgensis.

The MS is a notebook of sermons and notes or outlines for sermons preached in Puppig, Passau, Wels and Freiling in 1528-1529 (see references, *passim*, above, especially ff. 163r-270v), and includes materials added in 1530 which counter the arguments of the Lutherans (ff. 271r-313v; f. 281v gives the date). There are German glosses, some extensive, in the text throughout.

71. THOMAS EBENDORFER DE HASELBACH; NICOLAUS DE
DINKELSBÜHL; PSEUDO-BONAVENTURA

HMML 3242

Austria, 15c (1447)

Paper. ii + 151 ff., numbered 1-152 (the second flyleaf = f. 1).
About 25 long lines. Frame only. Gatherings probably consisted
originally of 6 bifolia; some leaves are now missing. i-ii¹⁰ iii-iv¹²
v¹¹ vi-xiii¹². Ff. 33v-80v, 128v-140v, signed in words in center of
lower margin on last verso. Headlines, ff. 2r-55r. Plain Lombards,
passim; one pen-flourished Lombard, f. 151v. One main bastarda hand.

Front pastedown [15c] In isto libello primo continetur
tractatulus de quinque sensibus. Secundo tractatus de
octo beatitudinibus. [16c] Sequitur ex tractatu de
octo beatitudinibus ubi dimissum est.

There are also pen trials in various 15c-16c hands.

i^r Portion of an erased text in German; cf. f. 1v below.

i^v Item queritur de Salomone utrum salvatus sit —
depositus est a regno.

1r blank.

1v Portion of an erased text in German beginning *Ich Petter
de Schücz* ... and making reference to Herzogenburg.
Ff. i and 1 evidently form a parchment bifolium cut from a 15c
charter, of which a portion of the text remains visible on f. 1v
(beginnings of lines) and f. i^r (continuations of lines).

2r-55v [THOMAS EBENDORFER DE HASELBACH, Tractatus de quin-
que sensibus] [*mut.*] ... per quas sol iusticie intrare
debuerat ... 5r Sensus visus sicut prior est in situ
et in ordine — [*mut.*] animam vero que eius servicio
uti debet negligunt ...

Madre, pp. 323-328, without reference to this MS. Cf. also the
notes to Herzogenburg, MS 56 ff. 283r-305r above. Leaves are
missing before f. 2 and after f. 55 and with them the beginning
and end of this text.

56r-151r [NICOLAUS DE DINKELSBÜHL, De octo beatitudinibus]
[*mut.*] ... ire odii voluptatibus concupiscencie et
ceterarum ... 77r Ex est notandum circa istam primam
beatitudinem prout docet sanctus Thomas — mereamur
pervenire ad beatitudinem eternam largiatur nobis omni-
potens deus in secula benedictus. Amen. *Expliciunt
sermones de octo beatitudinibus collecti per magistrum
Nycolaum de Tinkelspuchel sacre theologie professorem.
Scripti per manus fratris Johannis Pikch<e>l Anno
domini M^o CCCC^o xlvii^o in crastinum Panthaleymonis
martiris. Deo gracias. Orate pro me peccatore etc.*
Madre, pp. 187-191, without reference to this MS.

151v-152r [PSEUDO-BONAVENTURA, Tabula ante missam intuenda]
*Hoc opus Bonaventura dicitur compilasse in quo informat
 et amonet quosdam sacerdotes minus caute et circum-
 specte celebrantes docet hec servanda fore a quolibet
 sacerdote celebraturo. Intencionis discussio. Ne
 propter vanam gloriam celebret — Excellentissime
 divinitatis corporis christi. [Versus] Si quis ad
 altare digne cupiat celebrare / In domini mensa quid
 tractes sedit pensata / Corpus exterge sic mundior ad
 sacra perge / Vivere sive mori confert quod porrigis
 ori ... Hye Hanns Pikch^el de Grain.*
 Table: Adolph Franz, *Die Messe im deutschen Mittelalter* (Freiburg
 im Breisgau, 1902), pp. 462-463; cf. also Munich, UB, MS 2^o 67
 f. 1v (cat. Daniel et al.). Verses: Walther 17901.

152r-152v Five recipes in German for remedies *Contra podag-*
ram.

152v-153r (= back pastedown) Pen trials in several 15c-16c
 hands.

Secundo folio: 3r ydo]latriam cum aliis

Ownership marks: Front pastedown and 2r [18c] Bibliothecae Ducumbur-
 gensis.

The MS was copied in 1447 by Johannes Pikchel (f. 151r; cf. f. 152r).

72. CASUS SUMMARIi; TRACTATUS DE CENSURA INTERDICTI HMML 3241

Austria, 15c (I = 1469, II = 1468)

Paper. 249 ff. Two booklets of similar format bound together: I = ff. 1-237, II = ff. 238-249. About 25 long lines. Frame only. Gatherings mostly of 6 bifolia. Horizontal catchwords in lower right corner on last verso; many trimmed away. Headlines, ff. 9r-237r. Plain Lombards (some guide letters visible) and calligraphic initials, *passim*. Three bastarda hands (ff. 1r-8r, 9r-237r, 239r-249r).

Front pastedown Pen trials in German.

I

1r-237r [Casus summarii]

1r-7r Index to ff. 9r-168v below.

7v *Nota in his casibus contrahitur cognacio spiritualis. Inter baptizatum et levantem — Inter confirmantem et parens confirmati. Followed by references to supporting texts of canon law.*

8r Notes on *appellacio*.

8v blank.

9r-168v *Liber primus decretalium. I. Incipit prohemium decretalium. Gregorius Episcopus. Salutantur doctores et scolares ponitur causa promulgandi ... De summa trinitate et fide katholica. Firmiter. Duo facit. Primo tractat de summa trinitate — ex aligenti de symonia. Et sic est finis casuum summariorum super quinque libris decretalium de quo nomen domini sit in seculorum secula benedictum. Amen.*

Includes Books 1-5 of the Decretals.

169r-221r *Incipiunt casus super sexto libro [decretalium]. Sacrosancte. Summa super prohemio sexti. Bonifacius in suo prohemio vel exordio recognoscat ... De summa trinitate et fide katholica. Fidei. Dampnantur negantes spiritum sanctum ex patre et filio procedere — nititur voluntatem. Datum Rome apud sanctum Petrum V Nonas Marcii pontificatus nostri anno quarto Anno autem domini M^o cc xc octavo. Deo gracias.*

221v-237r *Incipiunt casus summarii Clemementinae [!]. Johannes episcopus servus etc. Quoniam. Pro summa-rio sciendum quod Clemens V ... 222r Clemens V in concilio Viennensi. Fidei. Fatetur concilium unicum dei filium in essencia — secundum acta cause secundum Johannem. Expliciunt casus summarii scripti per Thomam Freydensprung de Neuburga claustrali cliricum Pataviensis dyocesis Anno domini M^o cccc^o lxiix. Et finiti sunt sexta feria ac die sanctorum martirum Tiburcii et Valeriani de quo sit deus in secula seculorum benedictus. Amen.*

Sometimes attributed to JOHANNES ANDREAE; but cf. Schulte II 224-225.

237v blank.

II

238r-238v blank.

239r-249r *Tractatus de censura Interdicti*. Quia materia censurarum plerisque ignota est ... 245r *De materia interdicti*. Nunc videndum est in speciali de materia interdicti. Primo qualiter interdictum sit servandum — meliori iudicio quorumcumque. Finis. *Per* ... [one word erased, probably *fratrem*] *Thomam predicatorem Posonii Anno lxxviii*.

249v not filmed.

Secundo folio: 2r De mutuis
 10r dampnum aliquorum
 240r coram talibus

Ownership mark: 1r [18c] Bibliothecae Ducumburgensis.

Ff. 9r-237r were copied in 1469 by Thomas Freydensprung of Klosterneuburg (f. 237r), and ff. 239r-249r were copied in 1468 by Brother Thomas, a Dominican of Bratislava (f. 249r).

73. NICOLAUS DE DINKELSBÜHL; TREATISES ON THE VIRTUES AND VICES, etc

HMML 3244

Austria, 15c

Paper. 152 ff. Probably four booklets bound together:

I (ff. 1-53): About 24 long lines. Frame only. Gatherings originally of 6 bifolia; the first four and the first four leaves of the fifth are missing; ff. 9r, 33r and 44r are signed *sextus*, *octavus* and *nonus* in the center of the lower margin. Horizontal catchwords appear irregularly in the lower right corner of a number of pages, including some rectos. Pen-flourished Lombards, ff. 3r, 7v, 10r, 21r, 31v, 37r; one plain Lombard (guide letter visible), f. 44r. Bastarda.

II (ff. 54-93): About 21 long lines. Frame only. One gathering of 8 bifolia, followed by two of 6. Lombards, some with modest pen-work infilling; one pen-flourished Lombard, f. 55r. Bastarda.

III (ff. 94-129): About 22 long lines, ff. 94r-106v; about 21 long lines, ff. 107r-119r. Frame only. Three gatherings of 6 bifolia. Horizontal catchwords in lower right corner on last verso. One plain Lombard with pen-work infilling, f. 94r. Two bastarda hands.

IV (ff. 130-152): 20-21 long lines. Frame only. Probably two gatherings of 6 bifolia. Plain Lombards. Bastarda.

Front pastedown Fragment of a missal on parchment. Textura, probably 14c.

I

1r-53r [NICOLAUS DE DINKELSBÜHL, De tribus partibus poenitentiae] [*mut.*] ... dictum multo aforciori ... 3r Expeditus de prima parte penitencie que est contricio — contra triplex ius naturale ecclesiasticum et divinum. A quo nos custodiat qui sine fine vivit et regnat. Amen. *Expliciunt tres partes penitencie finite die Sabbati* [corr. from *Sabbato*] *ante festum sancte trinitatis per manus fratris Johannis Aychinger infra horam xii et primam. Sit laus et gloria christo. Amen.*

Madre, pp. 180-187, without reference to this MS. A considerable number of pages have been torn out before f. 1, so that the text begins in Madre's section 8 of the treatise.

53v blank.

II

54r Pen trials.

54v blank.

55r-78r [Tractatus de peccatis mortalibus] Sciendum quod plura sunt que concurrere debent in confessione plena peccatorum mortalium — benefactoribus vivis et defunctis preces fundere neglexerit. Et sic est finis istius tractatuli.

Bloomfield 5320, listing this MS only.

78r-88v *Hic nota aliqua excepta [!] de preceptis.* Circa precepta est notandum quod primum preceptum est: Non habebis deos alienos coram me ... Et precipitur nobis per hoc ut solum deum revereamur — et universa que illius sunt. De hoc habes in Avaricia.
Included by Bloomfield 5320 with the preceding text.

89r-93v [Tractatus de votis religiosorum] Religiosus consideret an symoniace receptus sit ad religionem — non attendit ad ea que in horis vel missa dicebat etc. *Et sic est finis. K.C.M. Explicit hoc totum infunde da michi potum. Et cetera babasta.*
Included by Bloomfield 5320 with the preceding texts.

III

94r-106v *Incipit speculum peccatoris.* Quoniam in via karissimi seculi huius fugientis sumus dies nostri sicut umbra pretereunt — cum domino nostro iesu christo vitam eternam possideas. Quod idem dominus noster iesus nobis prestare dignetur. Qui cum patre et spiritu sancto regnat per infinita secula seculorum. Amen. *Explicit speculum peccatorum. Editum per beatum Augustinum doctorem eximium. Amen.*
Attributed to AUGUSTINUS, BERNARDUS and others; Bloomfield 4918, with reference to this MS. PL 40, 983-992.

107r-119r [NICOLAUS DE DINKELSBÜHL, Sermo de eucharistia, pars postrema] <S>acerdos ergo celebraturus missarum sollempnia postquam mundavit conscienciam suam — omnimode adimplebit. Cuius eterni convivii eciam nos participes efficiatur idem dominus noster iesus christus qui cum patre et spiritu sancto vivit et regnat unus deus in secula seculorum benedictus. Amen.
Madre, pp. 245-249 (sermo 5), without reference to this MS.

119v-129v blank.

IV

130r-148v *Incipiunt aliqua dubia de missa.* Primum dubium: An cottidie debeat in ecclesia celebrari — peccatum non creditur.

148v-152v *De defectibus circa sacramentum altaris contingentibus.* 149r Si sacerdos ante consecracionem vel post in altari constitutus moritur — hostias coram eo positas etc.

Secundo folio: 56r propter hoc
95r tremen]de eius maiestati
131r Aliud dubium

Ownership mark: 1r [18c] Bibliothecae Ducumburgensis.

Part I of the MS was copied by Johannes Aychinger (f. 53r).

Austria (diocese of Salzburg), 15c (before 1475)

Paper. 427 ff., numbered 1-426 (one extra leaf, ff. 295-300). 29 long lines. Frame-ruled and written below the first line. Gatherings of 6 bifolia; at least one leaf is missing at the beginning of the MS and another after f. 11. Gatherings signed in arabics in center of lower margin on last verso; most signatures trimmed away. Horizontal catch-words in lower right corner on last verso; many trimmed away. Plain, divided and pen-flourished Lombards (1-4 lines) throughout; initials with foliate arabesques extending into margins, ff. 35r, 120r, 337v; a coat of arms in the margin, f. 155v (no details visible on film). Several bastarda hands, one of them (ff. 1r-24v) resembling textura, a second (the main hand of the MS; ff. 25r-115v, 120r-364r, 366v-417v) very formally executed.

Front pastedown Reference to an indulgence issued by Pope Sixtus IV in 1475, followed by the text of the two prayers to which it applies; *Dominicis diebus antiphone per circulum anni* [antiphons for each of the canonical hours]; antiphon, chapter and versicle for Prime at Christmas. At the bottom of the page, a partially illegible note or pen trial in bastarda which includes the words *Kunigstainer* and *Pernhardus de* [?] *Weytra*.

1r-95r [Psalterium feriatum] Ps 1:1-2:11 and Ps 25:1-26:12 are missing with the leaves lost before f. 1 and after f. 11.

95r-97r *Suffragia ad vespervas per circulum anni. De sancta trinitate ... De sancta cruce ...* 95v *De beata virgine ... De sanctis Petro et Paulo ... De sancto Rudberto ...* 96r *De sancto Virgilio ...* 96v *De sancto Martino ... De sancto Augustino ...* 97r *De omnibus sanctis ...*

97v-98r *Suffragia ad matutinum.* Same selection and order of saints as in the preceding entry plus *Pro pace tam ad vespervas quam ad matutinum.*

98r-101r *Sequitur letania. Includes Rudberte and Virgili.*
99v *Preces.*

101v blank.

102r-116r [Hymni] Chevalier 3734, 21234, 21391, 22199, 758, 2960, 26, 3902, 18461, 4234, 19153, 8073, 14, 7452, 4601, 5610, 2934, 1449/1450, 3362, 9607, 21481, 17408, 21977, 110, 2824, 14444, 604, 14598, 21400, 9275, 3212, 6264, 9582, 3808, 4791, 16881, 1889, 6346,

3694, 6268, 7217, 14866, 5292, 5832, 14303, 18607, 599, 17453, 4534, 11228, 9136, 9628, 7798, 9507/9508, 21703, 5683, 15000.

- 116r-119v *Calendar, November-June. Includes these feasts:* Elizabeth vidue [Nov 19] — Translacio sancti Corbini [Nov 20] — Virgilii episcopi [Nov 27] — Valentini episcopi [Jan 7] — Blasii episcopi et martiris [Feb 3] — Chunegundis virginis [Mar 3] — Translacio sancti Viti [Mar 8] — Rudberti episcopi et confessoris [Mar 27] — Deposicio sancti Zenonis [Apr 12] — Trudberti martiris [Apr 26] — Floriani et sociorum eius [May 4] — Viti Modesti et Crescencie [Jun 15].

In the blank spaces of the calendar, contemporary hands have added the German names of the days of the week and notes concerning the calculation of the calendar and the feasts of the church year.

- 119v Omnia laudate in summis festis resonate — diocesis Saltzburgensis.

List of Laudate psalms for high feasts in the diocese of Salzburg.

- 120r-348r *Incipit liber horarum canonicarum yemalis tam de tempore quam de sanctis secundum regulam et modum Saltzburgensis ecclesie. Offices de tempore and de sanctis from Dominica prima in adventu domini through Sabbato sancto in vigilia penthecostes and from Stephan through Ambrose. Includes:*

166v-171v [Thome Cantuariensis]. Rimed office: AH 13, pp. 238-242, n. 92.

223r-225r *Dorothee virginis*. Rimed office: AH 5, pp. 163-165, n. 56.

230v-232v *Chunegundis virginis*. Rimed office: AH 26, pp. 224-227, n. 77.

232v-234v *De sancto Gregorio*. Rimed office: AH 5, pp. 184-186, n. 64.

237v-239v *De sancto Rudberto*.

321v-324v *In festo lancee et clavorum domini*. Rimed office: AH 5, pp. 35-36, n. 7.

- 348v-352r *Sequitur commune de sanctis infra pascha et penthecosten. In festo unius apostoli ... 349v In festo plurimorum martirum ... 351r In festo unius martiris.*

- 352r-361r *Sequitur lecciones de sanctis infra pascha et penthecosten. From Thiburcii et Valeriani through Basilidis Cirini Naboris et Nazarei.*

- 361r-364r [Capitula et orationes] *Infra pascha et penthecosten de pluribus martiribus capitula ... 361v De*

uno martire capitula ... Tiburcii et Valeriani oracio ... 364r *Basilidis Cirini et sociorum eorum ...*
 Chapters and prayers for the same selection of saints as in the preceding item.

364r-366v [Orationes, collectae, hymni et lectiones de sanctis] 364r *Sigismundi regis ... In invencione sancte crucis* [Chevalier 17875] ... 364v *De sancta Barbara* [Chevalier 12352, 38074, 7437] ... 365v *De sancto Judoco ... Lucie ... Otilia virginis* [...] ... *In vigilia sancti Thome ...* 366v *De sancto Mathia apostolo.*

This section added in contemporary bastarda hands.

367r-393v [Commune sanctorum] *Incipit ordo de sanctis qualiter de ipsis per circulum anni cantandum sit. Et primo de commune apostolorum ...* 390v *De virgine non martire.*

393v-397r [Capitula et orationes in commune sanctorum] *Sequitur capitula de apostolis ...* 397r *De pluribus virginibus et martiribus oracio ...*

397v-408v [Officia de BMV] *De veneracione sancte Marie virginis in adventu domini ...* 400r *De beata virgine infra nativitatem et purificationem ...* 402v *De beata virgine infra purificationem et quadragesimam ...* 405v *De beata virgine infra pascha et ascensionem ...* 407r *De beata virgine infra ascensionem et penthecosten.*

408v-421r [Proprium sanctorum]

408v *De sancto Andrea.*

411r-413r *De sancta Barbara.* Rimed office: AH 25, pp. 116-121, n. 42.

413r *De sancto Nicolao.*

415r *In octava sancti Andree.*

415v *De sancta Lucia.*

416v *Thome apostoli.*

417v-421r *De conceptione sancte Marie.* Rimed office: AH 5, pp. 47-50, n. 12.

421r *De conceptione beate Marie virginis.*
 Text of a short prayer.

421r *Damasii pape antiphona ... oracio ...*

421r [Capitula] Continued onto the bottom of f. 420v.

421v-425v *De dedicacione infra pasca et penthecosten si contingat.*
 Text of an office.

426r-427r (= back pastedown) *In dedicacione ecclesie post pasca.*

Secundo folio: 1r Apprehendite disciplinam
2r quis confitebitur

Ownership marks: Front pastedown See notes above. 155v [in the margin, details not visible on microfilm] Coat of arms.

A breviary for winter of the diocese of Salzburg (ff. 119v, 120r), possibly intended for Augustinian canons (f. 96v). The MS was probably written before 1475 (front pastedown), and may have belonged in the 15c to Pernhardus de Weytra, possibly at Königstein (front pastedown). The arms of another presumed owner cannot be identified (f. 155v).

75. BREVIARY SUPPLEMENTS (fragments)

HMML 3245

Austria and/or Bohemia, 15c

Paper. 80 ff. Long lines. Variable count, ff. 1r-34v; 20 lines, ff. 35r-80v. Frame only, ff. 1r-34v; frame-ruled, ff. 35r-80v. Composition of gatherings not visible on microfilm. A number of fragments bound together, most incomplete at beginning and end; see particulars below. Gothic neumes on 4-line staves, ff. 11r-18v, 20r-23v, 25r-30v, and occasionally elsewhere, ff. 1r-34v; see below. Versals and crude cadels, ff. 1r-34v; plain Lombards, ff. 35r-80v. Many cursive bastarda hands and Kurrentschrift, ff. 1r-34v; bastarda formata, ff. 35r-80v.

Front pastedown Pen trial in humanistic cursive.

1r-10v *Liturgical notes and fragments:*

1r-3r Office commemorating the Virgin Mary. Incomplete at the beginning; hours given completely are Prime, Terce, Sext, None, Vespers and Compline. 1r Gothic neumes on a 4-line staff for the opening versicles of Prime.

3r-4r Ordinary of Compline from the versicle *Converte nos* to the end. Includes musical incipits for the versicle *Converte nos*, antiphon *Miserere michi*, hymn *Te lucis ante terminum*, *Nunc dimittis* antiphons and *Salve regina*.

Gothic neumes on 4-line staves.

4r-5v *Ad primam capitulum <in diebus> novem lectionum.* Ordinary of Prime from the chapter to the end.

5v-8r *Vigilie mortuorum.* Incipits of psalms, antiphons and other texts for Vespers, Matins and Lauds of the Office of the Dead.

8v-9r *Commemoracio beate virginis post octavam Epyphanie usque ad purificationem.* Incipits of texts for the hours from first to second Vespers.

9r *Responsoria significata per ordinem in magno anthiphonario sicut habentur in commemoracione sancti Stephani.* Incipits with references to page numbers in contemporary arabics. Numbers presumably refer to the *magno anthiphonario*, as they are not found in this MS.

9v Versicle and prayer for feasts of the Holy Spirit.

9v Intonations and differentiae for 5 antiphons of Passiontide.

Gothic neumes on 3-line staves. Rubrics in the margin partly trimmed away.

9v Versicles for various days.

Rubrics in the margin partly trimmed away.

9bis^r Versicles *Dominicis diebus*, *Feriatibus diebus*, *In laudibus*, *De uno martire*, *De uno confessore*, *De virginibus*, *De sancto Steffphano* [!], *In laude virginis*.

9bis^v Versicle and prayer *De resurreccione*.

- 9bis^v Versicle and prayer *De beata virgine*.
 9bis^v *Capitulum ad primas*.
 9bis^v-10r *Ad completorium capitulum*.
 10r Ps 94. Ave. Gloria patri.
 10v Capitula for Compline.
 10v Versicles, collect and Benedicamus for the end of a canonical hour.
- 11r-18v [Antiphonarium] *A fragment, with short textual and musical incipits for the items listed:*
 11r End of the Pater noster.
 11r [Collecta] *Exaudi quesumus domine iesu christe preces servorum tuorum ...*
 11v-13r [Absolutiones et benedictiones ad matutinas].
 13r-14r *Sequuntur [!] benedicciones de beata virgine Maria*.
 14r-14v *Secuntur benedicciones feriatis diebus feria secunda*.
 Possibly followed by a lacuna.
 15r-17v Psalms for Prime on weekdays set to tones 2, 5, 8, 3, 4, 7.
 17v-18r Tones for the Benedictus or the Magnificat, modes 1-8.
 18r-18v Differentiae for tones 1-4.
 18v *De commemoracione beate Marie*.
 Liturgical note added in a contemporary hand.
 Each page has five 4-line staves with Gothic neumes.
- 19r-19v *In visitacione beate Marie virginis*. 19v Antiphons and differentiae for Prime-None with Gothic neumes on 4-line staves.
- 20r-21v Blessings for Matins, fer. 4 - Sabbato.
 Each page has five 4-line staves with Gothic neumes.
- 21v-23r Alternate melodies for the hymns of the Little Hours: *Iam lucis orto sidere, Nunc sancte nobis spiritus, Rector potens, Rerum deus tenax*. The first line of the melody for each is given as for general use, and as for feasts of the Virgin, feasts of the apostles, Sundays and weekdays.
 Each page has five 4-line staves with Gothic neumes.
- 23r-23v First lines of the first psalms for Sunday Prime, Terce, Sext and None and of all of the psalms for Sunday Vespers, set to the first tone.
 Each page has five 4-line staves with Gothic neumes.
- 24r-24v (continued on ff. 25rb-25v) *Sequitur qualiter per totum anni circulum benedicciones cantantur tam de tempore quam de sanctis*.
- 25ra, 26r-28v [Ordinale] Antiphon intonations and differentiae *ad horas*, beginning 25r with Christmas, 26r

with Easter, and ending 28v with *De virginibus ... Antiphone feriales.*

Eight or nine 4-line staves per page with Gothic neumes; each page divided into two columns by two lines ruled down the center.

29r-30v [Depositio crucifixi] *In parasceve finitis vesperis et sepulcro preparato clerus deferat crucifixum ad sepulcrum lugubri voce cantans: Revelabunt celi iniquitatem ...*

Seven or eight 4-line staves per page with Gothic neumes.

Incomplete at the end; there may also be a lacuna after f. 29.

31r *Collecta.* Deus qui per beate Marie virginis partum ...

31v blank.

32r-34v Versicles, chapters and collects in a variety of hands for Christmas, Epiphany, Easter, Ascension, Pentecost, Corpus Christi and *De beata virgine.* 34r Intonation and differentia for the antiphon *Venturus est veniet.*

35r-80v [Breviarium] *A fragment, incomplete at beginning and end.*

35r-46v [Commemorationes BMV et patronorum] 37r-37v *Notandum quod ab octava epiphanie usque ad diem cinerum dum vacat a festo ix leccionum feria quinta de patronis et sabbato de domina memoria agitur cum tribus leccionibus de patronis feria quarta [!] ...*

37v *Oracio.* Propiciare nobis quesumus domine famulis tuis per sanctorum patronorum nostrorum Wenczeslay Viti Adalberti Procopii Cristini Benedicti Mathei Johannis atque Ysaac Cirilli et Metudii necnon sancte Ludmille sancteque Cordule merita ...

38r ... precipue sanctorum martirum et patronorum nostrorum Viti Wenczesslay Adalberti Cristini cum fratribus commemoracio nobis veneranda est ...

46v-71v Psalms and other texts for Prime.

71v-79v *De dedicacione templi.*

79v-80r *Ympnus de apostolis.* Chevalier 5832.

80r-80v *De martiribus.* Hymn: Chevalier 18607.

80v *De confessore.* Hymn: Chevalier 9136.

Back pastedown Short prayer and other texts (pen trials?) in Kurrentschrift.

Secundo folio: 2r vobiscum

Ownership mark: *Back pastedown* Canonicae Regularis Inn Tirnnstain 1583 [accompanied by a monogram, apparently of the letters AFS].

The MS, of which at least ff. 35-80 are apparently of Bohemian origin (ff. 37v, 38r), belonged in 1583 to Dürnstein. It presumably passed to Herzogenburg after the dissolution of Dürnstein in 1788.

76. OFFICE OF THE VIRGIN; OFFICE OF THE DEAD, etc HMML 3247

Austria (Dürnstein) and/or Bohemia (Moravia), 15c

Paper. 147 ff., numbered 1-146 with several errors (one extra folio, ff. 65-70; one leaf too few, ff. 95-97; one extra folio, ff. 101-105). Long lines. Variable count, except for ff. 117r-139v which have 17 lines. Unruled or frame only, except for ff. 117r-139v which are frame-ruled. Composition of gatherings not visible on film. Apparently a number of pieces bound together. Plain Lombards, *passim*; pen-flourished Lombards, ff. 19r and 117r-139v. Many bastarda hands; bastarda formata, ff. 117r-139v.

Front pastedown Pen trials in 15c hands.

Front pastedown (continued on back pastedown) *Nota quantitas et qualitas horarum suis spaciis in anno noctium et diem [!]*. Followed by notes on the relative length of the night and the day at various times of the year.

Front pastedown Dalida Sampsonem per turpem necat amorem
— [ending illegible].

10 hexameters describing traitorous women from the Bible and their crimes against men.

1r [Benedictiones] Fer. 2 - Sab. and *De beata virgine*.
With three verses for each day.

1v Table and instructions for determining Matins readings from the OT from the first Sunday after Trinity to Advent. A note on Judith and Esther refers to the year 1483.

2r [Absolutio et benedictiones] For the first and second nocturnes (of Sunday?) and one nocturne only for fer. 2 - Sab. The texts for fer. 2 - Sab. are the same as those on f. 1r above.

2v [Benedictiones] The same as those identified as *De beata virgine* on f. 1r above.

2v *Preces maiores*. Oremus pro omni gradu ecclesie ... Cf. ff. 99r-100v below. Ed. Paul De Clerck, *La "prière universelle" dans les liturgies latines anciennes* (Liturgiewissenschaftliche Quellen und Forschungen, 62; Münster Westfalen, 1977), pp. 269-273.

3r *Suffragia ferialia*. Includes Stephan and Augustine.

3v *Suffragia sabitis [!] noctibus in vespervas usque ad exaltacionem sancte crucis*. Includes Stephan.
Continued on f. 10r below.

4r-9v *Calendar. Feasts include:* Valentini episcopi [Jan 7] — Octava Epiphanie [Jan 13] — [added] Hilari episcopi [Jan 13] — Blasii episcopi et martiris [Feb 3; added: celebratur] — Dorothee virginis et martiris [Feb 6] — Balpurge [!] virginis [Feb 25] — [added] Sand sreck und furcht festum in Moravia [Mar 8; *this entry replaces Cirilli episcopi, to which another hand apparently added et Methodii; et Methodii was subsequently erased and the entire line cancelled*] — Gregorii pape [Mar 12; added: non celebratur] — [added] Joseph nutritoris domini [Mar 19] — Ruperti episcopi [Mar 27; added: festum Salczburge] — [added] Jeori in Moravia illo die [Apr 23] — Georgii [Apr 24] — [added] Adalberti [Apr 24] — Quirini [Apr 30] — Balpurge [May 1] — [added] Sigismundi regis et martiris [May 2] — Floriani martiris et sociorum eius [May 4] — [added] Sophie virginis [May 15] — Bernhardini confessoris [May 20; added patrocinium (?)] — Viti Modesti et Crescencie [Jun 15] — Johannis et Pauli [Jun 26; added: festum est] — Visitacionis Marie virginis [Jul 2; added in Moravia] — [added?] Processi [Jul 2] — Udalrici [Jul 4] — [added] Procopii [Jul 4] — [added] Translacio sancti Martini [Jul 4] — Kiliani et sociorum eius [Jul 8] — Margarethe virginis [Jul 12; added: illo die in Austria] — Hainrici imperatoris [Jul 13; added: Margarethe illo die celebratur in Moravia] — [added] Arnolffus episcopus [Jul 18] — Steffani prothomartiris [Aug 3] — Translacio sancti Valentini episcopi [Aug 4] — Affre martiris et sororum eius [Aug 7] — Ypoliti martiris et sociorum eius [Aug 13] — Augustini episcopi [Aug 28] — Felicis et Adaucti [Aug 30] — [added] Sand seil [or feil] und ... [one word illegible] [Aug 30] — Octava sancti Augustini [Sept 4] — Chunigundis [Sept 9] — Exaltacio sancti crucis [Sept 14; added: Exaltacio sancte crucis festum est in Moravia] — [added] Ludmille illo die celebratur vel in vigilia Martini [Sept 16] — Translacio sancti Rueperti [!] episcopi [Sept 24] — Translacio sancti Virgilii episcopi [Sept 26] — Wenczeslay martiris [Sept 28; added: celebratur in Moravia] — Translacio sancti Augustini [Oct 11] — Maximiliani episcopi et martiris [Oct 12] — Cholomani martiris [Oct 13] — Undecim milium virginum [Oct 21; added: celebratur in Moravia] — [added] Wolfgangi illo die in Moravia celebratur [Oct 30] — Wolfgangi episcopi [Oct 31] — [added] Ludmille martiris celebratur in Moravia illo die [Nov 10] — [added] Cristini cum fratribus celebrantur in Moravia quia patroni [Nov 12] — Leopoldi marchionis [Nov 15] — Elisabet regine Ungarie [Nov 19] — [added] Presentacio in templum. Benediccio [?] in templum [Nov 21] — Virgilii

episcopi [Nov 27] ——— [added] Octava Katherine ut in die [Dec 1] ——— Translacio sancte Gerdrudis virginis [Dec 2] ——— [added] Concepcio Marie ieiunium ad placitum [?] sed celebratur [Dec 8] ——— David regis [Dec 30].

A standard Austrian calendar, modified by the systematic addition of Bohemian saints. Additions referring to Bohemia appear to be in the same hand; other additions may be by other, similar hands. The entry *Cristini cum fratribus* [Nov 12] corresponds to the saints *Cristini Benedicti Mathei Johannis atque Ysaac* addressed as patrons in Herzogenburg, MS 75 ff. 37v, 38r (see above). In the lower margin of f. 8v (October): *Wult crux Lucie cinerum carissima dona ...* (Walther 20871).

10r *Collecta ... Post exaltacionem sancte crucis usque ad adventum domini suffragia.*
Continuation of the material found on ff. 3r-3v above.

10v Short passages equating events in the passion of Christ with the canonical hours from Terce through Compline. Followed by a short evening prayer: *Nos cum prole pia benedicat virgo Maria ...*

11r-18r *Calendar. Feasts include:* Valentini episcopi [Jan 7] ——— Blasi [!] episcopi et martiris [Feb 3] ——— Dorothee virginis [Feb 6] ——— Chunigundis virginis [Mar 3] ——— [added] Fuit electus papa Eugenius quartus [Mar 3] ——— [added] Illo die fuit coronatus Eugenius papa quartus [Mar 11] ——— [added] Isto die natus est dominus Maximilianus anno domini Millesimo etc quinquagesimo nono [Mar 22-23] ——— Ruperti episcopi [Mar 27] ——— Floriani martiris [May 4] ——— Viti Modesti [Jun 15] ——— Udalrici episcopi [Jul 4] ——— Kyliani et sociorum eius [Jul 8] ——— Margarethe virginis [Jul 12] ——— Hainrici imperatoris [Jul 13] ——— Inbencio [!] sancti Stephani prothomartiris [Aug 3] ——— Translacio sancti Valentini [Aug 4] ——— Affre martiris [Aug 7] ——— Ypoliti et sociorum eius [Aug 13] ——— Augustini episcopi [Aug 28] ——— Translacio sancti Ruperti [Sept 24] ——— Wenczeslay martiris [Sept 28] ——— Maximiliani episcopi [Oct 12] ——— Cholomanni martiris [Oct 13] ——— Undecim milium virginum [Oct 21] ——— Wolfgangi episcopi [Oct 31] ——— Elizabeth vidue [Nov 19] ——— [added] Presentacio Marie virginis [Nov 21] ——— Virgilii episcopi [Nov 27].

The leaves of this calendar are misbound, and should be read in the order 11, 12, 15, 16, 13, 14, 17, 18. In the margins of September through December, a 15c hand has entered a number of names of individuals or married couples, each accompanied by the amount of a donation in pennies (*denarii*) and a date which presumably indicates when the donors were to be commemorated.

Opposite the feast of St. Katherine (Nov 25) occurs this note: *Est dedicacio altaris Erhardi.* Eugenius IV was pope 1431-1447

(Gams, p. iii); the emperor Maximilian I was born in 1459 (Hugo Hantsch, *Die Geschichte Österreichs I* [Graz, 1969], table following p. 144).

- 18v Five short invocations addressed to Christ.
Beginnings of lines missing with torn corner of page.
- 18v *Nota bonos versus de sanctis Apostolis. Hic sursum
pedibus moritur prudens cruce Petrus — Regnum
celeste post mortem da manifeste.*
With contemporary pen trials in German in margins.
- 19r-38v [Officium de BMV].
With many cancellations in the text and corrections in the margins
by a 15c hand.
- 39r-46r [Officium defunctorum] 40v-42v Additional prayers
for the dead.
With 15c additions in the margins, some in German.
- 46v *Ad incipiendum matutinas utimur hiis versiculis.*
The entire page has been cancelled. Cf. ff. 71r-71v.
- 47r-64r Psalter of the Little Hours.
- 64r-68r [Suffragia sanctorum] Includes: 64v *De patrono
Jacobo ...* 65r *De sancto Stephano ...* 65v *De sancto
Martino ...* 66r *De sancto Stephano ...* 66r-68r [De
BMV].
- 68v-69bis^v [Formulae absolutionis] With notes regarding
frequency of confession and related matters.
- 70r-70v *Ad matutinum. Patris sapiencia veritas divina
christus ...*
A poem on the canonical hours and the passion of Christ. Walther
13840.
- 71r-71v *Ad incipiendum matutinas utimur hiis versiculis.*
Cf. f. 46v.
- 71v *Benedicciones de beata Maria virgine.*
- 71v *Benedicciones feriales.*
- 72r-72v [Suffragia].
- 72v *De sancto Stephano ad vespas.*
- 73r-78v *Commune de sancto Stephano.*
- 79r-86v *Incipitur de beata virgine infra nativitatem
christi et purificationem sancte Marie virginis.*

87r-91v [Suffragia sanctorum] Includes: 88v *De sancto Wilpoldo* ... 89r *De sancto Augustino* ... 89v *De sancto Stephano* ... 90r *De sancta Anna* ... *De sancta Elizabeth* ... 90v *De sancta Maria Magdalena* ... 91r *De sancto Oswaldo* ... *De sancta Katherina* ... 91v *De sancta Margaretha* ... *De sancta Barbara* ... *De sancta Dorothea* ...

92r-98v *Ad horas*. Chapters, prayers, etc. 98r *Preces minores*. Psalm versicles, etc. for the end of each hour.

99r-100v *Incipiunt preces maiores*.
Cf. f. 2v.

101r-101v *Benedicciones feriales*.

101v-102r [Responsoria, versiculi et capitula feriales].

102v *Feriatibus diebus suffragia ab octava corporis usque ad adventum domini*. Includes Stephan and Augustine.

103r-104r [Responsoria brevia in commune sanctorum].

104v-104bis^v *Ad completorium*.

105r-116v *Incipit historia de visitatione sancte Marie virginis*.

117r-139r *Incipit hystoria de visitatione sancte Marie*.
139r *Ursula Narcendorfferin Chlosterjungkraw zu Tirenstain*.

139v Notes in German.

140r-140v (continued on f. 139v) *Incipit rosarium beate virginis Marie*.

A German meditation for each Ave Maria of the rosary.

141r-145v *De veneracione beate virginis Marie*.
An office of the Virgin.

145v-146v *Secuntur suffragia sabbatinis noctibus a festo sancte trinitatis usque ad festum exaltacionis sancte crucis*.

Back pastedown Continued from the front pastedown, q.v.

Secundo folio: 2r *Exaudi quesumus*

The MS is a composite of pieces of various dates and origins, with considerable repetition in content. F. 1 was probably written ca. 1483 (f. 1v), and the calendar on ff. 11r-18r before 1431, the date of

Eugenius IV's election to the papacy (f. 12r). The Austrian calendar on ff. 4r-9v was converted to a Moravian calendar, possibly in a monastery or church dedicated to Christian, Benedict, John, Matthew and Isaac (f. 9r). F. 64v includes suffrages addressed to *patrono Jacobo*, but emphasis on Stephan elsewhere in the MS suggests a possible origin in a church dedicated to him as well as in the diocese of Passau (ff. 65r, 66r, 72v-78v). Inclusion of Stephan and Augustine in other sets of suffrages (ff. 87r-91v, 102v) point to an origin in an Augustinian monastery in the diocese of Passau. The office of the Visitation on ff. 117r-139r, by far the most artistic and calligraphic section of the MS, was written by *Ursula Narcendorfferin Chlosterjunkfraw zu Tirenstein* (f. 139r). This suggests that the MS may have belonged to Dürnstein and been transferred to Herzogenburg at the dissolution of Dürnstein in 1788.

77. OFFICE OF THE VIRGIN; PRAYERS BEFORE
AND AFTER THE MASS; SUFFRAGES

HMML 3248

Austria (Dürnstein), 16c (1590)

Paper. 113 ff., numbered 1-114 (one leaf too few, ff. 100-110). 15-18 long lines. Frame only ruled in ink. Headlines between horizontal and vertical bounding lines. Composition of gatherings not visible on microfilm. Several humanistic cursive hands.

1r-2v blank.

3r-80v *Cursus beatae Mariae virginis una cum capitulo quotidiano secundum usum canonicorum regularium ordinis beati Augustini.* 3v blank. 4r-4v Rubrics on the recitation of the *Cursus BMV*, mainly explaining on which days it should be omitted. 5r *Incipit cursus beatae et gloriosae semperque virginis Mariae ...* 80v *Hunc beatae Mariae virginis cursum secundum usum canonicorum regularium ordinis beati Augustini propria sua manu descripsit Christophorus Eckius Viennensis, tunc temporis in monasterio beatae Mariae virginis in Tiernstain, praedicti ordinis novitius, eumque feliciter finit octavo mensis Januarii Anno reparaatae salutis humanae 1590.*

Also on f. 3r, the elegaic couplet: *Si duo de nostris tollas pronomina rebus / Praelia cessarent pax sine lite foret*, and a pen trial [?]: *Ad mala facta.*

81r-82v *Collecta super laetaniam.* Versicles and prayers for use after a litany. There is particular emphasis on prayers for peace and victory over the Turks.

83r-103r [Preces privatae sacerdotis ante et post missam]

83r-91r *Incipit foeliciter accessus maior.*

91v-93v *Orationes ante missam et communionem.*

93v-94v *Accessus minor.*

95r-96v *Orationes ad indumenta.*

97r-100r *Recessus altaris.*

100v-102r *Orationes post communionem.*

102r-103r *Sequuntur aliae orationes pro opportunitate sacerdotis ex devotione ante et post celebrationem et communionem dicendae.*

103v-114r [Suffragia]

103v-110r *Suffragia consueta.* Including Stephan and Augustine.

110r-112v *Sequuntur suffragia feriatis diebus, post octavam corporis christi, usque ad adventum domini.*

Including Stephan and Augustine.

113r *Veni sancte spiritus*, followed by versicle, response and prayer.

113v-114r [Suffragia in commune sanctorum].

Ff. 113r-114r added in contemporary hands.

114v blank.

Secundo folio: 4r Nota quod

Ownership mark: 3r [16c-18c, in a humanistic cursive hand] Sum
monasterii beatae Mariae virginis in Tiernstain.

Ff. 3r-80v were copied at Dürnstein in 1590 by Christophorus Eckius of Vienna, at that time a novice in the community (f. 80v, cf. f. 3r).
The MS was presumably transferred to Herzogenburg after the suppression of Dürnstein in 1788.

Austria, 15c (before 1453)

Paper. i + 154 ff., numbered in fives or tens in a modern hand. A small unnumbered leaf after f. 50 gives a correction to the text of f. 50v. Unnumbered strips after ff. 47, 57, 71, 83, 111, were cut from a 12c MS and are used here as tabs to mark subdivisions of the text. 20-27 long lines, ff. 1r-123r; variable count elsewhere. Frame only. Gatherings probably of 6 bifolia; horizontal catchwords survive in lower right corner on ff. 84v, 108v. Plain Lombards, *passim*; a few with simple pen-drawn infilling, ff. 1r, 42v, 47r, 71r, 73r, 79v, 95v. Several bastarda hands.

Front pastedown Fragment of a scientific treatise apparently concerning the digestion.
Caroline minuscule, probably 12c.

i^r Fragment of a breviary giving readings from Apoc 2 for Matins in the period between Easter and Pentecost.
Bastarda, 15c. With various marginalia.

i^v *Verses in various 15c hands:*

- (1) ... [one word partly trimmed away] res perdura
[?] sed honesta domestica cura / Multa petit iura
sed confert commoda plura.
- (2) Os orare vale commodum [?] mensa negatur / Cum pro
delictis anathema quis efficiatur.
- (3) Hec facienda vetant connubia facta retractant /
Cultus disparitas vis ordo ligamen honestas /
Soror condicio votum cognatio crimen / Si sis
affinis vel si coire nequibis.
- (4) Machmet paganos in fide fecit prophanis ...
- (5) Due claves discrecio ydoneitas et aliquis dicitur
ydoneus qui gerit vel cui convenit [?] cura anima-
rum.
- (6) ... Illis hospitibus ve quibus est malus hospes
—— Qui ridendo fremit hic perfidus omni proba-
tur.
14 hexameters, the first illegible.
- (7) Sepe nautores submerguntur meliores —— Angeli-
cus iuvenis sensibus sathanizat ... [last word
illegible].
- (8) Various marginalia, partially obliterated or
trimmed away.

1r-123r [Psalterium feriatum]. 112r [Cantica]. 120r
[Litania].

123r-124v Prayers, including a special group for Lent.

- 124v [Contra choreas] Notandum quod corea est detestata vel detestanda propter eius originem — In corea namque omnia precepta christi franguntur.
- 125r-125v *De inposicione hystoriarum.* Nota si A fuerit littera dominicalis tunc historia Sapiencie inponatur — post festum sancti Andree.
Rules for determining OT readings at Matins throughout the church year depending on the dominical letter.
- 125v-126r Prayers.
- 126r Ave caro christi que pro me passa fuisti — Morbos averte pestes pelle crimina dele.
Chevalier 23378.
- 126v-127r Patris sapiencia veritas divina christus homo captus est hora matutina — Hora completorii ... iugis sit memorie hec mors tue cure.
Meditations on the canonical hours and the passion of Christ.
Walther 13840.
- 127v-128r *Nota articulos per quos confitentes informari debent in materia indulgenciarum a Concilio Basiliensi dados.* Includes short passages on these topics: *De contribucione, De sermentibus, De religiosis, De ieiu- nio, De oracione, De restitutione, De commutacione voti.*
- 128r-129r *Sequitur forma absolucionis in materia indulgenciarum.*
A formula for absolution including a special section *Pro sacerdotibus.*
- 129r-129v *Nota quod forma absolucionis homicidarum secundum honestum et laudabilem consuetudinem ecclesie hec est.* Spoliabuntur excommunicati et ponent se ante fores ecclesie prostrati — consequendo reddantur innoxii. Per christum dominum.
- 129v-131r *Item in ambone potest dicere per modum commendacionis de illis qui puniuntur sic.* Ecce isti quos hodie videtis vel vidisti in manifesta pena qui promeruerunt — vobis omnibus dico vigilate.
- 131v-134v *Notabile quod in inferno nulla est redemptio.* Mortuo homine impio non erit ultra spes scilicet liberacionis [cf. Prov 11:7]. Nota quod octo sunt cause quare latro captus et incarceratus sperat liberacionem — pauci ad regnum celorum perducuntur.
A sermon on repentance and absolution.
- 134v [Oratio] Dominator domine rex celorum et terre in voluntate tua cuncta sunt posita — in pace et tran-

quillitate serviamus. *Iste oracio dicitur contra hus-
sitas aut alios hereticos vel tyrannos.*

135r-135v *Notandum quomodo Romipete se debent ad annum
iubileum preparare qui sit Rome vel alias ubicumque.*
Primo debent absolvi ab omni excommunicationis pena
—— Octavo debent se in via valde custodire ... summo
studio auxiliante omnipotenti deo.

136r-138v *Sincere caritatis affectum et salubris propositi
felix complementum —— [mut.] et sic adimplebitis
christi ...*

One or more pages appear to be missing after f. 138.

139r blank.

139v-140r [Hymni] Chevalier 21977, 110, 17875.

140v-141r blank.

141v-142r *Three receipts in German, all issued in Haimburg
in 1453 by:*

- (1) Wolfgang Grimel Gotsleychnams Mess zu Haimburg
chapplan
- (2) Wolfgang Grimel chapplan der Mess
- (3) Wolfgang Payr pharrer zu Haimburg

142v *De omnibus sanctis versiculi.* Four versicles follow.

142v *Ludus taxillorum et alle inhibitus est propter novem
que acceduntur circa talem ludum. Primum. Est cupi-
ditas lucrandi —— Nonum. Omissio temporis et bonorum
que illo tempore tenentur facere.*

143r-143v [Benedictiones] For fer. 2-7 and three nocturnes
at Matins.

144r *Hec sunt duodecim abusūs seculi. Sapiens sine operi-
bus bonis —— Populus sine lege. [in marg.] Pros-
peritas huius mundi est causa eterne dampnationis.*

144v *Salutationes ad quemlibet. Cum devotis oracionibus
obsequium benivolum et paratum —— Oraciones in domino
cum affectu.*

A list of 13 salutations. Various pen trials in margins.

145r-154r blank.

154v not filmed.

Secundo folio: 2r soporatus sum

Ownership marks: 1r [15c] Iste libellus est canonicorum regularium beate Marie virginis in Tir<e>nstain. 67r [15c] Iste libellus est canonicorum regularium monasterii beate Marie virginis in Tir<e>nstain. 142r [15c, *al. man.*] Iste liber est canonicorum regularium monasterii beate Marie virginis in Tir<e>nstain.

The MS was copied before 1453 when three receipts of that date were entered and may have at that time belonged to the church at Haimburg (ff. 141v-142r). During the 15c it belonged to Dürnstein (ff. 1r, 67r, 142r), from which it presumably passed to Herzogenburg after the dissolution of Dürnstein in 1788.

Austria and/or S. Germany, 15c

Paper. i + 288 ff. Long lines. Variable count. Unruled, or only inner and outer margins ruled, except for ff. 52r-81v which are frame-ruled but written without respect to the 24 ruled lines. Gatherings probably of 5 or 6 bifolia; few catchwords remain, most in center of lower margin on last verso. In some gatherings the first leaves are numbered 1-5 or 1-6 in the lower right corner of the recto. Probably several booklets bound together. Spaces for 2 line initials (guide letters visible), ff. 2r-49r; 1 or 2 line plain Lombards, ff. 52r-81v; one 3 line Lombard, f. 239r; calligraphic initials elsewhere. Staffless neumes, ff. i^r-i^v. Diagram, f. 285r. Many bastarda hands.

i^r-i^v Fragment of a gradual with chants from Thursday and Friday after dom. 2 in XL. Caroline of the 12c. Unheighted German neumes.

1r Illegible notes.

1v blank.

2r-49r [JOHANNES PLATEARIUS, *Practica brevis*] *Prologus*.
Amicum induit qui iustis amicorum precibus ... *De effimera*. Effimera est febris que fit — cum
licino fistule immittatur. Amen. *Explicit Practica Platearii*.

Thorndike-Kibre 91, 484. Choulant 291-302, n. 75.

49r *Ad scabiem hominum et equorum et pediculos in capite et ubique.*

Recipes for cures.

49v [JOHANNES DE SANCTO PAULO, *Contra depilationem*] *Contra depilationem Johannes de sancto Paulo*. Cadunt capilli et reliqui pili quandoque ex raritate [!] porum
— raso capite crines multiplicat.

Sarton II/1 439-440.

49v Wildu paden für den pruch ...

Recipe in German.

50r [Materia medicinalis] Noctis in extremis sanguis regnat tribus horis — Pulmo liquiricia splen cappare stoma galanga.

32 hexameters.

50r-50v [De humoribus] Signa flegmatis: os insipidum et plenum salive ... 50v Signa sanguinis: pulsus plenus mollis spissus ... Signa colere: pulsus durus

velox et acutus ... Signa melancholie: pulsus
tardus rarus inanis ...

50v-51r *Conqueritur de splene.* Catarrus capitis fluxusque diarria ventris — Si detur gratis nichil fert utilitatis.
56 hexameters.

51r Est medicinalis medicorum regula talis. Dum infirmus dicit ha a medicus dicat da da ...
Added in a contemporary hand.

51v *Recipes in Latin:*
(1) Prostremosis aut bottoris.
(2) Contra dolorem mamillarum ...

52r-76v [ARNALDUS DE VILLANOVA, De egritudinibus a capite usque ad pedes] *De nigracione capillorum.* Tollantur stipites et folia rubi cuius fructus habet lanam — passularum enucleatarum trita cum opposito [?] et mirra. *Deo gracias. Amen. Explicit [!] liber.*
Thorndike-Kibre 1574. Sarton II/2 893-900. With contemporary marginal annotations.

77r-80v [RHazes, Practica puerorum] *Incipit practica de egritudinibus puerorum.* Sahaphati accidit pueris et forte accidit in facie et in capite — oley quod sufficit et confice. *Explicit Rasis de egritudinibus puerorum. Deo gracias.*
Thorndike-Kibre 1368. Sarton I 609-610. Choulant 340-345, n. 86.

80v *Recipes in Latin:*
(1) Ad difficilem partum.
(2) Ad faciendam aquam de vino.
(3) Ad faciendum vinum de aqua.

80v-81v *Recipes Ad quartanam et alias febres.* With the name of the source or recipient for many recipes.

82r-86r *Fur das podagra.* Recipes in German and Latin for treatments. Many with the name of source or recipient, including:

83v *Von her Jorg Fux im phingsten lxxiii jar.*

84r *Tentzel. Von maister Hanns Symonis.*

86v-87r [Contra podagram] *Pro egregio viro domino Jacobo Tentzel.* Servetis tale regimen ut possitis liberari ab infirmitate vestra — et dolorem inunge.

87v blank.

88r-90r [Für die podagra] Item. Ich wil anheben und
screiben ein gross mechtigs stuck und ein grosse
ercznei von einer salben und von einem pad do mit man
dy podag auss zeucht — zw hant schuen oder füssen
schuen. Amen.

90v Recipes in German.

91r-92r [Contra podagram] Recipes in German and Latin.

92r-92v In ... [one word unclear] *cauteria*. Cauteria
cauterciorum que sunt actualia ...
Recipes in Latin.

93r-99v blank.

100r-115v [Für die podagra] *Regimina and recipes in German,*
many with the names of sources or recipients, including:

100r *Pro Tentzel*. In namen gottes und der juncfraw
Marie etc. Zum ersten so sellet ir alle jar im
herbst nach unser frawen tag der lezte lassen ...

104r In dem namen unsers herren iesu christi amen. Daz
ist daz regimen und schickung des lebens des ersamen
mans Jacob Tentzleins in seinem siechtagen des
trophen ...

105r In dem namen unsers herren iesu christi amen. In
der podagra des ersamen mans Tentzleins ist also
nach ze geen [?] wenn es erst an vacht ...

116r-118r *Incipit de ponderibus libellus optimus et a Tadeo*
compilatus vel secundum Bartholomeum de Varignano
secundum aliquos. *Distinctio mensurarum et ponderum*
tribus diversificatis modis secundum Avicennam et
Serapionem ... Aben mellis secundum Serapionem est
mine ii — Sextarius ... xvi granorum ordey.
Probably the treatise of DINO DEL GARBO, *De ponderibus et*
mensuris. Thorndike-Kibre 439. On Dino, Sarton III/1 837-
838; Dino's father was the brother-in-law of TADDEO [ALDEROTTI].
On BARTOLOMEO DA VARIGNANO, who, like Dino, studied with Taddeo,
Sarton III/1 841.

118r-118v Notes on equivalent weights and measures.

118v [Versus] Cetera mesure non sint tibi nomine cure /
Non eris illusus succedis quod tenet usus.

118v Uncia est duodecima pars cuiuslibet rei — [*illeg-*
ible].

- 119r-137v *Incipit Antidotarium Mesue*. In nomine dei misericordis cuius nutu omnis sermo recipit gratiam ... Dividitur autem liber iste in 34 partes ... Hic Mesue primo describit de Electuariis de Aromatibus — de omnibus conficiantur cum vino.
Apparently a commentary on the works of MESUE THE YOUNGER, especially the *Antidotarium*. Choulant 351-358, n. 91. Sarton I 728-729. Thorndike-Kibre 694.
- 138r-143v blank.
- 144r-150v [JOHANNES DE PARMA, *Practica de medicinis simplicibus*] <M>edicine digestive colere simplices sunt hec viola rosa — unguentum album unguentum atrinum.
Thorndike-Kibre 861. Sarton II/2 1083. With some marginal annotations. Bound originally after ff. 236r-237v below, *q.v.*
- 150v Aloe est sucus herborum — et digestionem adiuvat.
A note added in a contemporary hand.
- 151r-169v [Tabula de herbis] *Aureole*. Medicine simplices contra humores frigidos capitis. Peonia utraque ruta — ad quod est directum directe.
- 170r blank.
- 170v-177r [Antidotarium] Aurea allexandrina datur habentibus frigora — Syrupus de Epithimo [?] contra humores ad hustos ...
Arranged alphabetically by first letter with space left after each section for additional entries.
- 177v-179v blank.
- 180r-203v [Tractatus de egritudinibus mulierum] Signum complexionis naturalis matricis est primum quod totum corpus est calidum — cave in flebotomia.
- 204r-208r *Incipit Alanus de varietate medicorum*. Nuper sub temperie recumbens silvarum / Sedi mecum meditans nescio quod nugarum — Et cum vita leccio nostra finiatur.
- 208v-212r *Tractatus Galieni de centaurea*. Ego vidi frater Papia sicut Themison — proprie vero matrici. Et de centaurea quidem in tantum dicta sint. *Explicit Gali* [!] *de virtutibus Centaurea* [!].
Attributed to GALENUS DE PERGAMO and translated by NICOLAUS DE REGIO. Thorndike-Kibre 492. Diels 138. Sarton III/1 446-448.
- 212v-215v blank.

216r *Nota complexio cognoscitur tribus modis scilicet forma more et colore. Si fuerit pigwis cum rubedine erit sanguineus — Flegmaque dormitat complexio terrea plorat.*

A note describing the effects of the four humors on each of the three characteristics of the complexion.

216r-220v [De sanguine] *Ad videndum sanguinem de venis extractum. Item. Si sanguis est spumosos male habens circa pectus — foraminum ampliori aperi-
cione per flebotomiam et hec sufficient.*

221r-226v blank.

227r-232r *De cerebro. Conferunt cerebro in gravi eius oppressione — quod est nimis ventosum. Explicit de conferentibus et nocentibus. Amen.*
Thorndike-Kibre 247.

232v-235v blank.

236r-237v *Quoniam de melioribus amicis quos habere videor me rogaverunt ... Signa primo omnium humorum habundantium simul sumuntur a tribus ab actione lesa — iuvatur a contrariis moderato usu. Sequitur iam medicine digestive colere.*

Thorndike-Kibre 1270 attributes the first incipit to ANTONIUS DE PARMA, *Compendium medicinae*, BERNARD GORDON, *Compendium compositionum*, or BERNARDUS DE VILLANOVA, *Practica*. Apparently followed at one time by the text now on ff. 144r-150v above.

238r-238v blank.

239r-244r [Tractatus de egestionem] *Egestio sive excrecio sive exiens que synonyma sunt duobus modis sumpta reperiuntur — aliquibus membris humiditate superfluitate etc.*

244v-246v [PSEUDO-HIPPOCRATES, Capsula eburnea] *Ad nos pervenit quod cum Yo [= Hippocrates] morti appropinquaret precepit ut virtutes — desiderium dulcium desiderio vehementi. Conservacio libri de secretis Yppocratis qui inventus fuit in sepulcro eius in piscide eburnea et sunt 24 propositiones.*

Thorndike-Kibre 1037. Sarton I 100, II/1 342. Translated by GERARDUS CREMONENSIS.

246v-248v *Incipit liber de passionibus puerorum. Passiones puerorum adhuc in cunabulis — desiccat constringendo. Et sic est finis.*

249r-250v blank.

251r-252r [Tractatus de quercu] *Secuntur utilitates arboris quercine.* Ex dictis Avicenne Galieni Halii Aristotelis Alberti Magni et aliorum fide magnorum colectis. Et primo dicendum est de arbore secundo de fructibus eius in speciali tercio de foliis. Arbor quercina dicit namque Ysidorus et Albertus magnus in libris de naturis rerum quod antiqui gentiles ex arbore quercina deorum suorum — caducum interim quod vivet.

252v blank.

253r-260r [Versus contra morbos]

253r *Contra dolorem capitis ex debilitate.* Timpore [!] fronsque simul moderato sepe fruetus — Stiptica non comedes donec natura iuветur.

259v-260r *Regimen vite et sanitatis.* Si vis incolumen si vis te reddere sanum — [mut.?] Hec precepta sequi dens aliosque docere / Anglia non hec ...

84 sets of hexameters giving prescriptions against the ills named in the title to each. 255r A recipe *Contra quartanum* has been added by a contemporary hand in the lower margin.

260r-260v Recipes.

261r-262v blank.

263r-265v [Tractatus de aqua forti] *Nota bona experimenta de ista infra scripta.* Ad faciendum aquam fortem secundum dictum Magistri Antonii ... Prima virtus est talis quia si tu ponis in ea mercurium — Si vis ex perillis minutis facere crossas [!] ... et erunt pulcerrime.

265v [De perlis faciendis] Si posueris in ea perlas solvit eas — cum semine lini ad solem.

266r-266v *Recipes, including:*

266r Ad faciendum arsenicum.

266r Ad mollificandum lapides et gemmas.

266r *Aqua fortis.* Aqua que radit et ad faciendam litteram aureatam super ferrum ...

266r *Recepta mirabilis.* Recipe sal nitri libram unam ...

266v-267r Hye hebt sich an hubsche kunst wie man perlen machen sol — in der sunne so sind sy perait.

267v-269v [Tractatus de aquis] Recipe gariofolorum nucis muscate ... *Aqua que dicitur elesier vite.* Pone omnia predicta intus in aqua vite ... Nunc autem dicendum est de virtutibus omnium predictarum aquarum ... Primi si esset aliquis vulneratus recipiat et ungat sibi plagam — distilla cum ordine et fiat. *Deo amen finis gracias.*

270r-271v [Tractatus de aquis] Recipe gariofolorum nucis muscate gengiberis ... Omnia ista simul accipe bene terantur et commisceantur — et refocillatur mediante gracia dei.

Thorndike-Kibre 1325 lists a similar incipit.

271v *Aqua que dicitur mater balsami.* Recipe terbentine thuris albi ... Omnia terenda pulverizentur et simul bene commisceantur — infundendo et lavando de mane.

272r-273r [ARNALDUS DE VILLANOVA, Epistola de sanguine humano ad magistrum Jacobum de Toletto] Amice carissime magister Jacobe dudum me rogasti ut tibi secretum meum de sanguine humano — alchimie prout nosci. *Explicit epistola magistri Arnoldi Cathalani ad magistrum Jacobum de Toletto. Amen.*

Thorndike-Kibre 842. Sarton II/2 893-900.

273v-274r Recipes.

274v-278v blank.

279r-280v *Hec est brevis compilacio per beatum Egidium de virtutibus quarundam aquarum et herbarum principalium et de earum aquis.* Prima aqua philosophorum sic fit. Recipe ysopi pulegii — curabitur infra quinque dies. *Et sic est finis tractatus decem aquarum.*

Thorndike-Kibre 120 lists a similar incipit.

280r-285r *Sequitur compositio balsami artificialis probata per Anshelmum.* Recipe terbentine lote libram unam mellis cocti et dispumati — diligentissime et preciosissime serva etc.

Thorndike-Kibre 1337 lists under this incipit treatises attributed to PHILIPPUS DE TAURO DE NEAPOLI and to PETRUS HISPANUS (*De duabus aquis mirabilibus mundi*). On f. 285r: Line drawing of apparatus.

285v-286r Fragmentary notes and recipes.

286v-287v *Item iste est modus faciendi aurum potabile extractus ex dictis magistri Reymundi Lullii de libro qui intitulatur codicillus.* Item in primis. De optimo vino rubeo quod uberius suum spiritum dat — experientiam quas infra paucos dies curavi.

Attributed to RAYMUNDUS LULLIUS, but cf. Sarton II/2 900-914, especially 909-910.

288r blank, except for ownership mark.

288v not filmed.

Secundo folio: 3r citoniorum [?] hec omnia buliant

Ownership marks: i^r Donum illustrissimi Domini Comitis Emerici de Breunner in Nussdorf 1817 die 11. Aprilis provocante Ludovico C.R.D. 1r [15c, partly obliterated] Andreas Wurm plebanus in Colsas. 2r Bibliothecae Ducumburgensis 1817. 177r [15c] Andreas Wurm Canonicus Scolasticus Collegiate ecclesie beate Marie Virginis alias ad Sanctum Gangolffum in Tewrstat extra Muros Bambergensis et plebanus in Colsas. [al. man.?] Emi hunc librum decim libris paris<iensibus> [?]. 232r [15c] Andreas Wurm plebanus in Colsas. 288r [15c] Andreas Wurm Canonicus et scolasticus Collegiate Ecclesie beate Marie Virginis alias ad Sanctum Gangolffum Bamberge et plebanus in Colsas.

Andreas Wurm, canon of St. Gangolf in Bamberg, was appointed pastor of Kolsass (Tirol) in 1475 by Kaspar Augsburg, abbot of St. Georgenberg-Fiecht (Thomas Naupp, *Beiträge zur Kultur- und Geistesgeschichte der Benediktinerabtei St. Georgenberg-Fiecht von den Anfängen bis zur ersten Aufhebung im Jahre 1807* [dissertation: University of Vienna (Institut für österreichische Geschichtsforschung), 1980], p. 82, quoting from Fiecht, MS 44, f. 25r, the "Necrologium minus" of St. Georgenberg [cf. *ibid.*, pp. 74-75]). In addition to this MS, which he owned during his tenure at Kolsass (ff. 1r, 177r, 232r, 288r), Andreas also owned the present Fiecht MSS 59, 147, 168 and 216, where his ex libris also appears (unpublished information, HMML). To judge from the number of times his name is entered and the relation of each entry to blank leaves or to the end of a text, he may have acquired MS 79 in several parts which he marked separately before combining them. Since the record of price on f. 177r is contemporary with the ex libris which precedes it, the price of £10 may apply to the purchase of the first part of the MS (through f. 177 or f. 179) by Andreas; if the record of price was entered by another purchaser, no effort was made to obliterate Andreas' name. By 1817 the MS belonged to Count Emericus de Breunner in Nussdorf, who gave it to Herzogenburg at that time at the request of canon Ludwig, to be identified as the *Ludovicus Mangold C.R.D. Cooperator in Nussdorf anno 1817* who acquired MS 211 for Herzogenburg (ff. i^r, 2r; cf. Herzogenburg, MS 211 f. i^r).

Bibliography: Huemer, "Iter Austriacum I," p. 89.

Austria (Lilienfeld?), 15c

Paper. i + 178 ff., plus one small unnumbered leaf inserted after f. 103. Long lines. 28-30 lines, ff. 1r-27r, 31r-162r; variable count elsewhere. Frame only. Gatherings probably of 5 or 6 bifolia. Few catchwords remain; e.g., on ff. 50v, 60v, 91v, 100v. Cadels and plain Lombards, *passim*; parti-colored and/or pen-flourished Lombards (up to 14 lines), *passim*, the most elaborate on ff. 1r (with initial frame and page frame), 9v, 31r (with frame for initial), 42v, 64r, 70v, 73r, 77r, 86v, 117r, 119v*. One main bastarda hand, ff. 1r-27r, 31r-162r; large textura quadrata formata used for opening lines on ff. 1r, 9v, 31r, 73r, 75v, 77r, 86v.

Front pastedown Fragment of a sermon collection.

Notula resembling textura. 14c.

i^r Gegruest pist kunigin der parmherczigkayt unser leben
unser suessichayt — O guetige O suesse jumfraw [!]
mueter Maria. Alleluia. Amen. *Memento mei dum bene*
tibi fuerit. Jo<hannes> Hag<e>n.

i^v blank, except for ownership mark.

1r-9v [Psalterium monasticum feriatum ad primam, fer. 2 - Sab.].

9v-20r [Psalterium monasticum feriatum ad vespervas, dom. - Sab.].

20r-22r *Fides Anastasii*. Quicumque vult ... 21v *Oremus*.
Omnipotens sempiterne deus qui dedisti famulis tuis in
confessionem vere fidei eterne trinitatis gloriam
agnoscere ...

22r-22v Antiphons for Terce, Sext and None, fer. 2 - Sab.

22v-23r *Lecciones post festum trinitatis*. For fer. 2 - Sab.

23v-26v Readings for Matins of the Dead.

26v-27r Collects for the Office of the Dead, including:
27r *In solempni tricenario*.

27v blank.

*Colored exposures of initials on ff. 1r, 9v, 31r, 42v, 64v, 70v, 75v, 86v, 92v, 119v, 139r.

28r-30v *Prayers and meditations:*

28r-29r *Von unsern lieben frau ein schön^es gepet.* O du keische junckfraw Maria O du tröst aller betriehten menschen — loben den heren imer und ebigklichen. Amen.

29r-29v *Von sant Apolonia der heiligen junckfrawn.* O heilige sant Apolonia wan du durch den willen gottes dz gross leiden aussprechens deiner czent und das fewre — gefunden wert und erschienen in dem ewigen leben. Amen.

29v-30r Ich enpfilch mich heut in die kraft der über ballen den wunden unsers herren — vergosen hat an der seil.

30r O her mit dem badel vertreib mir die menschlich plodigkait — vor allen meinen veindten sichtigen und unsichtigen.

30r-30v Her ich naig mich in dein heilige gothait und birg mich in dein grundlose barmherczigkait — er hab mir abgesigt. Amen. *Ave Maria. Sancte Zenno ora pro nobis.*

31r-86r [Diurnale de tempore] Lauds-Vespers from *Sabbato ante primam dominicam adventus domini* through *Dominica 24 [post Penthecosten]*. 37r-37v O antiphons. 80v *Agathe virginis et martiris.*

86v-127r [Diurnale de sanctis] Lauds-Vespers, and occasionally Compline, from *In natali sancti Steffani prothomartiris* through *Thome apostoli*. Includes:

92v-94r *Hystoria de sancto Benedicto abbate*. Rimed office: AH 25, pp. 145-149, n. 52.

96r *Roberti abbatis*.

102r-104r *Visitacionis gloriose virginis Marie*. Rimed office: AH 24, pp. 89-94, n. 29. 103bis^r: *Dominica infra octavas Visitacionis Marie*. Rubrics in a contemporary hand. 103bis^v blank.

104v *In translacione sancti Benedicti abbatis per omnia sicut in eius solemnitatem*.

104v-106r *Margarethe virginis et martiris*. Rimed office: AH 28, pp. 17-20, n. 3. Hymns: Chevalier 13770 (this MS cited) and 10421.

106r-107v *De sancta Maria Magdalena*. Hymn: Chevalier 10210.

107v-109r *Incipit hystoria de sancta Anna*. Rimed office: AH 25, pp. 69-72, n. 23 (this MS cited). Hymn: Chevalier 12311 (this MS cited).

110v-112v *Hystoria de spinea corona*. Rimed office: AH 5, pp. 37-39, n. 8 (this MS cited). Hymns: Chevalier 8267, 21476, 14466.

114v *Bernhardi abbatis et patris nostri*. Incomplete, as an undetermined number of leaves are missing after f. 114.

- 115r [In nativitate BMV] Incomplete at the beginning.
 117r-118v *Michaelis archangeli*. With large elaborate initial S.
 118v-119v *In natali undecim milium virginum*. Rimed office: AH 5, pp. 238-241, n. 87.
 122r *Emundi confessoris*.
 123v-124v *De sancta Katherina virgine et martire*. Rimed office: AH 26, pp. 197-204, n. 69. Hymn: Chevalier 2693.
- 127r-137v [Diurnale, Commune sanctorum] With chapters, collects, etc. designated for particular saints in each category.
- 138r-138v blank.
- 139r-157r *Sequitur ymnarius Ambrosianus per circulum anni et de sanctis et tempore*. Chevalier 647, 19349, 9272, 12586, 17061, 17328, 4426, 2934, 20138, 14177, 13071, 9582, 654, 7793, 110, 2824, 1449, 8266, 4351, 4018, 21481, 11028, 9400, 6096, 26, 8390, 19717, 16347, 3733, 8989, 5491, 9216, 8505, 2339, 21204, 17713, 14467, 21398, [149r Proprium sanctorum] 19483, 13430, 1010, 735, 11828, 1889, 13516, 716, 8266, 915, 1231, 21440, 1237, 15185, [152r] *In solempnitate sancti patris nostri Clarevallensis abbatis et confessoris ymnus* 2473, 11826, 1349, 8401, 3203, 9677, 18607, 2414, 15179, 600, 4535, 15118, 9494, 1128, 9507, 2854, 7809, [156v] *In die sanctissimi patris nostri Bernhardi abbatis* 9365.
- 157r-157v *Qualiter fiant commemoraciones sanctorum per circulum anni*. Rubrics for selected feasts.
- 158r-160r *Incipiunt collecte proprie sanctorum per annum notate per nigrum allphabetum secundum kalendarium et primo unius martiris et pontificis*. Texts of collects for individual saints.
- 160r-162r *Incipiunt nunc collecte proprie sanctorum per annum notate in kalendario per rubeum alphabetum*. Texts of collects for individual saints.
- 162v blank.
- 163r-168v *Calendar. Feasts include:* Genofeve virginis [Jan 3] — Wilhelmi episcopi [Jan 10] — Commemoracio omnium episcoporum et abbatum ordinis nostri [Jan 11] — Mauri abbatis [Jan 15] — Juliani episcopi et confessoris [Jan 29] — Scolastice virginis [Feb 10] — Albin confessoris [Mar 2] — Thome confessoris [Mar 7] — Gregorii pape [Mar 12] — Cuberti [!] episcopi et confessoris [Mar 20] — Benedicti abbatis [Mar 21] — Ruberti abbatis [Apr 29] —

Hugonis confessoris [Apr 29] — Yvonis confessoris [May 19] — Anniversarium omnium personarum regularium nostri ordinis defunctorum [May 20] — Albani martiris [Jun 22] — Marcialis episcopi [Jun 30] — Translacio sancti Martini episcopi [Jul 4] — Translacio sancti Benedicti abbatis [Jul 11] — Margarethe virginis et martiris [Jul 12] — Marie Magdalene [Jul 22] — Invencio sancti Stephani [Aug 3] — Dominici confessoris [Aug 5] — Translacio corone domini [Aug 11] — Yppoliti et sociorum eius [Aug 13] — Bernhardi abbatis [Aug 20] — Octava sancti Bernhardi abbatis [Aug 27] — Evorcii episcopi [Sept 7] — Sequani abbatis [Sept 19] — Solempne tricenarium [Sept 19] — Memoria sancti Michaelis archangeli [Sept 29] — Francisci confessoris [Oct 4] — Dyonisii et sociorum eius [Oct 9] — Cholomani martiris [Oct 13] — Ursule cum undecim milibus virginum [Oct 21] — Quintini [Oct 31] — [added] Wolfgangi episcopi et confessoris [Oct 31] — Malachie episcopi [Nov 5] — Martini episcopi [Nov 11] — Aniani episcopi [Nov 16] — Elyzabeth [Nov 19] — Commemoracio patrum martirum fratrum et sororum nostrarum [Nov 20] — Columbani abbatis [Nov 21].

A French Cistercian calendar expanded by the inclusion of some Austrian saints.

169r-169v *Quomodo vel quando hystorie incipiente sunt post penthecostes.* A table for determining OT readings for the period after Pentecost.

170r-178r *Cantica dominicis diebus.* Selections from the OT.

178v not filmed.

Secundo folio: 2r *salvum me fac*

Ownership marks: Front pastedown [15c] Hag<e>n de campoliorum. i^r [15c] See transcription above. i^v Herzogenburg library stamp.

The MS is a Cistercian diurnal which belonged in the 15c to Johannes Hagen of Lilienfeld, if the reading of the front pastedown is correct (front pastedown, f. i^r).

81. MISCELLANY

separate

Austria, 17c (1655-1666)

Paper. 219 ff. Long lines. Variable count. Some pages have frame only ruled in ink. Scientific and mathematical diagrams, ff. 11r-12v, 70r-84r, 91r-95r. Late humanistic cursive, strongly influenced by Kurrentschrift.

1r blank.

1v blank, except for ownership mark.

2r-219r *Ex Margarita Philosophica Aliisque tam Philosophicis quam Ethicis Mathematicisque Rethoribus decerpta quaedam tum axiomata cum res non notatu solum, verum et scitu dignissimae.*

Notebook of quotations and remarks on various subjects of philosophy, science, religion, magic, rhetoric, etc. On f. 110r the subtitle: *Hinc partim iste Logogryphus Salisburgensis anni 1655 me Rhetore fuit propositus. Sphynx OEdipo.*

219v not filmed.

Ownership marks: Front pastedown Si forsan quaeris de posessore [!] libelli subscriptum nomen perlege tutus eris [*name obliterated*] 1666. [*in another hand*] Georgius Q[?]urtschentaller. Logice [?] Auditor. 1670. 1v Aisserdt. 2r Bernardi Christophori Aisserdt.

The MS was written between 1655 (f. 110r) and 1666 (front pastedown), possibly at Salzburg (f. 110r), and belonged to Georgius Qurtschentaller (front pastedown) and Bernardus Christophorus Aisserdt (f. 1v and f. 2r).

82. BREVIARY (SUMMER PART)

HMML 3250

Austria (diocese of Passau), 15c (1444)

Paper; outer bifolium of some gatherings parchment, some parchment leaves palimpsested from Hebrew MS(S). 278 ff., numbered 1-271 in contemporary arabics in upper right corner of recto (f. 173 occurs twice; one unnumbered leaf inserted after f. 6; five unnumbered leaves after f. 188). Long lines. Variable count. Frame only. Gatherings apparently of 6 bifolia. Plain Lombards, *passim*; Lombards with modest pen-flourishing, ff. 221r-236v. Several bastarda hands.

1r-12v [Proprium de tempore] From *In sancta nocte penthecostes ad vespervas* through *In octava corporis christi*.

12v-29v *Secuntur historie dominicales cum leccionibus earundem ab octava corporis christi usque ad adventum domini exclusive.*

30r-43r *Incipiunt ewangelia dominicalia a festo penthecostes usque ad adventum domini.* From *Dominica prima post trinitatis* through *Dominica 25*.

43r-45v *In dedicacione ecclesie.*
Text of the office.

46r-47v blank.

48r-88r *Diurnale de sanctis a penthecostes [!] usque ad adventum domini.* From *De sancta Petronella* through *Saturnini Crisanti Mauri et Darie*. Includes:

48v *Viti Modesti et Crescencie.*

53v *Udalrici confessoris.*

54r *Kiliani et sociorum eius.*

55v-56r *Margarethe virginis.* Rimed office: AH 28, pp. 17-20, n. 3.

58v-59r *De sancta Anna.* Rimed office: AH 5, pp. 110-112, n. 35.

60r *In invencionem sancti Steffani.*

61r *Deinde de sancto Valentino.*

61v *Affre martiris.*

64r *Ypoliti et sociorum eius.*

67r *Augustini episcopi.*

70r *Deinde de sancto Gorbiniano [Corbiniano].*

71r *Deinde de sancta Chunigunde.*

74v *Deinde de sancto Emeramno.*

75r *In translacione Ruperti episcopi.*

75r *In translacione sancti Virgilii.*

75v *Wenczeslay martiris.*

78r *In translacione sancti Augustini episcopi.*

78v *Deinde de sancto Maximiliano.*

78v *Cholomanni martiris.*

- 80r *Undecim milium virginum.*
 80v *Wolfgangi episcopi.*
 84r-85v *Elisabet.* Rimed office: AH 25, pp. 253-258, n. 90.
 86v-87v *Katherine virginis et martiris.* Rimed office: a combination of elements from AH 18, pp. 101-103, n. 37, and AH 26, pp. 197-204, n. 69.
 87v *Virgilii episcopi.*
- 88r *Oracio Theopholi post sermonem.* Fiat domine iesu christe ut nostri sermones quos de virtute dicimus ...
- 88r-88v *Oracio ante sermonem.* Deus patrum nostrorum et domine iesu christe pater misericordie qui fecisti omnia verbo tuo ...
- 88v *Oracio pro studio fienda [!] sermonis.* Omnipotens sempiterne deus sensuum illuminator et secretorum revelator aperi mihi vias intelligencie ...
- 88v Brief prayers.
- 89r *Gaude dei genitrix virgo immaculata — sis pro nobis quesumus perpetua interventrix. Amen.*
- 89v blank.
- 90r-97v *Sequitur hystoria de visitacione beate virginis.*
 Office for the feast of the Visitation.
- 98r-98v blank.
- 99r-188v *Incipit de sanctis pro tempore estivali pro matutinis.* From *De sanctis Marcello et Petro* through *Virgilius*. The nocturnal corresponding to the diurnal on ff. 48r-88r above, including the same selection of saints and the same rimed offices: 123r-124v *Margarethe virginis*, 130r-131v *Anne matris Marie*, 180v-182v *Elizabeth regine*, 185v-187v *Katherine virginis*. Ends on ff. 188r-188v with the colophon: *Anno domini Millesimo cccc^o xliiii^o finitus est libellus iste in die sancte Barbare virginis per ...* [1 word and 1 line obliterated, the following word or end of word erased; after *per*, the word *Petrum* added in the margin in another hand] *Capelle sancte Katherine in altoforo ...* [2 words erased, beginning in C... or in E...] *unde quicumque eo usus fuerit pro ipsius anima deprecetur. Amen. N.p.*
 The bottom of f. 100r and all of f. 100v are blank, but a contemporary hand has noted that no text is missing.
- 188v *Versus de inposicione hystoriarum.* Pnewmatis octavam domini lux quando sequatur — Pone vidi dominum post Narcissi quoque festum.
 Walther 14214.

188v *Nota versus de invencione septuagesime.* Post lavacrum domini nova luna decemque dierum — Postque sequens sabbatum iubetur taceri alleluia.
Walther 14320.

188bis^r *In vigilia sancti Andree.*
Readings for the third nocturne at Matins.

188bis^v blank.

188ter^r-188quinquies^v *Andree apostoli.*
The office for his feast.

188series^r-188series^v blank.

189r [Versus]
(1) Tu festus in missa quociens audis — viginti nempe dierum.
(2) Dum domino psallis hec tria tibi signes / Dirige cor sursum profer bene respice sensum.
(3) Qui psalmos resecat — se placuisse putabat.
Walther 15615.

189v Gospel and sermon divided into readings for a third nocturne at Matins.

190r-206v [Commune sanctorum] *De apostolis ...* 206r *De viduis.*

207r-219v *Ymnos per annum et de sanctis.* Chevalier 13150, 21234, 3734, 21391, 22199, 26, 3902, 18461, 8073, 1889, 6346, 2581, 4601, 5610, 2934, 1449/50, 9607, 3362, 21481, 17408, 21977, 110, 17875, 6264, 9582, 21204, 2339, 14467, 21039, 1596, 549, 9469, 4435, 6729, 11268, 16347, 10968, 7042, 20455, 14062, 11189, 12372, 1716, 5683, 15000, 20918, 5832, 17453, 4534, 9136, 9507, 21703.

220r-236v [Officium defunctorum].

237r-238v blank.

239r-251r [Psalmi ad matutinas in commune sanctorum]
239r-246v Ps 1-5, 8, 10, 14-15, 18, 20, 23, 44-45, 86, 95-97.
246v-247r Tables indicating which psalms are to be said at which office, e.g. *De apostolis ...*, *De confessoribus.*
247v-251r Ps 33, 46, 54 (cancelled, ff. 248v-249r), 60, 63, 74, 98.

251v-260r [Lectiones ex libris veteris testamenti]
251v-254r *Lecciones pro feriis ex libris Regum.*

254r-255r *Lecciones pro feriis ex libris Sapiencie.*
255v-256r *Pro leccionibus ex libro Job.*
256v *Pro feriis lecciones ex libro Thobie.*
257r-258v *Lecciones pro feriis de libris Machabeorum.*
259r *Lecciones feriarum ex Ezechiele in estate.*
259r-259v *Lecciones pro feriis ex Daniele.*
259v-260r *Lecciones pro una feria ex Osee propheta.*

260v-263r *Psalmi ad laudes dominicis diebus.*

263v-267v *Commemoracio beate virginis Marie.*

268r-271v *Historia de sancto Steffano. Commemoracio.*

Secundo folio: 2r erant omnes discipuli

The summer part of a breviary of the diocese of Passau (cf. selection of saints, ff. 48r-88r, and commemoration of St. Stephan, ff. 268r-271v), copied in 1444, perhaps for a chapel of St. Catherine (ff. 188r-188v).

83. PRAYERS (German)

HMML 3252

Austria or Germany, 15c

Paper. i + 367 + i ff., numbered 1-368 (one leaf too few, ff. 30-35). About 13-14 long lines. Frame only. Gatherings of 6 bifolia. Ff. 12v-313v signed i-vii, ix-xxvii in romans in lower left corner on last verso (viii was apparently omitted from the series, as the text appears to be complete). Horizontal catchwords in lower right corner on last verso, ff. 12v-313v. 1-3 line Lombards, plain or divided, *passim*. One main bastarda hand (Cologne style).

i^r-i^v (continued on back flyleaf = f. 369r) Jn 1:1-10 in German translation.
Added in Kurrentschrift.

1r-10r *Die langen pot der lieb.* Got mein scheppher und mein erlediger ich vergich und pechenn dir hewt von ganczen meinem herczen und gelaub vesstikchleich das du pist das aller hochst guet — dar czue ich gancz mein vermugen tuen wil mich deins willen zu fleissen die weil ich leb alls verr ich chan und mag.

10r-17v Du lebentiger got ich pin auch gewar warden in meinen tagen vil grosser guettat die du menschlichem geslecht erczaigt hast — das verleich mir des lemp-tigen gots sun der da chunfftig ist zu richten lemp-tig und todt und die welt durch das fewr. Amen.

17v-24r *Die peicht schol ain mensch sperchen [!] var seinem gepet.* Ich pechenn got dem vater der ain herr ist alles gewalts. Got denn sun der ain herr ist aller weishait. Got den heiligen geist der ain herr ist aller guetigkait ... 18r Den dreyn vergich und pechenn ich aller meiner sundt die plos nakchait und öffenwar sind den augen — und das ich ewrem dienst willigkleich perait sey und ewrem lob enczigkleich mit lawberm herczen vëst pey. Des helff mir der vater und der sun und der heilig geist. Amen.

24r-44v *Prayers in honor of the blessed sacrament:*

24r-26r *Hernach stet von dem heiligen sacrame<n>t et-leiche gepet und sind gar andechtig.* 24v O wirdiger schachss und fronleichnam christi jesu ich pitt dich das du mir verleichest das ich durch die waren speis verainigt werdt mit got — also speis mich herr das ich dich waren got und ewigen schepfer ymer und ewichleich nyessen mug an end.

26r-31v *Hernach stend die gepet zu der enphachung des heiligen wirdigen sacrament.* Ich unwirdige und arme sunderin so ich gedenkch cze gen zu deinen tisch

deiner süessisten wiertschafft — da durch ich
emphind das ich auss deiner geistleichen und
leipleichen gegenwürtigkait nach sel und leib hab
funden frewd. Amen.

31v-38r *Aber mer gepet zu dem heiligen sacrament.* Herr
jesu criste ich sundiger mensch pin nicht wierdig
das du zu mir sunderin chömpst wie gar diemüetig
pistu almechtiger got — das dich mein sel ewig-
gleich lob und ere und lieb hab. Amen.

38r-39r *Gepet von dem heiligen s<a>crament.* O aller
suessister herr jesu criste durch derer willen deins
hochwirdigen heiligen leichnam so verleich mir armen
sunderin das dein aller heiligisten leichnam —
drukch auch in mein hercz das pitter leiden deiner
heiligen wunden. Amen.

39r-40r *Hernach stend ettleiche gepet von dem heiligen
wirdigen sacrament und sind gar andechtig.* 39v O
du unmessigs güet wie pin ich so gar unperaitt. O
we gewaltiger herr wie hab ich dir so gar ubel
gedient — das mir der zu nucz kom an sel und an
leib. Amen.

40r-42r O mynigkleicher parmhercziger got herr jesu
criste wie ist dein myld so gross und dein genad so
unpegreyffleich — das ich deinen hochwirdigen
leichnam hewt also müg wirdiggleich enphachen das
mir der zu nucz köm an sel und an leib. Amen.

42r-43r O minigkleicher herr jesu criste. O du ainigs
wardt des vetterleichen herczen. O du liechter
spiegel aller volkommenheit — dar durch ich mich
wirdiggleich schikchen müg zu enphachen das hoch-
wirdig sacrament deinen heiligen leichnam also das
mir die enphachung zu kom an sel und an leib. Amen.

43r-43v *Ain gepet.* Herr allmächtiger vater der du dein
aingeparen sun den herren jesum cristum gesandt hast
in die welt das ere uns speist mit seinem heiligen
leichnam — nicht unwirdiggleich und unersamleich
enphachen das leben meiner sel und die hoffnung
der ewigen seligkait. Amen.

43v-44r O herr jesu criste der du dein aller liebiste
sel in den tod hast geben durch meins hails willen
— enphach dich mein got und mein haillant und den
aller liebisten meiner sel. Amen.

44r-44v Got heiliger geist wo du wild do gerost du in
dein genad und sy ist dann erfrewen das hercz des
menschen — das ich mit prynunder lieb pegier und
lieb mug enphachen den lan [!] der ewigen sellig-
kait jesum cristum meinen herren. Amen.

44v-47r *Prayers to the Virgin Mary:*

44v-45r *Maria.* O du heilige chunigin Maria ein junkch-
fraw ob allen junkchfrawn. Du hast dein aingeparen

gots sun den die himel nicht haben mügen — den
hochwirdigen heiligen leichnam deins lieben sun und
das er im selbs ein wirdige wanung mach in meiner
sel. Amen.

45r-46r *Von unser lieben frawn.* 45v O du heilige
gepererin des sun gots du hast deinen aller liebsten
sun in seiner heiligen gepürd — ich mug zu aller
czeit und weil auff nemen in ym in seinen gotleichen
gnaden. Amen.

46r-46v O du heilige junkchfraw Maria wann du dich hast
erkant ein mueter des wart gots das entsprungen ist
von ewigkait — das ich dir und deinem lieben sun
dar durch all czeit gefallen müg. Amen.

46v-47r *Von unser frawn.* O du aller heiligiste und
unvermailligte junkchfraw Maria wann du verdient hast
zu tragen den shepher aller ding — darnach mug
gesellt werden mit im in der ewigen seligkait.

47v-52r *Prayers to various groups of saints:*

47v-48r O ir engelischen geist die der allmochtig got
var dem ratt des engel lucifer — ir engelisch
geist all czeit seyden dienund und ewigkleich da von
nicht mügt geschaiden werden. Amen.

48r-48v O ir heiligen patriarchen und propheten wann ir
mit grosser pegier habt zu sehen pegert den tag —
ich würdigkleich und mit volkomen gelauben müg
enphachen den hachwirdigen leichnam meins herren
jesu criste. Amen.

48v-49v *Von den zwelfpoten.* 49r I [*misrubricated for*
O] ir heiligen czwelfpoten und ewangelisten die der
herr jesus cristus die czeit und ere hye auff erd-
reich gewesen ist — da mit ich geczalt werdt
untter der czall seiner erwelten. Amen.

49v-50r *Von martren.* O ir heiligen martrer wan ir durch
der lieb willen unsers herren jesu cristi ewr pluert
vergossen — das ich ein lempstigs oppher werd dem
almochtigen got. Amen.

50r-50v *Peichtigern.* O ir heiligen peittiger die der
herr jesus cristus zu der peicht und verchündung
seines heiligen namen erwelt — mit ewch tail-
höffftig müg werden der himelischen hächczeit.
Amen.

50v-51r *Von junkfrawn.* O ir heiligen junkchfrawn die in
der keuschait cristi jesu ruent — das ich in
seiner lieb und dienstperkait peharren mug unczt in
den tod. Amen.

51r-52r Ich pitt ewch all heiligen gots den der aller
heiligist aller heiligen von ewigkait — durch das
klar anschawn got der heiligen drivaltigkait. Amen.

A paraphrase of the litany, including prayers addressed to the same
groups of saints and in the same order, i.e. angels, Old Testament
saints, apostles and evangelists, martyrs, confessors, virgins and
all saints.

52r-129v *Prayers for receiving communion:*

52r *Gepet.* Herr mein got verain mich mit dir nach deinem lob — das ich ewigkleich ains peleib in dier. Amen.

52r-53r Herr jesu criste der du den aller heiligisten leichnam und das aller tewrist plüet rainigkleich — von allem übel vergangem gegenbüertigen und chünfftigen nun und ymmer und ewigkleich. Amen.

53r-57v *Etleiche gepet sacra<ment> [!]*. Herr ich man dich deiner wainunden augen deiner swaissigen geglider und des rüeffens — widergeber gegen got deinem ewigen vater fuer all unser schuld und missetat. Amen.

57v-59r *Gepet.* Süesser jesus ich pin ain tail soleichs gröss gelts das du peczalt hast an dem heiligen chrewcz — das ich mit allen heiligen dich ewigkleich müess loben. Amen.

59r-60v *Von gotsleichnam.* Almöchtiger got schaw an dein dienerin die auff dem weg gen Yericho sundig mörder verwundt habent — an dem chrewcz so wer mein sel geschikcht in der holl ewigkleich zu peleiben.
Cf. Lk 10:29-37.

60v-65r Mein got und mein scheppher wann du dich selbs hast geoppfert got deinem himelischen vater — in der ainigkait plöss und offenbar als du pist von anplikch zu anplikch sech und nyess mit allen heiligen. Amen.

65r-70v *Gepet.* Lieber herr lass mich genyessen deiner lieben wiertin Marthe die dich offft liepleich in ir haws hat genamen — peschauung deins genadenreichen anplikch in aller selligkait ewigkleich. Amen.
Cf. Lk 10:38-42.

70v-74r *Aber ain gepet.* O du herr aller herren der du pist ein almechtige chraft deins himelischen vater wüer pitten dich an und loben dich — das ich da mit geschaiden werd gar und gancz von der falschen pegier aller welt. Amen.

74r-76v *Ein gepet.* Herr almöchtiger got gedenkch das du chöms in den tempel zu Jerusalem — herr mach mich hailwertig oder ich verdierb. Amen.
Cf. Mt 21:12-13.

76v-80v *Gepet.* O du höher adeler almechtiger got und herschafft und gotleichew maigestat — des sey dier lob und dankch und erwierdigkait gesagt mit got dem vater in ainigkait des heiligen geist. Amen.

80v S [*misrubricated for O*] suesser got ich gee zu dier als ain chind — alls ob ich sundt nye getan haben hiet.

80v O du suesser got ich gee zu dier als ain frönt [?] und klag dier alles das mir an ligt an sel — mich czierst mit tugenten. Amen.

- 80v-81r *Gepet.* 81r O du suesser got ich gee zu dier
als ain trawriger — tröst mit deiner gottleichen
heiligkait und genad. Amen.
- 81r O ewiger got ich gee zu dier als ain wunter —
die mein sel ye enphieng. Amen.
- 81r Almöchtiger got ich gee zu dier alls ain hungriger
— du mich speist mit deinem heiligen frönleich-
nam. Amen.
- 81r-81v *Gepet.* 81v Ich enphach dich herr jesum cristum
in der maynung das ich got nicht gedankchen — die
ere mir ye hat getan an sel und an leib. Amen.
- 81v *Ein gepet.* Ich enphach dich herr in der maynung das
ich got nicht gepüessen chan — ein püess und ein
pëssrung für all mein sundt. Amen.
- 82r Ich enphach dich herr in der maynung zu tröst und
zu hilff — aller christenhait und allen gelauben
sellen. Amen.
- 82r-82v O parmhercziger got und scheppher ich pin nicht
würdig das ich dein chind haiss — so wiert
gesundt mein arme sel. Amen.
Cf. Lk 15:21, Mt 8:8.
- 82v *Nach dem sacrament.* Die enphachung deins heiligen
leichnam herr jesu criste die chöm mir nicht zu dem
gericht — so chöm mir die zu nucz an sel und an
leib zu dem ewigen leben. Amen.
- 82v-83v O du aller miltistew und guetigistew junkchfraw
Maria wann du getragen hast den peschaffer aller
creatur — lëssigleich verpracht hab in der
enphachung seins hachwürdigen leichnam.
- 83v-84r *Die gepet nach der enphachung.* Osanna sabaoth
tröstleicher schepher aller schopung ain got und ain
ursprung — das ich nach disem ellenden leben pey
dier in dem ewigen leben ymer und ewigkleichen sein
müg. Amen.
- 84r-89v Was gib ich dem herren über alles das er mir
geben hat. O almöchtiger ewiger got ich pechenn
das in himel — dier in unsëgleicher selligkait
löbleich und erleich sey nun und ewigkleich. Amen.
Cf. Ps 115:12.
- 89v-90r Wol mich das ich enphangen hab die speis der
ich ymer leben schol — das ich hab enphangen den
spiegel dar inn ich mich ewigkleich pesehen schol.
Amen.
- 90r-91v *Nach gots tischs.* O du parmhercziger mein got.
O lieber herr jesu criste was hastu ewengeleich
durch mich geliten — zu der pein sunder zu dem
ewigen leben chöm. Amen.
- 91v-93r O ewiger himelischer vater wer pin ich das du
mir deinen aller liebisten sun zu ainer speis geben
hast — das du dier selber dankchst alles des ich
schuldig pin deinen väterleichen genaden zu danken.
Amen.

- 93r-94v O mein edler werder gast O reicher gast meiner armen sel wann ich uncz<n>ew creatur peger hewt — in mir vindt volkömenhait und dein göttliche ere an mir hie und dort schey<e>n werd. Amen.
- 94v-95r O mein got erparm dich uber mich und vergib mir das ich so dikch und offt — das und all mein misetat vergib mir herr vater aller genaden durch dein geuntlasse parmherczigkait. Amen.
- 95r-100v *Nach enphachung.* 95v Nun frewe dich mein sel yeczund frolokch in geisteleichen frewden nymbar den du pegert hast — in frewd ewigkleichen in chlarhait zu peleiben durch dich herr jesu criste der du herst mit got dem vater in ainigkait des heiligen geists ain warer got ewiggleich an endt. Amen.
- 100v-102v *Ein gep<e>t.* Eya lieber herr u<nd> mein got aller parmherczigkait vergib mir armen und sundtigen unwierdigen grassen sunderin deiner diemüetigen unwierdigen dienerin — ich dankch dier vil lieber herr jesu criste von ganzem meinem herczen und lob dich in deiner göttleichen [!] würdigkait nun und ymmer und ewigkleichen an alles endt. Amen.
- 102v-106r Ich pitt dich güetiger herr jesu criste das dein heiliger leichnam — geruechst zu pringen zu dem ewigen leben das geschech mir von den genaden des vaters von der weishait des suns und von der milden guetigkait des heiligen geistes. Amen.
- 106r-110r *Das hernach geschriben gepet hat der heilig vater sand Thoman von Aquino prediger orden gemacht und hat es alltag mit grosser andacht gesprochen von ersten ee und er ander sach an gevangen hat zu tuen.* 106v O du aller güetigster vater O mein got und ein peschaffer aller creatur ich rueff an dein unmesleiche güetigkait — da mit ich erhört werd in meinem gepett durch deinen heilisten und lobsamisten namen der da ist gesegent ewigkleichen. Amen.
- 110r-110v *Ettleich dankchsagung zu got und sind gar guet und nucz.* Almechtiger got ich arme sunderin dankch hewt und all czeit deinen genaden das du mich peschaffen hast — dem posen geist und allen sunden. Amen.
- 111r Ich dankch dier auch lieber herr das du himel und erd sun und mann [!] die element und alle creatur hast peschaffen — das wier sy also prauchen und nyessen das wier da mit pegreyffen die gueter der genaden. Amen.
- 111r-111v *Dankchsagung.* Ich dankch dir auch lieber herr deiner grossen diemuetigkait das du her ab von himel chömen pist — die sundt und leipleiche chranhait die haben dich nye perüe<n>t. Amen.
- 111v-112r Ich dankch dier auch lieber her deins pittern sterben und leiden — du uns verdient hast mit deinem tod umb deinen himelischen vater. Amen.

- 112r-112v Ich dankch dier auch lieber herr das du mich zu ainem cristen erwelt hast und nicht zu ainem ungelaubigen — zu ainer geistlichen erczney fuer all sundt und geprechen der sunden geben hast. Amen.
- 112v-113r Ich dankch dier auch lieber herr jesu criste das du mich so lang auff gehalten hast in meinen manigualtigen grossen sunden — des sey dier lob und ere gesagt von grundt meins herczen. Amen.
- 113r-113v Ich dandkch [!] dier lieber herr und almechtiger got des [?] grossen lans und frewden die du uns peraitt hast — das du uns die selbig frewdt wellst verleichen des pitt wier dich durch unser herren jesum cristum deinen aller liebisten sun und durch gnad des heiligen geist die mit dier lebent und regierent in ainer waren gothait ymmer und ewigkleichen. Amen.
- 113v-118v *Die peicht.* Ich sundiger mensch pechenn unserm herren und unser frawn der künigin Marie und allen gots heiligen das ich laider nye chain tög verczert hab — dem sel hast enpholhen deinem vater also enphilich ich dier mein geist in dein han<n>t.
- 118v-127r *Das sind die pot der lieb und wie man das sacrament schol geistlich enphachen pey der mezz altag.* Und spricht die wart mit sandt Augustin ausweigen still all ding und genn fuer sich alle ding — und deiner hachwirdigen tugent und volkommenhait czue geharent.
- 127r-129v *Das ist die danksagung.* Darnach mag der mensch chürczleich gedenkchen die güetet die uns got erczaigt hat — ere chrafft sterkch und segen sey got unserm herren ymer und ewigkleich gesagt. Amen.
- 129v-142v *Von dem leiden jesu cristi.* Darnach mag der mensch chuerczleich bedenkchen das leiden cristi nach den warten die der herr sprach am abent essen — und alle unser sawmigkait oppher ich dich ewigs und ainigs guet und genüeg tuen das da chain endt nicht wiert haben hie in czeit und dort in ewigkait. Amen.
- 143r-257v *Prayers honoring the holy trinity:*
- 143r-155r *Ein guete betrachtung und danksaguung zu got dem herren jesu cristo.* Ich pitt dich du unmesleiche güetigkait got allmächtiger vater das du mich dein arme creatur nach deiner gleichnüs peschaffen — das du die sündler machst hailbertig der mit dier und mit dem heiligen geist lebt und herscht ymer und ewigkleichen. Amen.
- 155v-164v *Aber ain schons gepet.* Herr jesu criste gedench das du mich nicht mit gold oder mit silber sunder mit dem lön deins aigen pluets — sunder

mach mich allenhalben wierdig deinen tempel zu sein
wann du pist got mein herr der du mit got dem vater
und dem heiligen geist lebst und herscht ymer und
ewigkleichen. Amen.

164v-174v *Ein schons gepet zu dem heiligen geist.* Got
almechtiger heiliger geist mit wesenleich und mit
ewigen got pey dem vater und dem sun der du
unaussprechenleich — schaff das ich dier allain
leb der du lebst und mit glori herscht in volkomener
drivaltigkait ainiger warer got ymer und ewig-
kleichen [!]. Amen.

174v-180v *Gar ein schons gepet zu got.* O allmächtiger
got und vater der du pists ain got uber alle die
welt und ain herr uber alle creatur wider dein
göttliche genad — da var peheüt und der gewalt
deiner gottleichen hant der heiligen drivaltigkait
got des vater sun und des heiligen geists. Amen.
Spricht drey pater noster.

180v-186v *Gepet.* Alpha et O got almächtiger alles dings
und aller schepfung endt an endt aller miltister
got erhör mein gepet — die ich pegangen hab wider
dein gotleichen genad und erhör und gewër mich was
ich dich pitt und gepetten hab des helff mir got der
vater der sun und der heiligen geist. Amen und
sprecht drey pater noster drew ave maria und ain
glauben.

186v-191r *Ain schons gepet von der heiligen drivaltig-
kait.* Geleich eben gleich machtig gleich parmherczig
drey person ain warhaffter got vater sun und
heiliger geist du heilige drivaltigkait du wänest
[?] in der ewigkait und in dem liecht — deins
göttlichen löns würdig und auch tailhafftig werd und
pey dier in deinen freuden ewigkleichen peleiben
müess. Amen.

191v-199r *Aber ein schons gepet zu got dem vater.* Herr
himelischer vater ich secz den tod deins aingeporn
suns unsers lieben herren jesu criste czwischen
mich und dein göttleichts gericht — also gib ir
auch chainen andern pelaitter aus disem ellend dann
dich selber. Amen.

199r-202v *Gar ain schons gepet.* Herr und got scheppher
der himel und der erden ich pitt dich das du mich
cziechst in den prunn deiner heiligen chlaeren
gothait — so erparm dich doch uber mich
genedigleich und uber all sunder durch deiner
heiligen pittern marter willen und durch deins tods
willen. Amen.

202v-203v *Von dem heiligen geist.* 203r O du durch
prehünder leichter an geczüntter aus got dem vater
und dem sun du schein der allew dunkchlew und
vinstrew hercz gar klärleich erleüchtet — und var
weltleichen schanden des helff und günn mir die
chraft und macht der heiligen drivaltigkait. Amen.

- 204r Heiliger geist verleich mir warew rew lauttre
peicht ganczew püess antlaz meiner sunden der ich ye
gedacht hab. Amen.
- 204r-205r *Mer gepet.* Heiliger geist erlöz mich von den
vergangen sunden beschirm mich — in andacht sech
das ich ware lieb dar zue hab und seins lons tail-
häfftig werd. Amen.
- 205r H [*misrubricated for O*] heiliger geist handel
meinen leib und meine werich in deiner parmung —
das ich dann enphach die gancz warhait des ewigen
lebens. Amen.
- 205r-205v *Gepet.* O heiliger geist secz ein hüett in
mein hercz das ich die gedankchen meid — ergecz
mich des mit deiner guet in dem ewigen leben. Amen.
- 205v-206r *Gepet.* Heiliger geist mach dier ein weg in
mein hercz und alle die tugent die dir selb gevall
— das ich dar auff willigkleichen und stärkleichen
pëste pys auff mein endt. Amen.
- 206r-207v *Gepet.* 206v Heiliger geist sendt mir dein
syben genad und sunderleichen zu der schiedung
meiner sel — in ainem vësten christenleichen
gelauben das mir da anlaz geben werd uber all mein
sundt. Amen.
- 207v-208v *Ein gepet.* O du heiliger geist sterkch mich
in dem christenleichen gelauben also wann ich von
diser welt schaiden schol — mein sel genedigkleich
fuer dich pracht werd des helff mir got der vater
und der sun und der heilig geist. Amen.
- 208v-209r *Ein gepet.* O heiliger geist hilf mir das
die werich deiner gotleichen parmherczigkait mir zu
genaden und zu tröst köm an der weil und an der
stat — das verdienn aller himelischen ritter-
schafft und das in dem leben verdienn dein genad.
Amen.
- 209r-210r *Ein gepet.* O heiliger geist pis mein gelaitt
fuer das an gesicht deiner götleichen genaden —
das in gegrünt hat von dem angner der welt das ich
des tailhäfftig werd. Amen.
- 210r-211r *Veni sancte spiritus.* Küm heiliger geist du
parmhercziger got zu meiner sel mit deiner hailsamen
lër — das ich hailsam werd hie auff erd und alles
mein leben dir sey ein wol gevallen. Amen.
Cf. *AH* 54, pp. 234-235, n. 153.
- 211r-212v *Von der heiligen drivaltig<kait>.* Sanchta
[!] drinitas [!] O vera unitas du heilige drival-
tigkait O ware ainigkait du heilige gotleiche
maiestat — verleich mir dar inn ein gedultigs
vernüftigs andechtigs hercz durch dein vëtterleichew
lieb die du hast zu uns armen menschen hie auf erd
du ewiger parmhercziger got. Amen.
- 212v-213v *Aber ein schons gepet zu got.* O herr mein got
ein kunig ob allen künigen und ein gewaltiger fürst

- in himel und auff erd du lieb haber aller püs-
wertigen menschen — pesunder meinen pössen willen
der mich laider öfft zu sunden pracht hat. Amen.
- 213v-215r *Sancte trinitatis.* S [*misrubricated for O*]
sancte deus sancte fortis heiliger got O starkcher
got O untodleicher got erparm dich durch deinen
heiligen namen über mich dein arme creatur — Das
sy nicht sterb des ewigen tods durch deinen heiligen
würdigen namen und vetterleiche lieb. Amen.
- 215r-216r *Aber ain gepet zu got.* O himelischer vater
in der ewigkait du parmhercziger got ich lob dich
mit ganczer pegier meins herczen — deinen
unschultigen tod nicht verlorn werden an mir armen
sündigen menschen. Amen.
- 216r-217v *Ain andechtigs gepet.* O herr jesu criste des
warn lembtigen gots sun ich lob dich mit ganzem
und mit allen krefftten meiner sel — das ich es
alle czeit pdracht hie auff erd in rechter warer
andacht und dankchperkait. Amen.
- 217v-218r *Aber ein gepet zu got.* O heiliger geist du
ewiger got voterleiche ewige lieb ein tröster aller
petrübten herczen — das ich nicht sterb in meinen
sunden. Amen.
- 218r-219r *Sancte trinitatis.* O heilige drivalentigkait
warer ewiger got du höchst guet ob allem guet ich
dein arme creatur lob dich — küm mir zu hilff
wann ich väst nottürftig pin deiner götleichen
parmherczigkait. Amen.
- 219v-221v *Aber ein gepet zu got.* O herr allmächtiger
got parmhercziger himelischer vater lass erscheinen
in mein hercz das liecht der parmherczigkait —
in aller widerbértigkait ein gedultigs andechtigs
hercz. Amen.
- 221v-223r *Aber ain gepet.* Herr jesu criste allmächtiger
ewiger got tail mir mit dein heiliger gröss verdien
das du warer got und mensch — erwerbet mir hilff
und genad von got das mein leben hailsam werd meiner
sel und an dem jungisten tag mit ewch fröhleich
erste. Amen.
- 223v-225v *Aber ein gepet zu got.* O herr jesu criste du
parmhercziger got aller welt scheppher und des
menschleichen geslochts erlöser — darinn ich
pegreyff das unschuldigklait [!] das ich laider
nach der tauff oft verlornen hab. Amen.
- 225v-228v *Von der czuekunfft und menschberdung jesu
cristi.* O herr jesu criste du ewige weishait deins
himelischen vater du kunig der ern und der ewigen
glori ich dein arme dienerin — in Egipten land
pehwet mich var allem ellend das mir schedleich mag
sein an sel und an leib. Amen.
- 228v-230v O herr jesu criste du höchst guot du scheppher
aller creatur du pist geharsam gewesen durch meinen

- willen Joseph und Marie deiner mueter — ein ware göttliche lieb zu dir got meinem herren und zu meinem nagsten. Amen.
- 230v-232r *Von der tauff und vasten jesu cristi.* Herr ewiger got jesu criste ich pedenkch dein strengs wesen hie auf erd und pitt dich durch dein heilige vasten — das ich mit rechter andacht und mit dankchperkait pedracht und als fleissigkleich süech das hail meiner sel als du mein got herr jesu criste ewiger herr getan hast. Amen.
- 232r-234r O almochtiger ewiger got herr jesu criste meiner sel tröst küm mit deinen genaden mir zu hilff das ich deiner grossen marter — das du darnach zu got deinem himelischen vater verprachst fuer dein lieb junger und fuer all frum christen menschen. Amen.
- 234v-236v O heiliger ewiger got herr jesu criste ich pedenkch den ellenden anfang alls du mein got trawriger mit petruebter sel gangen pist an den ölperg — gib ir smerczen aus deinen verwunten herczen das sy kom in das wesen als sy zu hant nach der heiligen tauf gewesen ist. Amen.
- 236v-238v O reicher schacz aller tugent O genaden reiche czier der engel herr mein got jesu criste ich pedenkch der grossen unere spott und smach — das ich dir nach volig deinen warten deinn werichen und auff mich nem mein chrewcz das ist ain püswertigs leben hie in diser czeit. Amen.
- 238v-241r O himelischer parmhercziger got in ewigkait herr mein got jesu criste du gütiger vater wie gar willigkleich hastu dich geben in den tod — das du mir und allen menschen gegen deinem himelischen vater mit deinem tod und pluet vergiessen verdient hast. Amen.
- 241r-243r O gewaltiger scheppher himels und der erden O du kunig der eren und ewigen glori herr jesu criste du starkcher leo von Juda — küm mir ze hilff mit deiner parmherczigkait nach deinem vermugen und nach meiner nötturfft alls du ewiger got herr jesu criste allmächtig und vermugunt pist. Amen.
- 243r-250v *Von der marter unsers herren jesu cristi.* Herr dir zu lob und zu ern deiner gründlössen parmherczigkait und deiner vätterleichen trew so pitt ich dich durch deiner pittern marter willen — das ich in mein sundten nicht erfunden werd des hilff mir herr jhesu criste [!]. Amen.
- 250v-251v *Von der geharsam cristi.* O du suess lempel jesu criste ich pitt dich durch die geharsam die du deinem vater tēst das du mensch warst und den pittern tod ledst — deinen pitterleichen tod und mir vergeb mein sundt. Amen.
- 251v-254r *Aber ain gepet zu got.* O ewiger vater nün ere an mir dein ainigeporen sün meinen prueder jesum

cristum der dır zu ainem oppher und uns zu ainer
 püess geben ist — in mit dır fūerst in dein ewigs
 reich des lass uns genyessen und enphach uns arm
 sunder und sunderin in dein ewige erparnung und in
 dein wāre lieb und in genad des heiligen geist.
 Amen.

254r-255r O heilige drivalentigkait ich pitt dich das du
 gedenkchst das du mich peschueffts von nichte zu
 ainem menschen — das ich dich geistleich lieb hab
 und stättigkleich trag in meinem herczen. Amen.

255r-257v *Aber ein gepet.* Parmhercziger got vergib mir
 die sundt meiner wart und meiner werich und meiner
 gedankchen vergib mir seliger got was ich getan hab
 — das du die guetten pestätigst in dinst und die
 ubelnn pecherst zu ainem gerechten leben. Amen.

The prayers on ff. 143r-174v, 174v-191r, 191v-203v and 215r-218r
 form triplets of which the members are addressed to the individual
 persons of the trinity.

257v-261r *Prayers in honor of the Virgin Mary:*

257v-258r *Von unser frawn funff manung.* Ich man dich
 Maria du himelische chünigin deiner junkchfräwleichen
 rainigkait — das du mir erwerfft ein lawttre
 gewissen und ain volkömenhait in der diemuetigkait.
 Amen. Ave Maria.

258r-258v O Maria ein kunigin der parmherczigkait ich
 man der grossen frewden die du hettst da du dein
 liebs chind — aller ding die mir not und nucz
 sind zu dem ewigen leben. Amen. Ain Ave Maria.

258v-259v O Maria ain aller genaden ich man der grossen
 frewden die du hast in dem ewigen leben — ain
 volkomenew geharsam zu allen meinen obristen in
 rechten und göttleichen dingen. Amen.

259v-260r *Aber ain gepet.* O Maria mueter aller genaden
 und ein erwerfferin der himelischen suessigkait ich
 erman dich der andacht undt dankperkait die du
 gehabt hast — in ainer warn diemüetigen dank-
 perkait erfunden werd. Amen.

260r-261r O Maria du süesser tröst aller menschen die
 mit rew und mit guetem fuersacz zu dır diemuetig-
 kleich fliechen ich man dich der grossen frewden die
 du hast gehabt do dich dein liebs chind mit leib und
 mit sel — die in mir all weltleich frawd und
 unczimleich tröst ganzleich erleschen. Amen.

261r-277r *Prayers to the Father and the Son:*

261r-264r *Aber ein gepet zu got dem vater und zu got dem
 sun.* Herr himelischer vater ich pitt dich durch
 dein gesegente sun der dır hie wirt geoppfert fūr
 mein und aller welt sundt — die abstinenss und
 übung alles deins leichnams oppher fūr mich und
 fūr alle meine werich und gedankchen die ich guet
 scholt haben und ır laider nicht hab. Amen.

264r-270r *Ain gepet zu got dem sun.* Herr jesu criste ein warer sun des lemtigen gots ich glaub das du hie auff dem alter [?] gegenbürtig pist — so wiert er gepeinigt und gemartert und enphachent doch die glider krafft da von. Amen.

270r-276v *Die gepet der lieb als dann hernach stet.* O du ewigs und höchsts guet herr jesu criste ich arme sunderin vergich und pechenn hewt und all czeit das du pist mein got und mein herr mein scheppher und mein erlediger — volkomenleicher mug lieb haben dann ich hab hie auff erdreich mugen tuen das verleich mir und allen menschen du gütiger du milder und du parmhercziger mein herr der du lebst und herscht in ainem wesen und in dein personn ain warer got ewiggleich. Amen.

276v-277r <O> herr aller herren du aller süessister herr jesu criste du unschuldigs lamp got — possenn schal krhafftigen [!] geslecht wann ...
Incomplete at the end and cancelled.

277r-363r *Prayers in honor of the Virgin Mary:*

277r-277v *Hernach stent vier gepet von unser frawn und das erst ist als ir der engel Gabriel den gruess pracht und do sy dem engel antwurt und sprach nymbar ich pin ein gots herren geschech mir nach deinem wart.* 277v *Gegruesset pistu Maria genaden vol — die frucht deins leibs jesus cristus. Amen.*
Cf. Lk 1:28, 42.

277v-281v *Pitt fûer mich und fûer all mein sundt heilige junkchfraw Maria gerüech mich ze loben dich — peger das er mich gewër durch deiner heiligen kundung und durch deins heiligen gepets willen.*
Amen.

281v-285r *Gegruesset pistu Maria genaden vol ...* O [mis-rubricated for F] raw gib mir chrafft und macht dich ze loben durch der werich willen deiner kewschen raynigung — das ich fuer pas [?] nicht vermailigt werd mit volpringen den sunden. Amen.

285r-291r *Das vierd gepet von unser frawn gepurd. Ave Maria.* <G>egrüesset pistu Maria. 285v *Pitt fuer mich und fuer all mein sund du heilige junkchfraw Maria. Geruech mich dich ze loben und gib mir macht — du heilige kunigin der himeln und fraw der engeln und alles himelischen hers ein gar gewaltige gepyeterin. Amen.*

291r-294r *Von unser frawn raynigung.* Gegrüesset pistu Maria ... *Pitt fûer mich arme sunderin und fûer all mein sund du heilige fraw und gerüch mich dich ze loben du heilige junkchfraw gib mir chrafft — das ere mich erhör an meinem gepet durch deiner heiligen gepürt und auch durch deins heiligen gepets willen. Amen.*

- 294v-300r *Das ist sand Anshelmus gepet von unser lieben frawn.* O du selige O du gesegente O du heilige junkchfraw Maria mueter wunderhaffter kewsch mueter — da du wanst pey deinem lieben chind und verleich mir die genad das ich mich deiner frewden ewigkleich müess frewen. Amen.
- 300r-306v *Ein gepett.* O Maria du hochste uber all frawn du seligiste under den weiben du obriste kayserinn — da mit dich dein aingepartner sün unser herr jesus cristus erfrewdt gewierdigt und geritt [?] hat der mit dem vater und mit dem heiligen geist ain got ist ewigkleichen. Amen.
- 306v-314v *Ein ander quot gepet von unser lieben frawn.* 307r O du wierdige junkchfraw du süesse peschiermerin des menschleichen geslechts — das mich der hell pein nicht pegreyff das ich wüerdig sey zu kömen zu den himelischen frewden das ich mit dier parmhercziger herr jesu criste und mit deiner raynen mueter und mit allen heiligen mich ewigkleichen frew. Amen.
- 314v-316v *Das vierd [?] ist aber unser lieben frawn.* O [misrubricated for M] aria mueter der genaden mueter der guet und der parmherczigkait du mich var dem veint peschierm in der czeit meins tods — in allen meinen angsten und nöten und pesunderleichen an meinen leczsten zeiten so sey dein genaden reiche hilff mit mir. Amen.
- 316v-324r *Aber ein gepet von unser frawn.* O Maria du höchsts wunder das got ye gewundert hat wann du hast alle welt — selig sey mein herr mein prueder und mein erlöser selig sey die rain junkchfraw Maria irr segen sey uber mich ewigkleichen. Amen.
- 324r-324v Gegruessest seistu haylant der welte chunig und schepher aller dingne [!] der du got bist und mensche geporen — mit allen der westen ewigklehen an sechenn. Amen.
- Prayer to Christ interpolated in a different hand.
- 325r-363r *Das ist der engelisch grues.* Ave Maria ich unwirdiger sunder gruess dich edlew gottleichew gottin aus dem gruntlosen grunt der gottleichen drivalentichait — die frucht deins leibs jesu cristi ist ewigkleich gesegent die selb frucht gesegen meinen aufgangk meiner sel und sey mein weg und mein speis in ewigem leben. Amen.
- 363v-368v *Prayers added in different hands:*
- 363v-366r Herr jesu criste ich pit dich das dw gedenkst an dy gross lieb dy dw gehabt hast in deinem inpringstigen ernst — küm mir zw hilff mein hailandt durich die er deines namen und piss genadig mirr armen sunderin. Amen.
- 366r-368r O her vatter aller guet und parmherczichait seid wirr chain guet werich an dein genad nicht

mügen volpringen — eren geben mit sampt der ob-
risten chaiserin der junkfrawen Maria ein mueter des
lebentigen gottes. Amen.

368v Herre jesu criste la<ss> mich gedencken an dich zu
allen stunden — la<ss> mich in deyner pitteren
martter von dissem ellend nimmer geschaiden. Amen.
V pater noster V Ave Maria und VC tag antlaz.

369r (= back flyleaf) Jn 1:10-11, continued from f. i^v.

369v (= back flyleaf) not filmed.

Secundo folio: 2r aller stergkist

Ownership mark: 1r [18c] Bibliothecae Ducumburgensis.

A book of prayers copied for the use of a woman or female religious community, as is evident from the feminine references in the text throughout.

Austria, 15c

Paper; outer and/or inner bifolia of some gatherings parchment. i + 255 ff., numbered 1-255 with errors (one extra leaf, ff. 177-178; one leaf too few, ff. 220-224; one smaller unnumbered leaf after f. 150). Many leaves bound or trimmed so that text is lost at inner or outer margins; ff. 162, 164, 166, 205 torn with loss of text. Long lines. Variable count. Unruled or frame only. i¹⁸ ii-iv¹² v⁶ vi⁹ vii¹² viii-x⁸ xi¹⁰ xii-xiii¹² xiv¹⁸ xv-xvi¹² xvii¹³ xviii¹⁶ xix⁶ xx¹¹ xxi¹⁶ xxii¹². Gatherings signed 1-22 in arabics in center of lower margin on last verso. Occasional catchwords. Plain Lombards, *passim*; occasional crude cadels. Crude sketches in the margins of ff. 120r-120v, 128v-129r, 140r-140v, 146v, including the instruments of the passion on f. 140v. Many bastarda hands.

Front inside cover Reversed print (Leimabdruck) of a text in German from the front pastedown, now missing. Textura of undetermined date. Mostly illegible on film.

i^r-i^v Leaf from a Hebrew MS. Latin pen trial (bastarda, 15c) over the Hebrew text on f. i^v.

1r *Prayers:*

- (1) *Post completorium.* Gracias tibi ago domine sancte pater omnipotens eterne deus qui me peccatorem dignatus est in hac die custodire ...
- (2) *Post matutinas.* Gracias ago tibi omnipotens eterne deus qui me peccatorem de transacto noctis spacio ad horas matutinas ...
- (3) *Surgendo dic ad primam.* Gracias ago tibi domine etc qui me peccatorem dignatus est in hac nocte custodire ...

1v (continued on f. 254r) *Registrum contentorum libello* [!] *qui est beate virginis in Tyrnstayn.*

In a 15c hand contemporary with the text of the volume. Titles preceded by an asterisk in the descriptions below are taken from this register.

2r-7v **Primo cursus beate virginis.*

8r-12r **Item preces et capitula ad primam et capitulum cottidianum.*

12v-14r **Item preces maiores et minores.*

12v-13r *Preces maiores.* Oremus pro omni gradu ecclesie

...

Cf. Herzogenburg, MS 76 f. 2v.

13r-14r *Preces minores.*

- 14r-14v *Feriatibus noctibus capitulum.*
- 14v-16r **Item psalmi in capitulo pro benefactoribus vivis
scilicet exaudiat te dominus etc.*
Ps 19, 111, and prayers.
- 16v-17r **Item forme absolucionis sacramentalis.*
16v *Absolucio in extremis a vinculis.*
16v *Absolucio communis.*
17r *Absolucio confitentis.*
- 17v Short texts concerning the virgin birth.
- 18r-18v blank.
- 19r-31v **Item hystoria de visitacione beate virginis.*
- 31v [Oratio] Deus qui nos sanctorum tuorum Processi et Martiniani confessionibus gloriosis circumdas et protegis ...
- 32r-42r **Item commemoraciones beate virginis post Pentecosten.*
- 42v **Item collecte de sancta Hedwige et beato Augustino suffragium [!].*
- 43r-44v **Oraciones de christo etc.*
43r Veni domine iesu christe dulcis habitator in me ...
43r Domine iesu christe redemptor mundi propicius esto michi misero peccatori omnibus modis in peccato iacenti ...
43v Sancta trinitas atque indivisa unitas omnipotens eterne deus qui fecisti celum et terram mare et omnia que in eis sunt in cuius manu ac potestate omnia consistunt ...
44r *Oracio de passione domini.* Domine iesu christe qui pro redemptione mundi circumdici voluisti a iudeis reprobari a Juda osculo tradi ...
- 45r-49r **Item multe collecte generales pro vivis et defunctis.*
- 49v-52r **Oracio de beata virgine Obsecro te domina.*
Obsecro te domina mea sancta Maria mater dei pietate plenissima ...
- 52v Prayer and pen trials.
- 53r **Item benedicciones in matutinis ix leccionum.*
- 53v-54r **Item benedicciones feriales.*

54r-58v **Item accessus altaris et recessus et oraciones post missam.* Including:

57v *Oracio post missam.* Ineffabilis bonitatis et clemencie d^{omi}ne noster> iesu christe gracias ago largissime benignitati tue ...

58v A cunctis nos quesumus domine reatibus et [?] periculis absolve ...

58v Serenissima et inclita mater domini nostri iesu christi Maria virgo perpetua que eundem creatorem omnium creaturarum ...

59r-60v **Item capitula et collecte de resurreccione et de corpore christi et de ascensione.*

59r *Ad completorium capitulum de resurreccione domini.*

59r-59v *Ad completorium capitulum de ascensione domini.*

59v-60v *De corpore christi capitulum.*

Chapters and collects for the feasts named.

61r-83v **Item oracio sancti Ambrosii ante missam dicenda et alie multe oraciones de corpore et ante et post missam dicende.* Included are:

61r Summe sacerdos et vere pontifex iesu christe deus et homo qui regnas in trinitate princeps caput ...

66r Accepturus singulare mysterium intemerati corporis et sanguinis domini nostri iesu christi in amaritudine anime ...

69r O amor et desiderium meum sanctissimum domine iesu christe O unica et suavissima dulcedo anime mee ...

70v Sancte et dulcissime spiritus paraclite qui uterum intemerate et immaculate et illibate et perpetue virginis Marie omnipotente virtute numinis tui fecundasti ...

71r Non de meritorum meorum qualiter confisus presumo accedere ante sanctum conspectum tuum ...

72r Rogo te deus altissime pater sancte ut me tunica castitatis digneris accingere ...

72v Oramus domine clemenciam tuam ut sereno [?] familiam tuam sacri nominis tui officia prestolante aspicere digneris ...

76v Christi virgo Appollonia pro nobis funde preces ad dominum ...

77r Domine iesu christe filii [!] dei vivi gracia tua cooperante nunc intendo celebrare corpus quoque tuum et preciosum sangwinem conficere et consecrare ...

78r O gustu mirabilis O panis summe dulcedinis ...

78v Domine iesu christe suscipe hodie sacrificium meum in memoriam illius summi sacrificii quo te ipsum deo patri obtulisti ...

80r Eya deus meus misericordia mea parce michi misero peccatori omnia peccata mea ...

83r Gracias tibi ago domine deus meus qui me indignum peccatorem saciare dignatus es corpore et sanguine domini nostri iesu christi ...

84r-89r **Item vespere et vigilie minores et maiores defunctorum.*

89v *Two prayers:*

- (1) Suscipe domine deus meus meritis et precibus beatissime dei genitricis semper virginis Marie et omnium sanctorum tuorum obsequium ...
- (2) Da michi domine que precepta tuorum documenta declarant diligenter credere ...

90r-94r **Item post vigiliis defunctorum habes oraciones ante communionem.*

- 90r Consciencia quidem trepidus et pollutus ego peccator ad altare tuum accedo sanctum corpus tuum sanguinem sumpturus ...
- 91r Omnipotens et misericors deus accedo ad sacramentum corporis et sanguinis unigeniti tui domini nostri iesu christi ...
- 91v Invoco te domine iesu christe mi amantissime revertere in domum tuam animam meam ...
- 93r Domine iesu christe fili dei vivi et eterni queso ut in hac hora et in die exitus mei ex hac presenti vita ...
- 93v O domine sancte pater omnipotens eterne deus da michi misero peccatori hoc sanctum mysterium corpus et sanguinem filii tui ...
- 93v Domine iesu christe fili dei vivi vera lux et splendor patris per hoc corpus et sanguinem tuum quod natum est de Maria virgine ...
- 94r Domine non sum dignus ut intres sub tectum sed tantum fac secundum magnam misericordiam tuam ut sit in medicina ...
- 94r Da michi domine ut manna celesti sacratus ab omni ...

94r-95v *Prayers to the Virgin:*

- 94r *Oracio bona de beata virgine.* Domina mea virgo perpetua parte accessum habeamus ad dilectum filium tuum ...
- 94v Ave benignissima sanctissima et misericordissima domina mea virgo Maria ...
- 95r Sanctissima et piissima et gloriosissima dei genitrix virgo Maria ego indignus peccator committo tibi nosse et posse meum vivere et valere ...

95v-98r *Prayers, including:*

- 95v Ante conspectum divine maiestatis tue domine deus pater omnipotens reus asisto ...
- 96r Suscipe sancta trinitas hanc oracionem quam <ego> effundere presumo coram tua maiestate ...
- 96v Domine non sum dignus ut intres sub tectum meum sed propicius esto michi peccatori per merita sancte dei genitricis ...

- 96v Supplicacio mea ascendat ad te domine ...
- 97v Domine iesu christe inmensam clemenciam tuam humili devocione deposco ...
- 98r Ave verbum incarnatum dei altare consecratum ...
Chevalier 2169.
- 98r Anima christi sanctiffica me corpus christi sana me ...
- 98v [Symbolum apostolorum]. Latin text.
- 99r-105v **Item letania ad septem psalmos.* 99r *Psalmi penitenciales.* 100r-102v *Litany includes:* Floriane, Kiliane cum sociis tuis, Ypolite cum sociis tuis, Cholomanne, Adalberte, Udalrice, Ruperte, Chunegundis, Affra, Hegwidis [!], Elisabeht [!], Ursula cum sodalibus tuis. 104r-105v [Preces]. Followed on f. 105v by pen trials.
- 106r-106v blank.
- 107r-107v **Item Pater noster, Ave Maria, Credo et articuli fidei etc.*
- 107r *Oracio dominicalis.* Latin text of the Pater noster.
- 107r *Salutacio angeli.* Latin text of the Ave Maria.
- 107r-107v *Simbolus.* Latin text of the Apostles' Creed, divided into 12 sections, each associated with the name of an apostle.
- 108r *Antiphona de sancto spiritu.* Veni sancte spiritus reple tuorum corda fidelium ... Alleluia ... *Y.* Emitte spiritum tuum ... *Oracio.* Deus qui corda fidelium sancti spiritus illustracione docuisti ...
- 108r-108v *Antiphona de be<a>ta virgine.* Salve regina misericordie vita dulcedo et spes nostra ...
- 109r **Item introduccio mulieris post partum.*
- 109r-109v **Item introduccio sponse.*
- 109v-110v **Modum sepulture defunctorum in cimiterio.*
- 110v-111v **Item septem hore de passione scilicet Patris sapiencia.* Patris sapiencia veritas divina ...
Walther 13840.
- 112r-112v **Item psalmus Lauda anima.*
Ps 145 complete and Ps 141:1-4.
- 113r-114v **Item oracio de beata <virgine> Ad sanctitatis tue.* <A>d sanctitatis tue pedes dulcissima virgo Maria corde prostratus et corpore supplex exoro ...
- 115r-115v blank.

- 116r-122r *Item oraciones ad surgendum ante matutinas etc.
Psalms, versicles and prayers.
- 122v-123r *Item septem hore de compassione beate virginis
breves.
AH 30, pp. 102-103, n. 44.
- 123v-174r *Item multe oraciones et meditaciones sanctorum
de passione christi et secundum septem horas. *Item
oraciones ad beatam Mariam virginem de septem tristi-
ciis de corpore christi de beata Maria Magdalena.
- 123v Oracio. Interveniatur pro nobis quesumus domine iesu
christe nunc et in hora mortis nostre aput tuam
clemenciam gloriosissima dei genitrix virgo Maria ...
- 123v Oracio sancti Bernhardi de passione. Domine iesu
christe qui pro redempcione mundi circumcidi volu-
isti ...
- 124v Collecta de passione. Deus qui pro nobis filium
tuum crucis patibulum subire voluisti ...
- 124v Dulcis et benigne iesu christe qui sosus [!]
altissimus factus es novissimus ...
- 125v Alia oracio sancti Bernhardi sequitur etc. Domine
misericors et miserator qui es unicus cum patre et
sancto spiritu hiis precibus te humiliter deprecor
...
- 126v Inicium meditationis beati Hanhel<m>i [!]. Omni-
potens deus misericors pater et bone domine miserere
mei peccatoris da michi veniam peccatorum meorum ...
- 127v Meditacio de passione dominicali. O quam vehementi
amplexu amplexasti me O bone iesu quando sanguinis
exivit de corde aqua de latere anima de corpore ...
- 130v Oracio Bolfgangi. Deus qui nos ab amore vano huius
seculi ad statum perfeccionis misericordissime
vocare dignatus es ...
- 131r Secuntur oraciones de passione domini bone ad horas.
131v Vesperarum. Domine iesu christe qui hora
vespertina cum discipolis [!] tuis cenasti et turba-
tus spiritu ...
- 131v Ad completorium. Domine iesu christe qui hora com-
pletorii dixisti ad discipulos tuos tristis est
anima mea ...
- 133r Ad matutinas. Domine iesu christe qui hora matutina
stans ligatus coram pontifice ...
- 133v Ad primas. 134r Domine iesu christe qui hora diei
prima permisisti te duci captivum ...
- 134v Oracio ad terciam de passione. Domine iesu christe
qui hora tertia fuisti ab Herode illusus ...
- 135v Hora sexta. Domine iesu christe qui hora diei
sexta fuisti ante crucem denudatus tuis vestibibus ...
- 137r Domine iesu christe qui hora nona pendens in cruce
et clamans voce magna te derelictum ...
- 138v Sequitur oracio bona de passione domini quasi totam
in ea con... [concealed in inner margin]. Domine

- iesu christe fili dei vivi creator et resuscitator
generis humani gracias tibi referimus immensas ...
On f. 140v, sketches of the instruments of the passion.
- 141v *Oracio bona.* Domine iesu christe patris unice
castissimi virginis unigenite qui primo homini ad
vitam condito ...
- 146r Domine iesu christe qui hanc sacratissimum carnem de
gloriose virginis utero assumpsisti ... *Hec oracio est
inventata et est dicenda sub elevacione vel fraccione
hostii antecedens oracio est in hoc volumine.*
- 146v *Sequitur commemoracio antecedentis oracionis ut
supra oracio.* Beati Johannis apostoli tui et ewan-
geliste domine iesu christe nunc et in hora mortis
nostre tibi commendet oracio ...
- 146v Ipsi [?] sanctifica me corpus christi salva me
sanguis christi ...
- 147r Sancta Maria Magdalena que cum fonte lacrimarum ad
fontem misericordie christum venisti ...
- 147v *Ad communionem.* Domine iesu christe deus verus de
deo vero ante omnia tempora natus ineffabiliter in
tempore autem de virgine matre ...
- 148v Deus qui de indignis dignos facis et de peccatoribus
iustos facis ...
- 149r Gracias tibi ago deus meus qui me peccatorem nullis
meis meritis exigentibus per tuam sanctissimam
graciam saciare dignatus es ...
- 149v *Ad communionem.* Domine non sum dignus ut intres
sub tectum meum sed propicius esto michi peccatori
...
- 149v *Ad communionem.* Consciencia O domine iesu christe
trepida accedo ad tractandum et ad sumendum sacro-
sanctum corpus ...
- 150bis^r not filmed.
- 150bis^v *Ante missam oracio bona.* Jesu pie qui transiens
de hoc mundo ad patrem postquam cenasti corpus tuum
et sagwinem ...
- 151r Patris sapiencia veritas divina christus homo captus
est hora matutina ...
Walther 13840.
- 153r *Oracio bona.* Domine sancte pater omnipotens et
misericors deus qui es rectus rerum omnium guber-
nator ...
- 153v Omnipotens et misericors deus iudex iustus fortis et
paciens memento quod tantum [?] discipulis tuis
dedisti potestatem ligandi ...
- 154v Domine iesu christe mediator dei et hominum qui cum
patre et spiritu sancto vivis et regnas ...
- 154v *Oracio bona ad salvatorem.* Amator dei et hominum
benignissime deus tibi [?] derelictus est pauper ...
- 156r *De sancta trinitate.* Audi me domine deus intus [?]
audi me lumen oculorum meorum ...
- 156v *Ad salvatorem oracio.* Domine sancte pater omni-
potens qui creasti celum et terram mare et omnia

- que in eis sunt da michi peccatori per merita omnium sanctorum tuorum ...
- 157r *Ad filium oracio.* 157v Domine iesu christe fili dei magne gracias tibi licet indignus ago quod manus apprehendencium ...
- 158r *Ad spiritum sanctum.* Spiritus timoris pietatis sciencie fortitudinis consilii intellectus ac sapiencie nos illustra ...
- 158r Spiritus sancte deus cum vero deo patre et unico filio ...
- 159v *Oracio de beata virgine.* In manus tuas sancta Maria commendo spiritum meum animam meam et corpus meum sensus et omnes actus meos ...
- 160r *Oracio alia de ...* [illegible]. Memento obsecro dulcis mater et domina illius venerande stacionis qua tuo tam beato filio astetisti ...
- 160v *Sequitur de quinque gladiis beate Marie virginis.* Dies sabati enim specialiter consecratus et deputatus est virgini Marie ...
- 164v Gracias ago tibi domine sancte pater omnipotens rex celi et terre pro universis beneficiis tuis michi misero peccatori et toti mundo ...
- 165v *Secuntur oraciones ante accessum.* *Ad patrem.* Creator omnium rerum deus pater omnipotens cuius principium inicum non recipit cuius eternitas finem excludit ...
- 166r *De sancta Dorothea.* Gaude virgo christi grata Dorothea sic vocata disponente domino ...
AH 33, pp. 74-75, n. 85, citing this MS only.
- 166r *De sancta Margare<tha>.* Gaude plena castitate Margare<tha> mentis rate ...
- 166v Gaude pia Magda<lana> spes salutis vite vena lapsorum fiducia ...
- 167r *Sepius dicenda.* Benignissime domine iesu christe pater misericordie et deus tocius consolacionis respice me miserum hominem ...
- 167r Continuation of a text begun on f. 178v below, *q.v.*
- 167v O sacrum corpus et sangwis domini nostri iesu christi qui pro salute anime et corporis mei mactabar in cruce te obsecro per tui mirabile misterium sacram<en>ti ...
- 169r *Oracio pro peccatis.* Omnipotens et misericors deus qui simul omnia creasti qui verbum tuum pro redemptione humani generis incarnari voluisti ...
- 174v *Benediccion mulieris post partum.*
- 174v *Introduccio sponse.*
- 175r Stabat mater dolorosa iuxta crucem lacrimosa ...
Chevalier 19416.
- 175r-175v *Defensus in die iudicii.* Christe cum sit hinc exire da per matrem nos venire ad palmam victorie ...

- 175v-176v *Salve mater speciosa iam in celis gloriosa te laudamus preciosa per bisseua gaudia ...* Followed by a list of the twelve joys. 176r *Sequitur oracio.*
 176v *Deus qui beatam virginem matrem tuam gloriosissimam Mariam incarnationis tue ...*
- 176v *O eternum summum et inestimabile bonum confiteor te deum meum creatorem redemptorem et gubernatorem ...*
- 176v *Sub elevatione sacramenti.* *Salve lux mundi verbum patris hostia vera ...*
- 177r *Modus sepeliendi defunctos quando vadis pro funere circa cimiterium.*
- 177v *Absolutio.* *Oremus indulgenciam et remissionem omnium peccatorum tuorum consolacionem sancti spiritus tribuat tibi omnipotens pater ...*
- 177v-177bis^v *Exterior homo assi<mi>latur animalibus brutis ...*
 A short treatise on the creation and function of reason in man. The text on f. 177bis^v has been cancelled.
- 178r *Memoria vivorum ... Memoria defunctorum ...*
 Lists of groups to be commemorated.
- 178r *Salutacio ad sanctum Johannem sicut stetit sub cruce.*
Ave beatissime et sanctissime Johannes ewangelista floride ...
- 178v *Gracias tibi ago labiis et corde ...*
 Continued on f. 167r above.
- 179r-180r *Oracio bona post missam vel ante et fiat quedam muta<tio> verborum.* *Omnipotens adorande colende et tremende deus qui omnipotentatu [!] dominacionis tue ...*
- 180v-184r *Consideracio sancte trinitatis.* *Omnipotencia sapiencia bonitas — obitu cum illo tuo dilecto filio et ille tecum in communione spiritus sancti vivis et regnas in trinitate perfecta unus deus cui sit laus honor et gloria per infinita secula seculorum. Amen.*
- 184r *Ante crucifixum dic oracionem.* *Dulcissime domine iesu christe dulcedo anime mee desiderium cordis mei ...*
- 184v *Accedens ad altare vel ad communionem habeat cor mundum contricione confessione satisfaccione ...*
 Apparently incomplete at the end and followed by a lacuna.

- 185r-185v [mut.?] ... deum super omnia diligere — eum non diligit sed odit vel ... [concealed in inner margin].
At least one leaf seems to be missing before f. 185.
- 186r-187r *Meditacio de beneficiis christi circa hominem.* Devota contemplare mente quia creavit hominem —
tercia die triumphans ad celos remeavit.
- 187v *Alia meditacio.* Venite adoremus et procidamus et ploremus ante dominum iesum christum dei patris filium —
mortuos post finem seculi iudicantem. Amen.
- 187v-190r *Meditacio de duodecim sportis fragmentorum ...* [concealed in inner margin]. Colligite fragmenta que superaverant [Jn 6:12]. Quid [?] enim christus panis vivus est qui de celo descendit — honor et graciaram accio sit tibi bone iesu per infinita secula seculorum. Amen.
- 190r-192r *Alia meditacio de christi ingressu progressu et egressu* [al. man.?] bona. Scilicet [?] ut christus totalius tuo infigatur cordi — mereamur in infinita gloria sua qui in celis regnat in eternum cum patre et spiritu sancto. Amen.
- 192r-196r *Alia meditacio de septem effusionibus sanguinis christi.* Septies christus effudit sanguinem suum ob nostram redempcionem — ianuam paradisi que michi per Longini lanceam aperta est merear intrare. Amen.
- 196r-198v *Alia meditacio quod homo potest se habere sex modis circa passionem christi.* Circa passionem domini potest se habere homo sextupliciter. Primo debet eam considerare ad imitandum — pausacio ad devocionis conservacionem [?].
- 198v-200r *De triplici modo paciendi. Sequitur.* Juste quod iustum est ... [Deut 16:20]. In illa enim materia alia dispensacionis — misericordis dei.
- 200r-201r *Alia meditacio de continuo bello a [?] hora sexta etc.* O anima devota te cogitare decet quod ipse dominus noster iesus christus sponsus tuus speciosissimus — canes multi et lupi rapaces.
- 201r-202r *De tribus principibus passionis christi.* O anima considera tria principalia ad que omnia alia rediguntur que passus est deus tuus — redemit de dyaboli potestate.
- 202r-203v *Alia meditacio bona.* O domine iesu christe creator et redemptor meus sis michi per intercessionem

omnium sanctorum — usque in finem vite mee felici
conservacione. Amen.

203v-206v *Alia meditacio bona tocus quasi passionis.*
Omnipotens et misericors deus da michi peccatori cum
magna compuncione cordis et ardenti desiderio —
quibus omnibus merito tibi dicamus graciaram acciones
immensas.

206v-208v *Oracio bona de graciaram accione.* [in marg.:
Ad elevacionem dic]. Respice domine sancte pater
omnipotens de sanctuario tuo et de excelso celorum
habituaculo — in utroque tuam querere graciaram et
misericordiam. Qui cum patre et spiritu sancto vivis
et regnas.

208v-220r *Meditacio ...* [concealed in inner margin]. Circa
primum completorium contemplare quattuor. Primo insti-
tucionem nobilissimi sacramenti ewkaristie — sit
periculosus et magis timendum etc.

220r-220v [illegible] ... *de sancto Augustino.* De pro-
fundis tenebrarum mundo lumen exit ...
Chevalier 4245.

220v-221r *Alia.* Illuminare Jerusalem illuminare Syon ...
Chevalier 8391.

221r <Ew>karistia est sacramentum corporis christi et san-
gwinis eius — dicitur quasi bona gracia viaticum
hostia ... [concealed in inner margin].
A short list of definitions of the eucharist.

221v-222v *Prayers to St. Katherine:*

221v Gaude virgo Katherine quam refecit lux divina ...
Chevalier 6993.

221v O virgo sancta Katherine martir et regina in regno
dei sis memor mei.

221v-222v O grata et inclita sponsa dei virgo Katherine
beatissima te propulso et in voce ...

223r-223v missing.

224r-227v blank.

228r-236v *Prayers of confession and contrition:* Omnipotens
et misericors deus qui simul omnia creasti ...

236v-241v *Secuntur devote meditationes scilicet liber de*
septem gradibus scale continens in s<e> meditationes
devotas super septem psalmos penitenciales. Prima
meditacio super primo psalmo. Domine iesu christe

future iudex seculi qui beatos in celeste regnum tuum
malos vero in ignem eternum —— [mut.] sors illorum
est ...

242r-245v blank.

246r-251r *Prayers:*

246r *De beata virgine.* Obsecro te domina mea sancta
Maria mater dei pietate plenissima ...

249r Oremus. Interveniat pro nobis quesumus domine iesu
christe nunc et in hora mortis nostre ...

249v Benedictus sis tu deus creator qui in uterum Marie
virginis descendere dignatus es ...

250r Aspice in me infelicem pietas inmensa ...

250v Ave verbum incarnatum in altari consecratum ...
Chevalier 2169.

250v *Ad elevacionem corporis.* O domine iesu christe
respice hodie super me miserum peccatorem oculis [!]
misericordie tue ...

251v-253v **Item ultimo cursus de sancta Katherina.* Casti-
tatis lilium alma Katherina illustrata nimium ...
Begins with Chevalier 2672.

254r Table of contents, continued from f. 1v.

254v-255r blank.

255v *Nota ista oracio dicatur post omnes horas.* Suscipe
domine deus meritis et precibus beatissime semper
Marie virginis ...

Back pastedown Illegible 15c Latin text over Hebrew.

Secundo folio: 2r Domine labia mea aperies

Ownership mark: 1v [15c] *See above.*

The MS belonged to Dürnstein in the 15c (f. 1v), and presumably passed
to Herzogenburg after the suppression of Dürnstein in 1788.

Austria (diocese of Passau), 15c

Paper, with occasional parchment leaves. i + 245 ff., numbered 1-245 with several mistakes (one leaf too few, ff. 5-8; one too many, ff. 10-11; one too few, ff. 135-140; one too many, ff. 201-205 and ff. 210-212; f. 212 repeated; two leaves too few, ff. 215-220). In the description which follows, folios will be referred to by the number which they bear in the MS. Medieval foliation in arabics occurs in the center of the bottom margin on some rectos; modern ff. 11-16, 17-24, 25-29 = medieval ff. 4-9, 15-22, 26-30. Long lines. Variable count. Ff. 1r-6r ruled for calendar; ff. 200r, 237r-243r, 245v ruled for music (seven 4-line staves per page, except for f. 200r which has three); other leaves are unruled or have frame only. Torn with loss of text: ff. 10*bis*, 32, 54, 55, 62, 134, 159, 160, 201, back pastedown. Many leaves bound or trimmed so that text is lost at margins. Gatherings appear to vary; most cannot be determined from film. Some signatures (arabic numerals) remain in center of lower margin on both first recto and last verso. Gothic neumes on 4-line staves, ff. 200r, 237r-243r, 245v. Plain Lombards, *passim*. Many bastarda hands.

Front pastedown Salve Barbara martir sanctissima tuis precibus nos christo commenda ...

A prayer to St. Barbara, a parody of the Salve regina.

i^r [Oratio] Dulcissime domine iesu christe dulcedo anime mee desiderium cordis mei pro me passe et crucifixe commendo me hodie tue constantissime dilectioni ...
In the upper margin, 15c pen trials, partly obliterated.

i^v [Oratio] Memento obsecro dulcis ...
Many words rubbed and illegible.

1r-6r *Calendar, February-December. Includes these feasts:*
Blasi episcopi et martiris [Feb 3] — Helene regine [Feb 8] — Appolonie virginis et martiris [Feb 9] — Chunegundis virginis [Mar 3] — Rudperti episcopi [Mar 27] — Adalberti episcopi [Apr 24] — Floriani martiris [May 4] — Stanizlai martiris [May 8] — Viti Modesti et Crescencie [Jun 15] — Udalrici episcopi [Jul 4] — Kiliani et sociorum eius [Jul 8] — Margarethe virginis et martiris [Jul 12] — Marie Magdalene [Jul 22] — Anne matris sancte Marie [Jul 26] — Invencio sancti Stephani [Aug 3] — Translacio sancti Valentini episcopi [Aug 4] — Dominici confessoris [Aug 5] — Affre martiris [Aug 7] — Ypoliti martiris et sociorum eius [Aug 13] — Augustini episcopi [Aug 28] — Octava sancti Augustini [Sept 4] — Corbiniani confessoris [Sept 8] — Translacio sancte Chunegundis [Sept 9] — Emmerammi martiris [Sept 22] — Translacio sancti

Rudperti episcopi et confessoris [Sept 24] ——
 Translacio sancti Virgilii episcopi [Sept 26] ——
 Wenczeslai martiris [Sept 28] —— Francisci confessoris [Oct 4] —— Translacio sancti Augustini [Oct 11] —— Maximiliani episcopi [Oct 12] —— Cholomanni martiris [Oct 13] —— Hedwigis vidue [Oct 15] —— Wolfgangi episcopi [Oct 31] —— Elizabeth regine [Nov 19] —— Virgilii episcopi et confessoris [Nov 27] —— Otilie virginis [Dec 13].

6v blank.

7r-7v missing.

8r *Benedictio mulieris post partum.*

8r *Introductio sponse.*

8r-8v *Modus sepeliendi defunctos quando vadis pro funere circa cimiterium dicatur ...*

8v *Benedictio in summis festivitatis.*

9r-9v Pater noster ... Ave Maria ... Symbolum apostolorum ... Magnificat ... 9v Nunc dimittis ... Veni sancte spiritus reple tuorum corda fidelium ... Salve regina misericordie vita dulcedo et spes ...
 Latin texts of the pieces indicated.

10r-10bis^r *Prayers of contrition and confession: O clementissime deus ista peccata mea et quodlibet eorum singillatim ...*

10bis^r-10bis^v *Augustinus. Domine sancte pater omnipotens eterne deus gracias ago pietati tue et multipliciter gracias refero —— [mut.] inenarrabili et mirabili ...*
 An undetermined number of leaves is missing after f. 10bis.

11r-15v [Cursus de BMV] Incomplete at the beginning.

16r-16v *Benedicciones de beata virgine Maria ad matutinas.*

16v *Benedicciones <in diebus> novem leccionum.*
 5 leaves are missing after f. 16; cf. codicological notes above.

17r Versicles, incomplete at the beginning.

17v-24v [Psalterium feriatum ad primam] Incomplete at the end.
 3 leaves are missing after f. 17; cf. codicological notes above.

25r-28r [Psalterium feriatum ad tertiam, sextam, nonam]
 Incomplete at the beginning.

28v-30v *Septem psalmi penitenciales.*

30v-33r [Litania et preces] *Litany includes:* Lamperte, Quirine, Vite, Cholomanne, Ypolite, Rudperte, Virgily, Maximiliane, Valentine, Udalice, Bolfgange, Blasi, Appolonia, Elizabeth, Chunegundis, Helena, Hedwigis, Affre, Gedrudis, Ursula.

F. 32 has been cut out, save a few letters along the inner margin.

33r Quare iesus tam grave genus mortis sustinere voluit sunt septem cause. Ut nobis suam dileccionem ...

33v-52v *Prayers before and after Mass, including:*

33v *Accessus altaris.* Deus in adiutorium ... Quam dilecta tabernacula tua domine ... Inops et pauper sum ...

38r Domine iesu christe fili dei vivi gracia tua coope-
rante nunc incedo celebrare corpus quoque tuum et
preciosum sangwinem conficere ...

38v *Ante missam oracio.* Domine iesu christe suscipe
hodie sacrificium meum in memoriam illius summi sacri-
ficii ...

39r *Ant.* Ego sum panis vivus ... *Oracio.* Da michi
misero peccatori hoc sanctum misterium corpus et
sangwinem filii tui domini nostri iesu christi ita
sumere ...

39r *Ante missam oracio.* Deus qui de indignis dignos
facis et de peccatoribus iustos ...

39v *Ante missam.* Transfige dulcissime iesu christe
domine medulas anime mee ...

40r *Oracio bona ante missam.* Ad mensam dulcissimi con-
vivii tui rex angelorum ...

40v *Ante missam.* Deus fons bonitatis et pietatis origo ...

41r *Post missam.* Gracias ago immense maiestati et superne
pietati tue domine sancte pater omnipotens eterne
deus qui me indignum ...

41v *Post missam.* Eya tibi nunc gracias ago piissime deus
qui me ad sacerdotale misterium elegasti ...

41v Eya nunc oro piissime deus ut sit michi dilectissi-
mum hoc sacramentum contra omnium peccatorum meorum
vulnera ...

41v Eya nunc piissime deus oro pro omnibus parentibus
fratribus sororibus benefactoribus et familiaribus ...

42r *Post missam de sancta virgine.* O serenissima et
inclita mater domini nostri iesu christi Maria virgo
perpetua que eundem creatorem omnium creaturarum ...

42r Gaude sancta Maria dei genitricis virgo que sola
mater ...

42v *Post missam oracio.* Ineffabilis bonitatis et cle-
mentissime domine iesu christe gracias ago largissime
benignitati tue pro cunctis beneficiis tuis ...

43r *Oracio de passione domini bona.* Domine iesu christe
fili dei vivi creator et resuscitator generis humani
gracias tibi referamus ...

- 44r *Alia de passione <oracio>. <O> domine iesu christe creator et redemptor meus sis ...*
- 47v *Sequitur oracio valde bona ante missam dicenda est.*
 48r Summe sacerdos et vere pontifex qui te obtulisti ...
- 50v Deus qui non mortem sed penitenciam desideras peccatorum ...
- 50v *Ante missam oracio. Consciencia culpabilis vite trepidus ...*
- 51r *Oracio ante missam. <In>dignum me domine esse fateor tuis sacris ...*
- 51v *Ante missam. Non de meritorum meorum qualitate confisus presumo ...*
- 52r *Oracio de spiritu sancto ante <missam>. O sancte et dulcissime spiritus paraclite qui uterum intemerate et illibate immaculate et perpetue virginis ...*
- 52r *Oracio de beata virgine. Laudo fecunditatem tuam virgineam Maria virgo dulcissima ...*
- 52v *Ante conspectum divine maiestatis tue domine deus ...*
- 53r-54r [Psalterium feriatum ad vespas in die dominica].
- 54v Antiphons for the Benedictus and Magnificat in Paschaltide.
 Mutilated.
- 55r-59v [Psalterium feriatum ad vespas, fer. 4 - Sab]
 Ps 129-147.
- 60r-61v [Psalterium feriatum ad completorium].
- 61v-62r *Commendacio mortuorum.*
- 62v *Quando habetur pro pace habeantur septem psalmos penitenciales flexis genibus dicatur cum letania ...*
 A prayer of intercession addressed to the saints in the style of the litany.
- 63r-67v [Suffragia sanctorum]
- 63r-64v *Suffragia ferialia feriatis diebus de sanctis per totum annum. De sancta cruce ... Sancta Maria virgo ... Angeli ...* 63v *Johanne [!] Waptista ... De sancto Johanne ewangelista ... De sancto Andrea ...* 64r *De apostolis ... De sancto Steffano ...* 64v *De sancto Augustino ... De omnibus sanctis.*
- 65r-66v *De sancto Andrea ... De sancto Steffano ... De sancto Lamperto episcopo et martire ...* 65v *De sancto Augustino ... De sancta trinitate ... De sancta cruce ...* 66r *De beata virgine ... De sancta Andrea ... De sancto Steffano ...* 66v *De sancto Lamperto ... De sancto Augustino ... De omnibus sanctis.*

- 67r-67v *Suffragia de sanctis sabbatinis noctibus post exaltacionem sancte crucis usque ad septuagesimam.*
Primo de sancta trinitate ... De beata virgine ... De sancto Andrea ... 67v De sancto Steffano ... De sancto Lamperto ... De sancto Augustino ... De omnibus sanctis ... De sancta cruce ... Omnibus sanctis.
- 68r-76v [Officium defunctorum].
- 76v-77r *Psalmi in laudibus de sanctis.* Ps 92, Ps 99, Benedicite omnia opera.
- 77v-82v *Psalmi ad matutinas ad nocturnos de sanctis.*
Ps 1, 2, 3, 8, 10, 14, 15, 18, 20, 33, 44, 45, 46, 63, 74, 86, 95, 96, 97, 98.
- 82v-87v *Hystoria de sancto Augustino.*
- 88r-90v *In commemoracione sancte Marie virginis post octavam epiphanie usque ad purificacionem habetur hoc modo*
...
- 90v-95v *In assumptione et in commemoracione beate Marie virginis.*
- 96r-99r *In commemoracione sancti Stephani.*
- 99v-104v Collects and chapters for the Sundays from
Dominica infra nativitatem domini through Dominica 25.
104v *Expliciunt dominice post festum corporis christi capitula ad vespas.*
- 104v-106r *Incipit hystoria de dedicacione ecclesie.*
- 106v-107r *Sabbato quattuor temporum.* Chapters and collects for each of the hours.
- 107v *Tempore minucionum dicatur psalmus iste.* Psalm, versicles, collect, etc. to be said while being bled.
- 108r-120v [Proprium de tempore] From dom. 1 Adv. through Ascension.
With many contemporary corrections and additions in the margins.
- 121r-123v *De festo corporis christi.*
- 124r-130r [Proprium de tempore] From Pentecost through Sabb. 1 post Pent.
With contemporary corrections and additions in the margins.
- 130v-132r *Secuntur collecte dominicales post Penthecosten.*
For 23 Sundays.

132v-154r [Proprium sanctorum] Collects and chapters for feasts from *De conceptione beate Marie virginis* through *Nicolai confessoris et pontificis*.

Saints correspond to those entered in the calendar on ff. 1r-6r above.

154r-154v *Secuntur signata ewangelia de sanctis per circum-
lum anni*. Lists indicating the gospel text to be read for each of the saints.

155r-162r [Commune sanctorum].

162v-163r [Versus]

162v-163r *Forma ministrancium ad missam*. Si servire cupis altari respice caute — Hoc solum facito crucifixi propter honorem.
Walther 17971.

163r *Alios versus*. Tu qui servis are studeas bene vina probare — Ne transeat et inde ... [*final words illegible on film*].

Walther 19512a.

These two pages written in vertical lines.

163v *De sancta Barbara*. Sancta Barbara intercede pro miseris ad te confugientibus aput christum piissimum regem atque dominum ... Obsecro te beata Barbara virgo christi gloriosa specialis adiutrix ...

164r-169v *Secuntur hic supplementa quedam superius obmissa de sanctis a kalendis Augusti incipiendo*.

170r-170v [Orationes super orationem dominicam] Pater noster qui es in celis ... [Mt 6:9]. Aba pater omnia possibilia sunt aput te [Mk 14:36]. Transfer a me calicem indignacionis tue — vitam nostram bono fine terminare per ... [*unclear on film*]. *Hec oracio dicitur medicina anime et qui eam devote dixerit pascua salutis inveniet et trecentos dies indulgen<ciarum> obtinebit a sanctissimo papa Urbano VI qui eam composuit*.

Bloomfield 8002.

171r-177r *In honore Marie virginis Elisabet visitantis*.

An office of the Visitation.

177v-183v *Prayers*:

177v Ave vivens hostia veritas et vita in qua sacrificia cuncta sunt finita ...

Walther 2023.

178v Anima cristi sanctifica me corpus cristi salva ...

179r Ave nostra redempcio ave nostra salvacio ave cristi caro vera ...

- 179r O sacrosanctum misterium corporis et sagwinis
domini nostri iesu cristi ...
- 179v Ave verum corpus domini nostri iesu cristi natum ex
Maria virgine ...
- 179v Ave in eternum celestis potus michi super omnia
dulcis ...
- 179v Domine iesu criste fili dei vivi redemptor et salva-
tor generis humani qui in hunc mundum venisti ...
- 180r In presencia veri corporis et sagwinis tui domine
iesu criste conmento corpus meum et animam meam ...
- 181r Domine iesu christe qui hanc sacratissimam carnem
de gloriosissimo virginis utero ...
- 181r *Oracio bona.* 181v Premissa dominice passionis ante
celebracionem divini officii dic devote:
Clementissime deus peto propter immensam clementiam
tuam ut des michi ...
- 181v *Oracio bona et sepius dicenda.* Wenignissime [!]
domine iesu christe pater misericordiarum [?] et
deus tocius consolacionis respice me miserum hominem
et maximum peccatorem oculis tue pietatis ...
- 182r Domine iesu christe te rogo et obsecro misere<re>
mei et adiuva me in meis necessitatibus ...
- 182v *Oracio de institucionem sacra<menti>.* Jesu pie
qui transiens de hoc mundo ad patrem postque cenasti
corpus tuum et sagwinem ...
- 183r *Post missam oracio.* Ignosce michi O summa medi-
cina quod ego tociens corpus tuum indigne sumendo ...
- 183v *Oracio sancti Bernhardi quam solebat dicere post
horas canonicas.* Suscipe domine deus meus meritis
et precibus beatissime dei genitricis semper virgi-
nis Marie et omnium sanctorum tuorum obsequium servi-
tutis ...
- 183v-185r Der helig [!] vater sand Augenstin [!] in dem
puech der hymelspechung iesu cristi ermant er ain yedenn
menschen zu der liebhabung gotz gar trewleich so er
spricht: Dw christenleiche sel wezaichent mit der
pildung gottes — gott den herren hassen oder in
veren oder smecken mit unseren sunden etc.
- 185r-185v Der mensch der got will liebhaben fuer alle
creatur schol drew ding hab. Am ersten das er vestig-
kleich glaub pedenk und petracht ... 185v Der mensch
der seinen nagst vil lieb haben als sich selbs der
schol im wellen dreyerley gutter als im selber. Dy
ersten sind dy hochsten guetter — an dy lieb des
nagst etc.
- 186r-190r An allenn suntägen und an allenn grossen hoch-
zeytleichen tügen und des gleichen als oft ein mensch
will enphachen ain sacrament — ich hab mugen tuenn
hie auff edreich. Das verleich mier und allen menschen
got der vater got der sun und gott der heylig geist.
Amen.

- 190v Gegruest pistu kunigin der parmherczigkait unser
leben und suessigkait und unser hoffnung — O milde
O suesse Maria. Amen.
A German translation of the Salve regina.
- 190v-195r Hochfort chumpt auff ainem dromedari der sein
haupp hach tregt und ist snell — [*illegible*].
A treatise on the virtues and vices.
- 195r-196v Iterum qualiter homo tripliciter explicat veri-
tatem scilicet ore et corde et confitendo a statu
peccati ad statum gracie — ut non a canibus inferna-
libus devoretur.
- 196v Dulcissime iesu ob honorem et virtutem tue ben<e>dic-
tissime passionis iube me recipi intra numerum electo-
rum tuorum — ut peccata hominum dimittantur.
- 197r Convertat se ad beatam virginem dicens: O regina
celorum mater misericordie confugium peccatorum —
remittat crimina perducens in gloriam suam. Amen.
- 197r Deinde imploret auxilium angelorum inquiens: Spiri-
tus celorum angeli beatissimi assistite queso michi
migranti ex hoc seculo — in isto necessitate arti-
culum diligit.
- 197v-198r Also muessent die fuller guette speys hie haben
— nach dem laster oder sundt etc.
- 198v Sand Bernhart spricht ich wolt das dy menschen hie
vernamen drew vergangennew ding: volpringung ir
poshait — so sandent sew ebikchlich nicht.
- 199r-199v Ich schudiger [!] sundiger mensch ich ...
[*illegible*] ich gott dem herren unser frawen und allen
heyiligen ... Ich gib mich schuldig dass ich gesundt
mit den funff synnen ... 199v Ich gib schuldig das
ich gesunt hab an den X gepotten unsers herren ...
Ich gib mich schuldig das ich mich versundt hab an den
suben heyiligen sacramentts — gotz das er mir ablas
... [*illegible*].
- 200r Contere domine for<ti>tudinem inimicorum ecclesie tue
...
A short text set to Gothic neumes on 4-line staves. Three staves
ruled vertically on this page.
- 200v Interveniāt pro nobis quesumus domine iesu christe
nunc et in hora mortis nostre aput tuam clemenciam
gloriosissima virgo Maria ...

200v *De patroniis ecclesie.* Defendere quesumus domine
beata Maria semper virgine intercedente sancto Andrea
et beato Lamperto cum omnibus sanctis — [illegible].

201r-212r [Hymni] Chevalier 21234, 3734, 21391, 22199,
26, 18461, 3209, 8073, 6263, 2581, 4601, 1889, 6346,
5610, 2934, 1449/50, 3362, 9607, 21481, 17411, 21977,
110, 17875, 6264, 9582, 21204, 2339, 13150, 14467,
21039, 1596, 549, 12793, 5432, 9469, 4257, 6729, 4435,
11268, 16347, 7042, 10968, 20455, 14062, 11189, 12372,
1716, 5683, 15000, 5832, 4534, 17453, 9136, 9507,
21703, 20933.

212r [Versus] Per dominum dicas cum pratrem [!] presbiter
oras — ut qui cum non varietur.
Walther 13935.

212v *De sancto Lamperto.* Excerpt from an office.

212v *Graciarum accio ad matutinas.* Gracias tibi ago domine
sancte pater omnipotens eterne deus qui me peccatorem
de transacto noctis spacio ...

212v *Ad completorium.* Gracias ago tibi domine sancte pater
omnipotens eterne deus qui me peccatorem dignatus es
in hac die ...

212bis^r-216r Canon of the Mass through the Agnus dei.

216r Alle die menschen die da sind in warrer rechtter
puess ...

216r *Confessio privata ante primas vel post completorium.*
Sic dicito: Ego miserimus et infelix confiteor coram
deo et tibi sancta et gloriosa virgo — perducatur me
christus dei filius ad vitam eternam. Amen.

216v *Oracio.* Domine iesu christe licet magnus peccator et
terribilis sum et nescio si in ultimo die meo te
cognovero — pro illo ultimo die recipias iesu
christe qui vivis et regnas deus per infinita secula
seculorum. Amen.

217r Excerpts from an office of the Virgin.

217v-221v *Tercio debet se homo in die festivo excitare in
rememorando cum magna gratitudine beneficia sibi a deo
impensa et mala dominica gracia evasa. Et potest
fieri cogitando vel eciam orando modo subsequenti.*
Tibi itaque omnium domino creatori meo redemptori ac
salvatori et conservatori — gratiam et virtutes in
presenti et gloriam in futuro. Per eundem dominum
nostrum iesum christum.

- 221v *Tu qui ad perfeccionem tendere obligaris nota brevissimam perfeccionis formulam ex horologio sapientie.*
Sapientia inquit ad discipulum: Si optabilem cunctis vite spiritualis perfeccionem habere desideras — videlicet tria predicta negligunt et postponunt. *Hec breviter ex horologio sapientie ubi laterius et plenius invenies hec et alia.*
Paraphrased excerpts from HENRICUS SUSO OP, *Horologium sapientiae*. Cf. *Heinrich Seuses Horologium sapientiae*, ed. Pius Künzle (Spicilegium Friburgense, 23; Freiburg Schweiz, 1977), pp. 541-543.
- 222r [*mut.*] ...rabat per septem dies ne frequenter visitarentur a populo — ad memoriam passionis filii sui etc.
- 222r Ad confirmacionem et observacionem primi valet eciam illud Senece: Quociens inter homines — humilibus autem dat gratiam.
- 222v-229r *Cursus de passione domini.* Ave benigne iesu christe gracia plenus ...
Begins with a parody of the Ave Maria.
- 229r-230r *Prayers:*
229r *Oracio.* Deus propicius esto michi peccatori famulo tuo et da michi in hac vita talem peragere penitenciam per quam deleantur peccata mea ...
229v *Post missam.* O dulcissime iesu zelotas fortissime ...
229v *Ante missam.* Rogo eciam domine per illas cogitationes pacis et non afflictionis ...
- 230r-231r *Prayers on the canonical hours and the passion of Christ:* Domine iesu christe qui hora matutina stans ligatus coram pontifice iudeorum ...
- 231r-233r [*Proprium de tempore*] For the period from Christmas Eve through the octave of Epiphany.
- 233v-234v *Dicite:* Accepturus hodie singulare misterium intemerati et vivifici corporis et sangwinis christi — cogitationes et opera. Amen.
- 234v-235r *Prayers:*
234v Sanctissima et gloriosissima virgo Katherina subveni michi misero peccatori sicut tu promisisti ...
234v O felix sancta Barbara quanta meruisti munera ...
235r Christi virgo egregia pro nobis Appolonia funde preces ad dominum ...
235r Queso te angelice spiritus preamantissime cui ego peccator et indignus commissus sum ...

235v-236v *Prayers to the Virgin:*

235v Ad sanctitatis tue pedes dulcissima virgo Maria
corde prostratus et corpore supplex oro ...

236r O sanctissima et gloriosissima et piissima dei geni-
trix virgo Maria ego indignus peccator tibi committo
esse posse nosse ...

236v Nota narrat Iosephus quod nonaginta septem milia
iudeorum venditi sunt et undecies centena milia fame
et gladio perierunt.

Note added in a 15c hand.

237r-242v Intonations and differentiae for some hymns,
antiphons and canticles of the Office.

242v Nota tasseret sunt libri diaboli quia sicut libri
nostri late scripti sunt — omne gaudium celi ab eo
separabitur et solo eum respectat [?] infernus.

243r [Oratio] Deus cuius populum est misereri semper
parcere suscipere ...

243v Prayers from the burial procession and the Office of
the Dead.

243v-244r *Nota distincio.* Item nota omnis collecta vel
dirigitur ad patrem tantum vel ad filium tantum —
spiritus consolator paraclitus pneuma flamen ...
[illegible].

244v *Dicunt doctores sancte matris ecclesie et specialiter
beatus Augustinus in tercio libro de trinitate quod
oracio sequens semel in die dicta devote et cum con-
tritione prodest tamen sicut in articulo mori si is qui
eam dixerit decedat subito sine confessione. Ymo
secundum Gersonem cancellarium videlicet parisiensem
dicere tres suas veritates sinceriter non fecte aut
mendaciter que scilicet veritates quasi concordant cum
tribus punctis in oracione presenti comprehensis
secure confidere debet se esse in statu salutis et
gracie quocienscumque dixerit. Domine iesu christe
licet magnus peccator et terribilis sim et nescio si
in ultimo die meo te cognovero — triumphantis et
militantis ecclesie. Qui vivis et regnas deus per
infinita secula seculorum. Amen. Gerson vel secundum
Gersonis veritates contra [?] propositum faciendi con-
fessionem secundum sancte matris ecclesie determina-
cionem et mandatum.*

245r Illegible scribblings, apparently prayers and pen
trials.

245v Intonations for the Gloria in excelsis.

Back pastedown Badly rubbed and partially illegible texts,
apparently prayers and pen trials.
15c.

Secundo folio: 9r pater noster qui es in celis

To judge from the commemorations of saints Stephan and Augustine (ff. 82v-87v, 96r-99r), the MS comes from an Augustinian monastery in the diocese of Passau, where the patrons were saints Mary, Andrew and Lampert (ff. 63r-67v, 200v, 212v) and where there was a special devotion to St. Barbara (front pastedown, ff. 163v, 234v).

Austria (I = Vienna), 15c (I = 1478)

Paper. i + 320 ff., numbered 1-322 (2 leaves too few, ff. 95-105). Two booklets bound together:

I (ff. 1-90): About 18-19 long lines. Ff. 1r-5v ruled for calendar; f. 6r for table; ff. 6v-90v, frame only. Composition of gatherings unclear on film. Plain and divided Lombards, *passim*. Woodcut of Christ and St. Thomas, f. 90v. Bastarda.

II (ff. 91-322): About 16-17 long lines. Frame only. Gatherings of 6 bifolia, except the last which has 7. Ff. 104v-308v signed 1-18 in arabics in lower left corner on last verso. Horizontal catchwords in lower right corner on last verso. Plain and divided Lombards, *passim*; Lombards with crude pen-flourishing, ff. 91r, 133v. One principal bastarda hand, probably the same as in Part I.

i^r-i^v Fragment of a text including on f. i^v the heading
Qualem fructum homo producit.
Textura with enlarged a. Probably 14c. Cf. back pastedown.

I

1r-5v *Calendar, Dec 3 - May 19. Includes these feasts:*
Barbare [Dec 4] — Stephani prothomartiris [Dec 26]
— Thome Cantira<ri>ensis [!] [Dec 29] — Octava
sancti Stephani [Jan 2] — Valentini episcopi [Jan
7] — Blasi [Feb 3] — Dorothee virginis [Feb 6]
— Khunegundis virginis [Mar 3] — Ruperti epis-
copi [Mar 27] — Floriani [May 4].

6r *Tabula hystoriarum.*

Table for determining OT readings according to the dominical letter.

6v-73r [Psalterium feriatum] Lauds-Vespers, including:

32v *Preces minores.*

49r *Preces maiores.*

Cf. Herzogenburg, MS 76 f. 2v.

73r-90r *Secuntur ympni in tempore hyemali.* Chevalier 21391, 22199, 21234, 26, 3902, 18461, 8073, 6268, 1889, 258, 4601, 5610, 2934, 3362, 1449-51, 9607, 21481, 17408, 21977, 110, 17875, 6264, 9582, 1716, 5683, 15000, 5832, 18607, 17453, 9136, 9507, 21703. 90r *Finitus est d<ie> annunciacionis [?] 1478 Wyenne in domo d<e> theu<n>tu... [?].*

90v Woodcut of St. Thomas touching the wounds of the risen Christ.

II

91r-243r [Proprium de tempore, Pars hiemalis] Lauds-Vespers from the first Sunday of Advent through Saturday after the octave of Ascension.

243r-293v *Sequitur de sanctis in tempore hyemali.* From *Hystoria de sancta Barbara* through *Urbani martiris*.

Includes:

243v-245r *Hystoria de sancta Barbara.* Only the antiphon to the Magnificat at the first Vespers corresponds to the rimed office in *AH* 5, pp. 145-148, n. 49.

247r-250v *De conceptione virginis gloriose.* The antiphons of the first Vespers correspond to the rimed office in *AH* 5, pp. 47-50, n. 12.

267v-269v *Dorothee.* Rimed office: *AH* 5, pp. 163-165, n. 56.

294r-311r *Incipit commune de sanctis.*

311v-316r *Hystoria de commemoracione beate virginis.*

316v-319r *Hystoria sancti Stephani de commemoracione.*

319r-322v [Suffragia sanctorum] Including Stephan, Valentine and Maximilian.

Back pastedown Fragment of a text which includes the heading *De breuitate huius vite.*

Textura with enlarged a. Probably 14c. Cf. ff. i^r-i^v above.

Secundo folio: 8r in salute

The winter part of a diurnal from the diocese of Passau (ff. 319r-322v). Part I was written in Vienna in 1478 (f. 90r); Part II, to judge from the similarity of script and format and the continuity of content, originated at the same time and place and was intended to go with Part I.

Austria (II = diocese of Passau), 15c (ca. 1490)

Paper. i + 325 ff. Modern foliation, with many mistakes, ends with f. 311 (= f. 211 of Part II). Two incomplete booklets bound together have separate medieval foliation, as indicated below (the medieval foliation will be used in the description):

I (through f. 181): iii + 179 ff., numbered 1-181 in contemporary arabics in upper right corner on recto (missing: ff. 1, 180; torn with loss of text: ff. 85, 179). About 19-20 long lines. Frame only. Gatherings apparently of 6 bifolia, except the first which had 7. Horizontal catchwords in lower right corner on last verso; most trimmed away. Plain and divided Lombards, many with pen-flourishing, *passim*; cadels and versals, *passim*. Bastarda.

II (after f. 181 to end of MS): 144 ff., numbered 57-211 in contemporary arabics in center of upper margin on recto (missing: ff. 77, 81-82, 106-113, 175, 208; torn with loss of text, f. 150; one small unnumbered leaf added after f. 94). About 20-25 long lines. Frame only. Gatherings of 6 bifolia. Ff. 68v-211v signed ii-xiii in romans in center of lower margin on last verso. Musical notation, ff. 78v-80v: 6 or 7 4-line staves to the page, with Gothic neumes. Plain and divided Lombards, some with pen-flourishing, *passim*; two painted initials (details not visible on film) with frames and arabesque extensions, ff. 166v, 173v. Bastarda.

i^r Fragment of a calendar for Dec 26-31.

i^v Table and instructions for determining the golden number and indiction of years for which the dominical letter is known. The base year of the table and the example used in the instructions is 1490.

ii^r [Tabula historiarum] Coordinates OT readings and the feasts of the saints according to the dominical letter.

ii^v *Ista tabula docet te intervallum a dominica proxima post nativitatem domini ... usque ad quinquagesimam.*

iii^r-iii^v blank.

I
1r-1v missing.

2r-138v [Diurnale de tempore] From dom. 1 Adv. through dom. 25 post Pent. Incomplete at the beginning. 5r *Dominica secunda adventus domini ...* 138v *Explicit prima pars diurnalialis de tempore hyemali et estivali.*

138v-141r *In dedicacione ecclesie que singulis annis celebratur dominica post festum assumptionis.*

141v-168r [Diurnale de sanctis] *Sequitur consequenter de sanctis tempore hyemali.* From *De sancto Andrea* through *De sancto Ruperto*, including:

157r-158r *In festo sancte Dorothee virginis et martiris.*
Rimed office: AH 5, pp. 163-165, n. 56.

161v-163r *De sancta Kunegunde virgine. Medium festum et vacatur.* Also marked in the margin. Rimed office: AH 26, pp. 224-227, n. 77.

168r-174v [Diurnale de sanctis] *Sequitur consequenter de sanctis qui veniunt infra pasca et ascensionem.* From *De sancto Ambrosio* through *In invencione sancte crucis.*

175r blank.

175v-176r *Scribbled notes:*

175v Qui timet deum nichil negliget [Eccl 7:19]. Utrum negligencia sit peccatum mortale ...

176r Sicut deus habitat in celis per gloriam ita habitat in presenti ecclesia in sacramento eucharistie ...

176v-179v Penitential psalms.

180r-180v missing.

181r-181v blank.

II

57r-102r [Psalterium feriatum] Incomplete at the beginning.

Includes:

57r [Ad primam] *Dominicis diebus ymnus.* Iam lucis orto sidere ...

Chevalier 9272.

63v *Preces novem leccionum.*

64v *Preces minores feriarum.*

65v *Hec preces prescripte dicuntur ad breves horas diurnas feriatis diebus quando habuntur preces maiores. Sequencia dicenda sunt in capitulo et extra [!] post primas.*

67v *Isti psalmi subnotati habuntur in capitulo pro benefactoribus fratribus fundatoribus et pro spiritualibus nobis recommendatis cum collectis subnotatis.*

68r *Si datur solidus aut ultra dicuntur infrascripta in capitulo pro vivis benefactoribus.*

68v *Sequitur ymnus ad terciam.* Nunc sancte nobis spiritus ...

Chevalier 12586.

71v *Sequitur ymnus ad sextam.* Rector potens verax deus ...

Chevalier 17061.

74v *Ad nonam ymnus.* Rerum deus tenax vigor ...

Chevalier 17328.

- 78v-80v *Secuntur antiphone dominicales et de sancta trinitate dominicis diebus.*
With Gothic neumes on 4-line staves.
- 93v-95r *Deinde suffragia de sanctis sabbatinis noctibus post octavam corporis christi usque ad exaltacionem sancte crucis et primo de sancta trinitate ... De sancta cruce ... 94r De beata virgine ... 94v De sancto Stephano ... 94bis^r De sancto Andrea ... 94bis^v De sancto Lamperto ... 95r De omnibus sanctis.*
F. 94bis added in a 15c hand.
- 95r *Secuntur suffragia sabbatinis noctibus a festo exaltacionis sancte crucis usque ad adventum domini.*
- 96r *Secuntur preces maiores feriatis diebus in vesperis et in matutinis. Oremus pro omni gradu ecclesie ...*
Cf. Herzogenburg, MS 76 f. 2v.
- 97v *Deinde secuntur suffragia ferialia secundum ordinem tam in vesperis quam in matutinis.*
- 98v *Secuntur psalmi in completorio.*
- 102v-105v *Secuntur versiculi in nocturnis dominicis et aliis diebus ante laudes et in laudibus et laudes cum [?] capitulis ferialibus.*
- 106r-113v missing.
- 114r-114v blank.
- 115r-115v *Incipiunt communia responsoria de sanctis. Primo de apostolis.*
- 116r-116v *Secuntur versiculi ante laudes et in laudibus et primo de apostolis.*
- 116v-128v *Incipit commune de sanctis. Et primo capitula de ewangelistis. Deinde de apostolis et aliis sequentibus.*
- 128v Scribbled prayers to St. Elizabeth.
- 129r-148r *Sequitur ympni per circulum anni. Chevalier 3734, 21234, 21391, 22199, 26, 18461, 3902, 8073, 6264, 1889, 2581, 4601, 5610, 2934, 3362, 1449/50, 9607, 21481, 17408, 21977, 110, 16015, 17875, 6264, 9582, 21204, 2339, 13150, 14467, 21039, 1596, 9469, 549, 12793, 5432, 4257, 6729, 4435, 11268, 16347, 6346, 10968, 7042, 20455, 14062, 20918, 11189, 12372, 1716, 5683, 15000, 5832, 4534, 17453, 9136, 9507, 21703. Et sic est finis.*
- 148v-150r *Benedicciones novem leccionum in matutinis.*
Mutilated at the end.

150v-153v [Officium de BMV].

Mutilated at the beginning.

153v-180v *Incipiunt commemoraciones sanctorum scilicet sancte Marie beati Stephani et Augustini secundum rubricam Pataviensem. Et primo de beata virgine Maria post octavam corporis christi usque ad adventum domini ... 166r Incipit commemoracio beati Stephani ... 173v In festo sancti Augustini.*

180v-187r *In matutinis psalmi de beata virgine.*

187r-191v *Item secuntur psalmi in matutinis de uno martire.*

191v-193r [Psalmi de beata virgine] 191v *Iste psalmus dicitur in primis [?] cursu beate virginis ... 192v Psalmi in completorio.*

193r-211v [Officium defunctorum]

193r-198v *Secuntur psalmi ad vigiliis cum antiphonis [?].*
 Psalms only, without antiphons.

198v-209r *Secuntur vespere in vigiliis.*
 Prayers, responsories, readings, etc.

209v-211v *Laudes in vigiliis.*
 Prayers, responsories, etc.

211v *De sancto Sebastiano. O quam gloriosum est templum tuum beate Sebastiane in quo divina est promissio ... O sancte Sebastiane christi adleta [!] gloriose ...*

Secundo folio: 2r in te descendet Maria
 3r domine omnibus

The table on f. i^v was probably copied about 1490. Part I was written for use in a church of which the dedication was celebrated on the Sunday after the feast of the Assumption (ff. 138v-141r). Part II, intended for an Augustinian monastery in the diocese of Passau (ff. 153v-180v), was adapted for use in a setting where there were special devotions to St. Andrew and St. Lampert (ff. 94bis^r-94bis^v).

88. MARIAN OFFICES; OFFICE OF THE DEAD; BREVIARY;
PRAYERS

HMML 3255

Austria (diocese of Passau), 15c

Paper. i + 272 ff., numbered 1-271 (one extra leaf, ff. 70-75; one extra leaf, ff. 145-150; one leaf too few, ff. 262-265). Many leaves have been torn out after f. 154; at least one has been excised after f. 252. About 20-25 long lines. Frame only. i-v¹² [unnumbered]¹² vi-vii¹² viii¹⁵ ix-xi¹² // xiv¹⁵ xv-xvi¹² xvii²⁰ xviii-xxii¹². Ff. 48v-248v signed 4-20 in arabics in center of lower margin on last verso. Few catchwords remain in lower right corner on last verso. Plain and divided Lombards, *passim*. Many bastarda hands.

Front pastedown Fragment of a missal with prayers from the ordinary of the Mass.

Textura, probably 12c. Pen trials in the margin.

i^r *Item psalmi per ebdomadam*. Notes assigning psalms to the days of the week.

i^v Antiphons and versicle for the dedication of a church.

1r-34v [Officium parvum BMV] *Incipit cursus gloriosissime virginis Marie una cum horis diurnis*.

35r-46r Psalms 109-147, with antiphons, chapter and versicle for Vespers for Sunday through Saturday.

46v-48r blank.

48v-64r [Officium defunctorum] After the Psalms of Matins on ff. 56r-56v some readings from the Pauline epistles are given in place of the usual readings from Job, which are found after Lauds on ff. 59v-64r. On the originally blank f. 59r, a different hand has written the responsory *Media vita*.

64v-69r [Litania et preces] *Litany includes*: Yppolite, Cholomanne, Valentine, Blasi, Lamberte, Wenczeslae, Ruperte, Chunegundis, Walpurgis, Clara, Ursula. 68v [Preces].

69v-70r Incipits of Psalms and antiphons for the common of the saints.

70r *De beata virgine versiculi et collecte pro ecclesia*.

70r [Oratio] Omnipotens sempiterne deus te humiliter imploramus ...

70v-71r blank.

- 71v *Versiculi ad incipiendas laudes.*
- 72r *Communes versiculi ante laudes.*
- 72r *Versiculi in adventu domini.*
- 72v-75v [Suffragia sanctorum] Lists include saints Stephan and Augustine.
- 76r-81v *Nota commemoracio beate Marie virginis post octavas Epiphanie.*
- 82r-82v *Antiphone de beata virgine. Nigra sum sed formosa*
...
- 83r-84v [Benedictiones et versiculi].
- 85r-91r *In commemoracione sanctissime dei genitricis virginis Marie.*
- 91r-92v *De assumptione beate Marie.*
- 92v-99v *De commemoracione sancti Stephani.*
- 99v-104r *Psalmi concernentes commune* [?]. Ps 1, 2, 3, 4, 5, 8, 10, 14, 18, 33, 60, 54, 74, 96, 98, 15, 20.
- 104v *De sancto Augustino antiphona. O gloriose pastor ovium* ...
- 105r-116r *De festivitate sancti Augustini.*
- 116v-122v blank.
- 123r-125r *Dominicis diebus in matutinis versiculi et capitula. Versicles and chapters for Matins for Sunday through Saturday.*
- 125v-128r *Ad primam dominicis diebus. Ps 21-25, 53, 135, 117.*
- 128v-130r Readings for the feasts of saints *Bricius, Othmarus, Elizabeth, Cecilia, Clemens* and *Katherina*.
- 130v-134v blank.
- 135r-136r *Comendacio mortuorum post missam fit hoc modo.*
- 136r *Devote oraciones habende pro sancta matre ecclesia. Exaudi quesumus domine ecclesiam tuam non solum paganorum persecucione attritam ... Secreta. Suscipe domine preces ecclesie tue cum oblacionibus hostiarum*

et in protectione fidelium populorum ... Deus qui
ecclesiam tuam ineffabili precio redemptam mirificis ...

136v-154v Collects and chapters for the feasts of the
saints from Augustine through Saturninus, Petronella
through Bartholomew, and Barbara through the conception
of the Virgin, including: 136v *Augustini* ... 137r
Corbiniani ... 137v *Chunegundis* ... 138r *Lamperti*
... 139v *In translacione sancti Ruperti* ... *Transla-*
cione [!] *sancti Virgilii* ... *Benczeslay martiris* ...
141r *Maximiliani* ... 141v *Cholomani* ... *Hedwigis*
... 144r *Elizabeth* ... 145r *Virgilii* ... 148v *In*
vigilia visitacionis virginis Marie matris domini
gloriosissime ... 149bis^v *Hainrici imperatoris* ...
151r *Anne matris sancte Marie* ... 152r *In invencione*
Stephani prothomartiris ... *Affre* ... 153r *Yppoliti*
et sociorum eius ... 153v *Collecta de dedicacione*.

155r-189r [Commune sanctorum].

189v-193r blank.

193v [Oratio] Deus qui nos pauperes tuos ab amore vano
seculi huius ad statum perfectionis misericordissime
vocare dignatus es ...

194r-196v [Proprium de tempore in adventu domini].

197r-198r [Hymni] Chevalier 3734, 3902, 110, 9582, 2339,
21391.

198v Versicles for Lent.

199r-207v *Dominica prima post festum corporis christi*
capitola [!]. Chapters and collects for the Sundays
from Corpus Christi through dom. 25 post Pent.

208r-211r *In vigilia nativitatis domini completorium*.
Chapters, versicles, collects, etc. for Complines from
Christmas through Pentecost.

211r-215v *Secuntur responsoria primo in vigilia nativitatis*
domini. Responsories for the period from Christmas
through Pentecost and for these feasts: *De sancta*
trinitate, *In visitacione Marie*, *De angelis*, *In dedi-*
cacione ecclesie.

216r-228r *Prayers before and after communion*:

216r Deus qui de indignis dignos facis et de peccatoribus
iustos ...

216v-217r *Oracio post missam*. Gratias ago immense maiesta-
ti et sempiterne pietati tue domine sancte pater
omnipotens eterne deus ...

- 217r *Alia oracio post missam.* Serenissima et inclita mater domini nostri iesu christi Maria virgo perpetua que eundem creatorem omnium creaturarum ...
- 217v-218r Omnipotens et misericors deus accedo ad sacramentum corporis et sanguinis unigeniti tui ...
- 218r-218v Consciencia quidem trepidus et pollutus ego peccator ad altare tuum accedo sanctum corpus et sanguinem tuum sumpturus ...
- 219r *Ante missam.* Domine sancte pater omnipotens eterne deus da michi misero peccatori hoc sanctum misterium ...
- 219r *Ante missam.* Domine non sum dignus ut intres sub tectum meum ...
- 219r Da michi domine ut manna celesti sациatus ...
- 219v-220r *Oracio ante communionem.* Spiritus sancte deus cum vero deo patre et unico filio eius domino nostro iesu christo te adoro te glorifico in te credo ...
- 220v *Collecta de sancto spiritu.* Deusque pneuma sacrum esto michi nunc lavacrum peccatorum ...
- 220v-221r *Oracio bona ante communionem.* O amor et desiderium meum sanctissime domine iesu christe O unica et suavissima dulcedo anime mee ...
- 221v *Post communionem ut supra.* Gracias ago tibi domine sancte pater omnipotens eterne deus qui me indignum famulum tuum ...
- 221v-222r *Post missam bona <oracio>.* Eya deus meus misericordia mea remitte michi misero peccatori omnia peccata mea remitte michi indigno sacerdoti ...
- 222r *Oracio ante communionem.* Summo te principium creationis anime mee ...
- 222v-228r *Oracio dicenda ante missam [al. man.] bona.* [in marg.: *Ante missam optima oracio*]. Ihesu [!] via veritatis fons immense pietatis per quem vivunt omnia — iam prosequitur laudibus iesum ymnpis et precibus ut nos donet celestibus cum ipse frui sedibus. Amen. *Explicit iubilus beati Bernhardi.*
Chevalier 9707/08. Copied here as prose.
- 228v-236r blank.
- 236v *Hanc oracionem edidit Johannes papa 20 et qui devote eam dixerit C dies indulgenciarum ab eodem consequatur.* Anima christi sanctifica me corpus christi salva me ...
- 237r-239v [Oratio] <A>d sanctitatis tue pedes dulcissima virgo Maria corde prostratus et corpore supplex exoro ut aliquid te rogare me doceas quod te audire et filium tuum exaudire delectat — et clementer nobis petita concedas. Per christum etc. *Hec oracio habetur Rome in basilica beate Marie de populo ante portam Flamineam et est dotata et confirmata de thesauro spirituali per multos apostolicos confesis [!] et contritis et eam*

devote vere legentibus ad laudem et honorem gloriose virginis octingentos annos et totidem karrenas.

Cf. German translation on ff. 266v-270v below.

239v-240r [Oratio] O gustu mirabilis O panis summe dulcedinis ... Deus qui nobis in sacramento mirabili passionis tue memoriam reliquisti ... Ego sum panis vivus qui de celo descendi ... Domine sancte pater.
Possibly incomplete at the end, as the text breaks off in the middle of f. 240r.

240v-242r <A>ve vivens hostia veritas et vita in qua sacrificia cuncta sunt finita — Ave viaticum nostre peregrinationis.
Chevalier 2278. Walther 2023.

242r-242v [Oratio] Domine iesu christe filii [!] dei vivi immensam clemenciam tuam humili devocione depono ut non irascaris michi ...

243r [tit. in marg.] *Ante vel post communionem.* Sit iesu dulcissime sacrosanctum corpus et sanguis ...

243r Benedicat me imperialis maiestas protegat me regalis divitas — illuminet me virtus spiritus sancti.

243v <S>alve sancta facies nostri redemptoris in qua nitet species divini splendoris — Sed fruamur requie omnes dicant amen.
Walther 17153.

244r Deus qui nobis signatis lumine vultus tui memoriale tuum ad instantiam beate Veronice ymaginem ...

244r-245r Obsecro te sancte angelice spiritus cui ego ad providendum commissus sum ut custodias me indesinenter ...

245r Patris sapientia veritas divina christus homo captus est hora matutina — [mut.] capud suum pungitur ...
Walther 13840.

245v-248r blank.

248v *Collecta pro suffragio de resurrectione.* Repelle domine conscriptum peccati lege<m> cyrographum ...

249r-252v *Suffragia communia cum collectis post resurrectionem domini ad vespervas et matutinum.*

252v *Sequitur de ascensione domini primo in vespervis capitulum.*
The title only appears at the bottom of f. 252v; at least one leaf has been excised after f. 252.

253r-258r blank.

258v-259r [Tabula historiarum] Determines readings from the OT according to the dominical letter.

259v Miscellaneous notes on the office, partly illegible.

260r blank.

260v-261r <O> domine iesu christe adoro te in cruce pendentem et coronam spineam in capite portantem ... O domine iesu christe adoro te in cruce wlneratum felle et aceto potatum ... O domine iesu christe adoro te in sepulcro positum ... O domine iesu christe pastor bone iustos conserva ... O domine iesu christe propter illam amaritudinem tuam quam pro me sustinuisti in cruce — miserere anime mee in egresso suo et perduc eam ad vitam eternam. Amen. Pater noster.

Cf. German translation on ff. 262r-266r below.

261r-262r *Rubrica indulgenciarum*. Beatus Gregorius papa dum esset sumus pontifex et ipso missam celebrante ... Multique alii successores sui eciam summi pontifices addiderunt ... 261v *Rubrica*. Nicolaus papa quintus confirmavit et concessit ... Preterea Kalistus papa tercius auctoritate sua ... De oracionibus hic signatis et indulgenciis per sugestionem fratrum Mellicensium et in Tegernsee ... Pius papa II centum dies indulgenciarum cum una quadragesima [?] dedit ... ¶. O iesu saluum me fac famulum tuum ... *Oracio*. O domine iesu christe rex glorie et mundi redemptor qui precioso sanguini iram patris tui placare voluisti — et ab omni timore pestilencie. Amen.

Cf. German translation on ff. 262r-266r below.

262r-266r *Sequitur dewtunicum illarum oracionum*. 262v <O> herr iesu christe ich pitt dich anhangunden an dem krewcz ... 263v *Rubriken zu dem dewtchen pet*. Der allerheiligist pabst Gregorius ... 265v O herr iesu christe ein kunig der ern und der welt ...

German translation of the texts on ff. 260v-262r above.

266v-270v *Oracio beate Marie virginis in wlgari scilicet Ad pedes*. O suesse junkchfraw Marie zu den fuessen deiner heylikait chum ich mit genaigten herczn und leib — der da kunftig ist zerichten lembtig und tod. Amen. Das gepet stet geschriben in unser frawn gotshaws zu Rom das man haisst de populo vor der fewren porten und ist begabt und bestett von dein geistlichen schatz von vil päbsten allen den di peicht und puess enphangen haben und es andechtikleich pett zu lob der junkchfrawn Maria acht hundert iar ablas und als vil kharren.

German translation of the text on ff. 237r-239v above.

HERZOGENBURG 88

271r-271v blank.

Secundo folio: 2r quibus iuravi

The MS was written for an Augustinian monastery in the diocese of Passau, to judge from the commemorations of saints Stephan (ff. 92v-99v) and Augustine (ff. 104v-116r).

89. HOURS OF THE VIRGIN, etc

HMML 3258

Bohemia, 15c

Paper. i + 306 ff. 19 (occasionally 20) long lines. Frame ruled, except for ff. 247v-286r which have frame only. Gatherings probably of 6 bifolia. Horizontal catchwords in lower right corner on last verso; few traces remain. Plain, pearl and divided Lombards, some with pen-drawn arabesques extending into margin, *passim*; pen-flourished Lombards, ff. 2r, 13r, 19r, 20v, 40v, 227r; pen-drawn foliate initials, ff. 18r, 44r, 55r; painted initials in rectangular frames on foliate or patterned backgrounds, ff. 50v, 58r, 68v; painted historiated initial, f. 226v. Several bastarda hands.

i^r-i^v Fragment, probably of a commentary on Ezechiel, as portions of Ezech 9:2-6 are quoted on f. i^v.
Parchment. 25 lines. Frame-ruled. Textura with enlarged a. Probably 14c.

1r-1v *Prayers expanded from a votive mass for the living or the dead:*

1r Pietate tua quesumus domine nostrorum solve vincula peccatorum omnium et intercedente beata Maria semper virgine ...

1v Deus qui singulari corporis tui hostia cuncta mundi solvisti delicta hac oblacione placatus ...

1v Sumpta quesumus domine sacramenta celesti crimina nostra detergent ...

Cf. Jean Deshusses, *Le sacramentaire grégorien II* (Spicilegium Friburgense, 24; Fribourg, 1979), pp. 248-249.

2r-57v [Officium de BMV]

26r-40r [Suffragia] Included are: 34r *Wenczeslai* ...

34v *Viti martiris* ... 34v *Adalberti* ... 35r *Sigismundi* ... 35v *De patronis* ... Propiciare nobis quesumus domine indignis famulis tuis per suffragia sanctorum martirum tuorum Viti Wenczeslai [!] Adalberti Sigismundi Procopii Stanislai atque Mauricii et sancte Ludmille nec non quinque fratrum ... 36v *Procopii confessoris* ... 37r *Katherine* ... 37v *Dorothee* ... 38r *Margarethe* ... 38v *Ludmille* ... 39r *Elizabet*.

At least one leaf is missing after f. 57.

58r-68r *In annunciacione beate Marie virginis.*

68v-96v *Incipit cursus de compassione beate Marie virginis.*
Ff. 69r-69v are blank.

97r-101r *Incipit officium beate virginis.*

101v blank.

102r-126r Penitential psalms, arranged as an office with antiphons, hymns, etc.

126r-135r [Litania et preces] Litany includes the same Bohemian saints as ff. 34r-38v above. 133r-135r [Preces].

135r-154v *Secuntur oraciones bone ante communionem.*

135v-137r Omnipotens et misericors deus ecce ego indignus et miserrimus peccator accedo ad sacramentum corporis et sanguinis unigeniti ...

137r-138v *Ante communionem oracio.* O misericordissime pater en ego miser et indignus peccator consciencia quidem tepida et mente reus ad sanctum altare tuum accedo ...

138v-141r *Ante communionem.* Domine iesu christe qui dixisti qui manducat meam carnem et bibit meum sanguinem in me manet et ego in eo veni amantissime iesu in me ...

141r-144r *Ante communionem.* Conscius sum michi domine iesu christe innumerabilium peccatorum meorum quod trepidus deus omnipotens ...

144r-147v *Ante communionem.* Domine iesu christe lumen inextinguibile pater totius gracie qui indignis nobis dedisti ...

147v-148v *Ante communionem.* Creator omnium rerum deus pater omnipotens cuius principium incipit non recepit ...

148v-152v *Ante communionem.* Ad mensam dulcissimi filii tui [filii tui *expunct.*] convivii tui rex angelorum ego miser et indignus peccator accessurus vereor et contremisco ...

152v-153r *Ante communionem.* Domine sancte pater omnipotens eterne deus da michi hoc corpus et sanguinem iesu christi filii tui domini nostri ita sumere ut merear per hoc remissionem ...

153r-153v *Cum volueris communicare.* Domine iesu christe supplex queso ut hodie et in hora exitus mei sanctissimum corpus et sanguinem tuum cum placida ...

153v-154r *Flectendo ad communionem.* Domine non sum dignus ut intres sub tectum meum ... Domine si vis potes me mundare ...

154r *Ad calicem.* Quid retribuam domino pro omnibus que retribuit michi. Calicem salutaris accipiam ...

154v *Post sumptionem corporis christi.* Corpus tuum domine iesu christe quod ego miser accepi et sanguinis quam indignus summere presumpsi ...

154v-164v *Secuntur oraciones post communionem.*

154v-158v Gracias ago tibi domine iesu christe qui me indignum exaudisti corpore et sanguine me saciasti ...

- 158v-160r *Alia oracio post communionem.* Domine iesu christe gracias tibi ago qui me peccatorem indignum famulum tuum preciosi corporis et sanguinis tui sacramento saciare dignatus es ...
- 160r-160v *Alia oracio post communionem.* Gracias tibi ago domine iesu christe qui me indignum peccatorem saciare dignatus es corpore et sanguine tuo et precor te ut hec sancta communio ...
- 161r-161v *Alia oracio post communionem.* Serenissima et inclita mater domini nostri iesu christi sancta Maria regina celi et terre que eundem creatorem ...
- 161v-162v *Oracio post communionem.* Domine iesu christe fili dei vivi tue immense bonitati gracias ago nec ad plenum sufficio tue ineffabili pietati ...
- 162v-163v *Oracio post communionem.* Eya precor te nunc piissime deus sit mihi hoc dulcissimum sacramentum contra omnium peccatorum meorum wlnera efficacissimum ...
- 163v-164v *Alia oracio post communionem.* O amantissime O dulcissime O clementissime mi domine iesu christe ecce ego assum miser et indignus peccator coram throno tue ...

At least one leaf is missing after f. 164v.

165r-203v [Orationes de BMV]

- 165r-170r *Oracio de beata virgine bona.* Domina mea sancta Maria perpetua virgo virginum mater summe benignitatis et misericordie rogo te per illum ...
- 170r-172r *Hic petat pro qua re competenti etc.* Ut sicut certus sum quod ille nichil negans te honorat ita senciam facilius celerius plenius et efficacius ...
- 172r-178v *Item alia oracio.* Clementissima domina et dulcissima virgo sancta Maria mater dei omni pietate plenissima summi regis filia ... ¶. In omni tribulatione et angustia nostra.
- 178v *Oracio.* Interveniatur pro nobis quesumus domine iesu christe apud tuam clemenciam gloriosa virgo mater Maria ... *Innocencius papa concessit cuilibet dicenti hanc oracionem suprascriptam centum dies indulgenciarum.*
- 178v-186v *Hec oracio infrascripta vocatur sertum beate Marie virginis.* 179r *Oracio.* Ave salve gaude vale O Maria non vernale ... ¶. In omni tribulatione et angustia nostra.
Walther 1979. Chevalier 2098. AH 3, pp. 22-26, n. 2.
- 186v-187r *Oracio.* Letifica et adiuva nos nunc et in extremis nostris quesumus omnipotens et misericors deus dominice incarnationis ...
- 187r-188r *Quinque tristicie beate Marie virginis.* Maria virgo dulcis miseros nos audi loquentes quinque tristicias tibi referentes ... ¶. Domine exaudi oracionem.

- 188r-189r *Oracio*. O Maria virgo virginum consolatrix
miserorum precamur te per istam quinque tristitias
et omnes angustias tuas ...
- 189r-192v *Septem gaudia beate virginis*. Virgo templum
trinitatis deus summe bonitatis et misericordie ...
Walther 20561. Chevalier 21899.
- 192v-193r *Oracio*. Rogamus te piissima castissima glorio-
sissima virgo Maria ut venerit filius tuus dominus
noster iesus christus cum omnibus sanctis tuis ad
seculum ...
- 193r-195r *Alia oracio*. Ave nostra domina de humilitate
ave felix femina nitens puritate ...
Walther 1947. Chevalier 23707.
- 195r-196v *Oracio de domina*. Domina mea sancta Maria in
sinum tue pietatis et in manus tue clemencie comendo
hodie corpus ... *Ant.* O ploreus rosa. *¶*. Dignare
me laudare.
- 196v-197r *Oracio*. Deus qui beatissimam genitricem tuam
gloriosissimam virginem Mariam matrem misericordie
incarnacionis nativitatis ...
- 197v-203v *Item alia oracio*. Sancta et immaculata virgo
mitis Maria gloriosa mundi domina angelorum regina
...
- 203v-209r [Orationes]
- 203v-205v *Ad vitam eternam*. O bone iesu O piissime iesu
O dulcissime iesu O iesu fili virginis Marie plenus
misericordia et pietate ...
- 205v-206r *Alia oracio*. Domine iesu christe fili dei
vivi qui hoc nomen dulcissimum iesus ab eterno tibi
elegisti ...
- 206r-208v *Oracio de septem verbis domini*. Domine iesu
christe qui septem verba die vite tue in cruce
pendens dixisti da ut illa ...
- 208v-209r *Oracio ante introitum lecti ad quiescendum*.
Gracias tibi ago domine sancte pater omnipotens
eterne deus qui me miserum peccatorem dignatus es in
hac die per tuam sanctam misericordiam ...
- 209r-212r [Orationes de sancta Barbara]
- 209r-210r *Oracio de sancta Barbara*. Felix sancta Barbara
quanta meruisti munera apud christum deum Marie
filium qui dona tibi ...
- 210r-210v Salve sancta Barbara nunc sanctissima tuis
precibus nos christo comenda. Ad te clamamus in
peccatis constituti ... *¶*. Specie tua et pulcri-
tudine.
- 210v-211r *Oracio*. Da nobis quesumus omnipotens et miseri-
cors deus qui preclaris meritis ac martiris tue
gloriose a qualibet molestia ...
- 211r-212r *Alia oracio*. Ave sancta Barbara virgo christo
desponsata et virginum aureola ... *¶*. Ora pro nobis

sancta Barbara ad dominum ut det nobis veniam
criminum.

AH 46, p. 244, n. 196, citing this MS only.

212r-214r [Orationes de sancta Katherina]

212r-213v *Oracio de sancta Katherina*. Ave virgo Katherina ave martir et regina ave sponsa christi vera ...
Chevalier 2180.

213v-214r *Alia oracio*. Salve virgo Katherina te reficit
lux divina ter quaternis noctibus ... *Ant.* Virgo
sancta Katherina Grecie gemma urbe Allexandrina
Costi regis erat filia. *¶*. Specie tua et pulcritu-
dine tua.

214r-217v [Orationes de sancta Dorothea]

214r-216r *Oracio de sancta Dorothea*. Obsecro te sanctis-
sima Dorothea virgo castissima specialis adiutrix et
patrona mea ... *¶*. Ora pro nobis sancta Dorothea
ad dominum ut digni efficiamur.

216r-217r *Alia oracio*. Dulcis ave Dorothea post Mariam
sola mea sportella rosigera ... *¶*. Ora pro nobis
sancta Dorothea ad dominum ut digni efficiamur.
AH 15, p. 200, n. 172.

217v Domine iesu christe fili dei vivi qui das iumentis
escam ipsorum et pullis corvorum ... per intercessio-
nem sancte Dorothee virginis et martiris ...

217v-221v *Subscripta oracio est copiata in basilica beate
Marie de populo Rome ante portam Flamineam et est
dotata et confirmata de thesauro spiritali per multos
apostolicos confessis et contritis et eam devote
legentibus ad laudem et honorem virginis Marie M CCC
annos indulgenciarum. Ad sanctitatis tue pedes dul-
cissima virgo Maria corde prostratus et corpore supplex
exoro ...*

221v-222v *Oracio*. Fragilitatis nostre defectum supleant
quesumus domine merita beatissime genitricis tue
veneranda cuius precibus ut saluti necessaria petamus
...

223r-223v [Oratio] <O> speculum sine macula O speculum et
enigma ...

223v-225r [Oratio] Domine iesu christe ad te gemo quia
tristis est anima mea usque ad mortem eo quod vitam
anime mee per consolacionem non senciam ...

225v blank.

226r-246r *Porro propter hoc breviatum est hoc psalterium
ut meditetur ab hiis qui seculi sollicitudinem habent
vel in infirmitatibus laborant aut operibus aut*

itineribus occupantur qui navigium agunt qui bellum commissuri sunt quos invidia dyaboli exagitat vel aliud aliquid tribulacionis molestat seu qui votum voverint deo cottidie ex totus psalterium [!] psallere et minime possunt vel qui ieiuniant fortiter et debilitatem habent et qui festa solennitates [!] custodiunt unusquisque ergo ex hiis que superius diximus aut qui vlt animam suam salvam facere et vitam eternam habere hoc psalmum cantet assidue. Psalterium beati Jeronimi angelo se docente compositum incipit. 227r Verba mea auribus percipe domine — delectaciones in dextera tua usque in finem. Amen.

Ed. in *Horae Eboracenses* (Publications of the Surtees Society, 132; Durham, 1920), pp. 116-122.

246r-247v [Oratio] O Maria mater christi virgo pia mestorum consolatrix pauperum adiutrix perditorum restauratrix ...

247v-248v (continued on f. 306r) [De sancta Barbara]
Rimed office: *AH* 25, pp. 116-121, n. 42; hymn: *AH* 52, pp. 114-115, n. 121 (with reference to this MS); sequence: *AH* 9, p. 116, n. 149.
Added in a contemporary hand.

249r-253r *De compassione beate virginis*. [Ant.] Wltum tuum deprecabuntur omnes divites plebis ... *Ps*. Eructavit cor meum ... *Oracio*. Omnipotens clementissime deus qui gloriosam virginem Mariam matrem tuam tuo sacratissimo sangwine in cruce ... 251r-252r Stabat mater dolorosa iuxta crucem lacrimosa ... (Chevalier 19416).

253v-284v [Officium defunctorum]
253v-256v *Sequuntur vespere defunctorum*.
257r-280r *Sequuntur vigilie maiores*.
280r-284v *Incipiunt vigilie minores*.

285r-285v [Orationes de BMV] Ave sanctissima Maria mater dei regina celi porta paradisi domina mundi singularis ... *Ant*. Tota pulcra es virgo Maria ... 285v Deus qui per immaculatam virginis conceptionem dignum filio tuo habitaculum preparasti ... *Papa Sixtus quartus concessit cuiuslibet [!] persone suprascriptam oracionem devote dicende de virgine immaculata undecim milia annorum de vera indulgencia*.

286r blank.

286v-296r *Incipit cursus de passione domini*.

296v-298v [Orationes]
296v-298r *Sequitur antiphona de sancta Appollonia*.
Appolloniam nobilem dominus exaltavit ancillam suam

- humilem ... 297r *Oracio*. Eterne ac mitissime deus
qui ad tolleranda pro tui nominis honore carnis
tormenta ...
- 298r-298v *De sancta Otilia*. *Ant.* O sancta Otilia sponsa
cristi et filia nos reos reconcilia ... *Oracio*.
Omnipotens sempiterne deus qui beatam Otiliam famulam
tuam a nativitate cecam illuminasti ...
- 298v *De sancto Francisco*. *Ant.* Similabo eum viro
sapienti ... *Oracio*. Ecclesiam tuam quesumus domine
gracia celestis amplificet ...
- 299r-299v [De sabbato] Nota que sabbato sub peccati morta-
lis pena tenere obligaris — Septimo propter ascensum
eius mirabilem.
- 299v-303r [Orationes]
- 299v-300v *Oracio bona de sancta Appollonia*. Salve sancta
Appollonia audi queso vota mea tuam deprecor passionem
...
- 300v *Alia oracio de eadem*. Virgo laudanda impetra
impetranda me libera reum ut te laudare queam ...
AH 46, p. 241, n. 191, with reference to this MS only.
- 300v-301r *Oracio de sancta Otilia*. Deus illumina cor
omnium gencium qui mira opera tua in virtute sancte
Otilie ...
- 301r *De sancto Augustino*. Adest dies celebris quo solu-
tus nexa carnis sanctus presul Augustinus ...
- 301r-301v *Collecta*. Adesto supplicationibus nostris
omnipotens deus et quibus fiduciam sperande pietatis
...
- 301v *Oracio de sancto Jeronimo*. Deus qui beatum Jheroni-
mum confessorem sacerdotemque tuum scripture sacre
veritatem ...
- 302r-303r *De omnibus confessoribus oracio*. Confessor
domini et sacerdos atque doctor beatissime sancte
N. tua mens lucidissima ...
- 303v-306r [Oratio] <O> adonay heloim rex regum et domine
dominancium iudex vivorum et mortuorum ...
- 306r Continued from ff. 247v-248v above.
- 306v not filmed.

Secundo folio: 3r obdu]rare corda vestra

The MS is Bohemian in origin, to judge from the saints included in the
suffrages (ff. 34r-38v).

90. AUGUSTINIAN RULE AND STATUTES (Latin);
CAROLUS BORROMAEUS (German) separate

Austria (Herzogenburg or St. Pölten), 17c (II after 1613)

Parchment and paper (?). 91 ff., numbered in a modern hand. Three booklets bound together:

I (ff. 1-41): Parchment (?). Modern ff. 16-31 have contemporary foliation 1-16 in arabics in upper right corner of recto. About 15-16 long lines. Frame-ruled. Gatherings of 2 bifolia. Catchwords on each page. Individual leaves signed A-Z in center of lower margin on recto. Script and capitals modelled on Roman type face.

II (ff. 42-59): Parchment (?). Modern ff. 42-59 have contemporary foliation 1-20 (3-4 missing) in arabics in upper right corner of recto. About 15-16 long lines. Frame-ruled. Gatherings of 2 bifolia. Catchwords on each page. Individual leaves signed A-V (C-D missing) in center of lower margin on recto. Script and capitals modelled on Roman type face.

III (ff. 60-91): Paper (?). About 12 long lines. No ruling visible on film. Gatherings of 4 bifolia. Kurrentschrift.

I

1r-1v blank, torn.

2r blank, except for ownership mark.

2v-15v blank, not filmed.

16r-31v *Regula sancti Augustini Hipponensis. Caput primum. Haec sunt quae ut observetis praecipimus in monasterio constituti — et in tentationem non inducatur ipso auxiliante qui vivit et regnat deus per omnia saecula saeculorum. Amen.*
Text of the *Praeceptum* only; ed. Verheijen, vol. I, pp. 417-437.
Ch. 7 and 8 are combined in this MS.

32r-35r [Ordo novitiorum vestiendorum] Quando vestiendus est novicius primum ducatur ante summum altare ...

35r-39v *De receptione novitiorum ad professionem. Cum novitiorum professio fuerit facienda cum capitulo vel conventu ...*

40r-41v blank.

II

42r-59v *Leges et statuta tam decano quam professis et novitiis Hippolitensis coenobii differenter ac summo studio observanda. Quae quidem statuta ex regula sancti patris nostri Augustini atque in eadem*

sanctorum patrum commentariis ac statutis summi pontificis autoritate anno a partu virgineo M.CD.l3 pridie calendas Septembris, anno M.CD.LI die 19 Augusti in hoc monasterio nostro reformata atque ad faciliorem monasticæ vitæ observationem composita, nunc denuo per reverendum in Christo patrem ac D. D. Ioannem Roth praepositum Hippolytensem in capitulo solenniter die 13 Augusti anno <1>6.13. peracto restaurantur et in capita distribuuntur. *Caput 1.* Decanus officii ratione iunioribus moribus integritate eruditione — et ordinarii nostri reverendissimi ac illustrissimi archiducis Austriae Leopoldi episcopi Pataviensis voluntati. *Finis.*

Johannes Roth was prior of St. Pölten 1612-1621 (Lindner, p. 242), and Leopold was bishop of Passau, 1595-1625 (Gams, p. 301). Ch. 3-6 are missing with the two leaves after f. 43.

III

60r-78v *Erinnerungen des heiligen Caroli Boromei der heiligen Römischen Khirchen Cardinalss etc. Für allerlay Standtspersonen Insonderheit für die Haussvatter und Haussmutter Oberherrn Handelsleüt Handwerckher und andere Personen ihnen underthon [!] fast nutzlich zulesen. Auss dem zu Rom getruckten Italianischen Exemplar ins Teütsch gebracht.* 60v *Unser Natur durch die Sünd verderbt ist aus ihr selbst ...* 61r *Dahin der Mensch am maisten zusehen ist dises. Das man alzait in der genaden Gottes lebe — von all iren hinlessighaiten und versaumbnussen [?].*

79r-91v blank (ff. 80v-90r not filmed).

Secundo folio: 17r di]stribuebatur
43r eruditione
62r Strenge

Ownership mark: 2r [18c] Bibliothecae Ducumburgensis.

Part II of the MS, and probably Part I as well, was written after 1613 (f. 42v). These sections may have belonged originally to St. Pölten, but probably indicate that the reformed statutes of St. Pölten in the 17c were also adopted at Herzogenburg; Johannes Hanolt, a canon of St. Pölten, was canonical administrator of Herzogenburg 1615-1619 and prior 1619-1621 (cf. Herzogenburg, MS 112, especially front pastedown). The codex belonged to Herzogenburg in the 18c (f. 2r).

Austria (diocese of Passau), 15c (ca. 1490)

Paper. i + 263 ff., plus one smaller unnumbered leaf after f. 136.
Long lines. Ff. 1r-11v ruled for calendar; ff. 12r-258v, frame only;
ff. 259r-263v, unruled. About 18 lines, ff. 1r-11v; about 19 lines,
ff. 12r-19v; about 22 lines, ff. 20r-258v. Gatherings of 6 bifolia.
Ff. 108r-252r signed 3-11, xi-xii, 13-14 in arabics or romans in center
of upper margin on first recto. Some horizontal catchwords remain in
lower right corner on last verso. Plain Lombards, *passim*. Several
bastarda hands.

Front pastedown Fragment of a German verse summary of the
Old Testament. Cf. back pastedown.
Textura with enlarged a. Probably 14c.

i^r Tob 7:15.

i^v *De sancto Quirino colecta* [!]. Aures tuas quesumus
domine pulsantibus aperi precibus ut qui sancti Quirini
martiris tui translacionem ...

i^v *Alia colecta* [!] *de eodem*. Omnipotens sempiterne deus
qui meritis et precibus sancti Quirini martiris semper
es et ubique mirabilis ...

1r-11v *Calendar*. Includes these feasts: Valentini epis-
copi [Jan 7] — Wlasi [!] episcopi [Feb 3] —
Agathe virginis [Feb 5] — Dorothee virginis [Feb 6]
— Appolonie virginis [Feb 9] — Cunegundis virgi-
nis [Mar 3] — Sanctus Thomas de Aquino [Mar 6] —
Rudperti episcopi [Mar 27] — Jorii martiris [Apr 24]
— Quirini martiris [Apr 30] — Floriani martiris
et sociorum eius [May 4] — Bernhardini confessoris
[May 20] — Translacio sancti Servacii [Jun 7] —
Viti Modesti et Crescencie [Jun 15] — Quirini marti-
ris [Jun 16] — Udalrici episcopi [Jul 4] —
Kiliani et sociorum eius [Jul 8] — Margarete virgi-
nis [Jul 12] — Henrici imperatoris [Jul 13] —
Marie Magdalene [Jul 22] — Anne matris Marie [Jul 26]
— Invencio sancti Stephani [Aug 3] — Translacio
sancti Valentini [Aug 4] — Affre et sociorum eius
[Aug 7] — Clare virginis [Aug 12] — Yppoliti marti-
ris [Aug 13] — Augustini episcopi [Aug 28] —
Octava sancti Augustini [Sept 4] — Lamperti episcopi
et martiris [Sept 17] — Translacio sancti Rudperti
[Sept 24] — Translacio sancti Virgilii [Sept 26]
— Wenceslai martiris [Sept 28] — Franciscy con-
fessoris [Oct 4] — Wolfgangi [Oct 31; *subsequently
crossed out*] — Leopoldi marchionis [Nov 15] —
Elizabet [Nov 19] — Virgilii episcopi [Nov 27] —
Translacio sancte Gerdrudis [Dec 2].

An extra week was inserted between Sept 15 and 16. From early October through the end of December there are many contemporary corrections in which saints' names have been crossed out or transferred to days other than the ones where they were originally entered. Entries throughout the calendar are by several contemporary hands.

11v *List of the days of the week: Dies solis — saturni.*

12r-24v Ps 4:8-10, 5, 8, 10, 14, 15, 18, 20, 23, 31, 33,
44, 45, 46, 60, 63, 74, 86, 95, 96, 97, 98.
At least one leaf is missing before f. 12.

24v-27v *Sequitur lecciones breviores.* 9 readings for Matins
with responsories from the Office of the Dead.

27v-29r *Commendacio mortuorum.*

29r-29v *Ad introducendam post partum.*

29v-30r *Ad introduccionem sponse.*

30r-30v *Modus sepeliendi defunctos.*

31r blank.

31v *Ympnus de sancta trinitate.* O lux beata trinitas et
principalis unitas ...
Chevalier 13150.

32r-46r [Hymni] Chevalier 21204, 2339, 14467, 21039, 1596,
16347, 549, 9469, 4257, 4521, 6729, 11268, 7042, 10968,
20455, 14062, 11189, 12372, 1716, 5683, 17875, 5832,
4534, 17453, 9136, 9507, 21703.

46r-57r [Cursus beate Marie virginis]
46r-49r *Incipit cursus beate Marie virginis ad vespas.*
49r-50v *In comemoracione [!] sancti Stephani.*
50v-52r *In comemoracione [!] sancti Augustini episcopi.*
52r-57r *Incipit cursus beate virginis Marie.* Matins-
Compline.

57v blank.

58r-59v [Tabulae]
58r-58v [Tabula historiarum]. Indicates Matins readings
throughout the year.
59r *Tabula pro intervallo.* For making adaptations to
leap year.
59v Explanations of tables.

60r-81v Psalter of the Little Hours. Including hymns
Chevalier 9272, 12586, 17061, 17328.

- 82r-83v Table and instructions for determining the golden number and indiction of years for which the dominical letter is known. The base year of the table is 1490, and the examples used in the instructions are 1490 and 1491.
- 84r-120v [Diurnale de tempore, Pars aestivalis] From Pentecost through dom. 25. 113r *Nota est hic defectus.* 113v blank.
- 121r-121v *Nota de sanctis infra ascensionem et penthecosten eadem antiphona cantantur quam ante ascensionem scilicet ...* Antiphons and collects for saints from *Petrone virgini* through *Primi et Feliciani*.
- 121v-199v [Diurnale de sanctis, Pars aestivalis] *Incipit ordo de sanctis a festo penthecostes usque ad adventum domini.* From *De sancto Barnaba* through *Saturnini Crisanti Mauri et Darie*, including:
- 122v [in marg.] *Colectam [!] de sancto Quirino habes in primo folio.*
- 131r *In visitacionis [!] beate Marie.*
- 133v [in marg.] *De sancto Udalrico habes in fine libelli.*
- 134v *Kyliani et sociorum eius.*
- 136bis^r-136bis^v *Item nota in octava visitacionis beate Marie virginis habeantur secundum consuetudinem et practicum nostri monasterii.*
- 137v-138v *Margarethe virginis.* Rimed office: AH 28, pp. 17-20, n. 3.
- 143v-144v *De sancta Anna.* Rimed office: AH 5, pp. 110-112, n. 35.
- 146v *In invencione sancti Stephani.*
- 148r *Deinde <de> sancto Valentino.*
- 149r *Affre martiris.*
- 153v *Ypoliti et sociorum eius.*
- 159v *Augustini episcopi.*
- 163v *In octava sancti Augustini episcopi.*
- 165r *De sancto Corbiniano.*
- 166v *Deinde de sancta Chunegundis [!].*
- 170v *Lamperti.*
- 174v *Deinde de sancto Emmerano [!].*
- 174v *In translacione Ruperti episcopi.*
- 174v *In translacione sancti Virgilii.*
- 175r *Benczeslay martiris.*
- 180r *In translacione sancti Augustini episcopi.*
- 181r *Deinde de sancto Maximiliano.*
- 186r *Bolfgangi episcopi.*
- 191v [in marg.] *Leopoldi quere in fine de sanctis.*
- 192v-194v *Elisabet regine.* Rimed office: AH 25, pp. 253-258, n. 90.
- 197r-198v *Katherine virginis.* Rimed office: AH 26, pp. 197-204, n. 69.

198v *Virgilii episcopi.*
 199r-199v *Leopoldi marchionis.*
 Added in a hand of the 15c-16c.

199v *Nota in presentacione beate Marie canitur sicut in eius nativitate. Collecta.* Deus qui beatam virginem Mariam in templo tibi presentari ...
 Added in a hand of the 15c-16c.

200r-202r blank.

202v-205v *In dedicacione ecclesie.*

206r-209r [Psalms ad completorium].

209r-228v [Psalms ad vespas per hebdomadam].

228v-242v *Incipit commune de sanctis.*

242v-247v [Suffragia sanctorum] Saints include Lampert, Andrew, Stephan and Augustine.

247v-248v *Secuntur preces [maiores].* Oremus pro omni gradu ecclesie ...
 Cf. Herzogenburg, MS 76 f. 2v.

248v-249v *Preces minores.*

249v-252v Readings and prayers for the Office of the Dead.

253r-258v [Officium defunctorum].

259r-262r blank.

262v *Colecta [!] de sancto Udalrico.* Deus qui venerabilem diem beati Udalrici confessoris tui atque pontificis annua devocione ...
 Followed by the rubric for an office of St. Martin, crossed out, and by pen trials.

263r blank.

263v [added] Responsory *Media vita*, followed by a prayer *Ineffabilem misericordiam tuam* ...

Back pastedown Fragment of a German verse summary of the Old Testament. Cf. front pastedown.
 Textura with enlarged a. Probably 14c.

Secundo folio: 12r et olei
 13r tuos ut destruas

The MS was written about 1490 (ff. 82r-83v) for an Augustinian monastery in the diocese of Passau where there was a special devotion to St. Andrew and St. Lampert (ff. 242v-247v). Collects addressed to St. Quirinus (f. i^v), St. Udalricus (f. 262v) and St. Leopold of Austria (ff. 199r-199v) were added in the 15c or 16c.

93. SERMONS; PRAYERS (Latin and German)

HMML 3259

Austria, 15c (1453)

Paper. i + 260 ff., numbered 1-244 in a modern hand (one extra folio, ff. 30-32; one folio too few, ff. 70-78, 95-100; two extra folios, ff. 160-165; small unnumbered leaves after ff. 16, 18, 19, 21, 22, 24, 119 [2 extra leaves], 123, 172, 174, 187, 193, 203). Blank: ff. 19v, 19bis^v, 84v, 94r-95r, 102v, 112r-112v, 123bis^v, 134v, 139v-140r, 142v-143r, 152v, 190r, 240v. Written in vertical lines: ff. 71r-76v, 78v-79r, 81r, 85r-91v. Many leaves bound or trimmed so that text is lost at margins. Long lines. Variable count. Frame only or unruled. Gatherings cannot be determined from film; apparently irregular. A few plain Lombards. Several bastarda hands.

Front pastedown-i^v Ps 56:3-58:11. Caroline script, 12c, with 15c scribbles and pen trials. Cf. back pastedown.

1r-244v Miscellaneous and disorganized notes and sketches for sermons and some prayers. Texts in Latin and German. In addition to frequent references to the usual fathers of the church (especially Augustine) and scholastic theologians, these notations occur:

13r *Ista plenius invenies in Dinkelspuchl* and *Vide ista omnia diligenter in Dinkelspuchl*.

161v 1453.

211v-228r *Qui se humiliat exaltabitur* [Mt 23:12]. Karissimi quia thema nostrum loquitur de humiliacione sive humilitate — ardencius nobis subvenire festinet apud filium suum dominum nostrum qui cum patre et spiritu sancto vivit et regnat unus deus in secula benedictus. Amen. *Iste sermo est factus ad clerum et universitatem Wiennensem in ecclesia fratrum carmelitarum Nicolao de Dinkelspuchl de assumptione beate virginis anno 1426.*

Incipit corresponds to NICOLAUS DE DINKELSBÜHL, *De vitiis et virtutibus*, sermon 6 (variant form); Madre, p. 193.

237v *Sequitur ulterius in libro Malogranati.*

Back pastedown Ps 127:4-129:4. Textura, 12c (?), with 15c scribbles and pen trials. Cf. front pastedown.

Secundo folio: 2r Tante virtutis

The MS was copied ca. 1453 (f. 161v).

Austria (Mauerbach) and Bohemia (Prague), 14c (ca. 1397-1400)

Parchment. i + 205 + i ff., numbered 1-204 by two hands with repetition of f. 90 (ff. 1-90 numbered in contemporary romans in the upper left corner of the verso; ff. 90^{bis}-204 numbered in modern arabics in the upper right corner of the recto). 2 col. 43 lines. Double frame-ruled. 1 i-ix¹⁰ x⁷ xi-xix¹⁰ xx⁸ xxi¹⁰ l. Gatherings signed a-v in lower left corner of first recto; the first five leaves of each gathering designated 1-5 in the same location. Horizontal catchwords in the lower right corner of the last verso. Headlines. A few notes for the rubricator appear in the extreme lower margins. Illuminated, historiated initials with foliate arabesque borders at beginnings of books on ff. 1r, 7r, 15r, 29r, 39v, 53v, 68v, 79v, 90r, 105r, 123r, 133v, 143r, 152v, 159v, 172r, 183v, 195v*; 2 line alternate red and blue Lombards with contrasting pen-flourishing at beginnings of chapters. Textura.

Front pastedown [De interpretatione scripturae] Divina scriptura quot modis distinguitur? In quatuor. Quoniam quadriformi ratione omnis divinatorum eloquiorum series — per doctrinam atque exempla precedencium patrum intrent in regna celorum. Amen.
15c bastarda.

Front pastedown Hic est ordo librorum beati Gregorii in expositione Job ...
15c bastarda.

Front pastedown Iste liber est domus Vallis Josaphat ordinis Carthusiensium prope ... quem scripsit olim dominus Johannes de Briger [or Briga] propria manu cum secundo volumine ... Primo quidem professionis domus Mauerbach Vallis omnium sanctorum. Ultimo ... domus Vallis Josaphat ... ex concessione ... Carthusiensis et generalis capituli et ex consensu prioris et Conventus dicte domus Mauerbach sub anno domini M^o ccc^o nonagesimo septimo ... littera eiusdem domus Mauerbach ... ostendit cuius tenora sequitur in hec verba. Nos ... et totus Conventus Vallis omnium sanctorum in Mauerbach ordinis Carthusiensium ... quod ex speciali licencia et auctoritate ... dominus Johannes dictus Briger ... professus iam dicte domus inire potest et debet ire ad domum Vallis Josaphat eiusdem ordinis nostri ad professionem cum rebus et libris suis in eadem domo post mortem suam remanendis. Si autem ... iam dictus Johannes Briger ad dictam domum nostram Vallis omnium sanctorum remissus fuerit ad professionem ... omnes libri sui quos intulerit ... ad dictam domum Vallis Josaphat ad nos pertinebunt et domui nostre Vallis omnium sanctorum presentare et reddere debent ...

*Colored exposures of the illuminated initials.

Datum anno domini M^o ccc^o nonagesimo septimo feria
sexta infra octava ascensionis domini nostri iesu
christi etc ...

Lengthy notice (31 lines) in a 15c bastarda hand about the history of this MS. Partly obliterated and very faint on microfilm. The content is reported in the inventory of 1949 as follows: *In primo folio pacturae annexae legitur, quod manuscriptum hoc olim fuerit monasterii Carthusianorum in Mauerbach Anno Domini 1397. Scriptum est totum a quodam Johanne de Briger, praedicti monasterii in Mauerbach monachi professi, qui obiit Anno Domini 1406 in die Symonis et Iudae Apostolorum. Unterkircher in Herzogenburg. Das Stift und seine Kunstschatze, p. 91, summarizes: Laut Eintragung im ersten Band in der Kartause Mauerbach geschrieben, vom Schreiber Johannes de Briga 1397 in die Kartause Olmütz gebracht.*

i^r-i^v blank, except for ruling.

1r-204v [GREGORIUS I PAPA, Moralia in Job, Libri I-XVII]
Beatus Gregorius papa librum Job petente sancto Leandro
episcopo hypsalensi exposuit sicut in prologo Moraliū
... lv *Incipit epistola beati Gregorii pape ad Leandrum
hypsalensem episcopum. Reverentissimo [!] et sanctis-
simo fratri Leandro coepiscopo Gregorius servus servorum
dei. Dudum te frater beatissime in Constantinopolitana
urbe ... 7r Vir erat in terra Hus nomine Job [Job 1:1].
Idcirco sanctus vir ubi habitaverit dicitur ut eius
meritum virtutis exprimatur — quis poterit tonitruum
magnitudinis illius intueri? Explicit liber septimus
decimus Moraliū beati Gregorii pape super Job.*
PL 75, 507-1162; 76, 9-38. Divisions of the text, topics treated
and biblical references are noted in the margins throughout in 14c
notula.

205r blank, except for ruling.

205v not filmed.

Secundo folio: 2r non solum verba hystorie

Ownership marks: Front pastedown [18c?] Bibliothecae Canoniae Ducum-
burgensis. Front pastedown [15c] Iste liber est domus Vallis Josaphat ... [see transcription and discussion above].

The codex, together with Herzogenburg, MS 94,2, was copied at Mauerbach ca. 1397 by the monk Johannes de Briger, who subsequently took the work with him to the Charterhouse of Vallis Josaphat near Olomouc (Olmütz) (front pastedown). The illuminations were executed, probably in Prague about 1400, by masters of the workshop which produced the Wenceslaus Bible (Vienna, ÖNB, MSS 2759-2764).

Bibliography: Herzogenburg. *Das Stift und seine Kunstschatze*, p. 91; *Die Gotik in Niederösterreich* (1963), p. 112; *Die Gotik in Niederösterreich* (1959), no. 115; *Europäische Kunst um 1400* (Vienna, 1962), no. 173; Josef Krása, "Český rukopis Moralii papeže Řehoře z knihovny v Herzogenburgu (Un ms de provenance tchèque contenant les *Moralia* du pape Grégoire conservé à la bibliothèque de Herzogenburg)," *Umění* 10 (1962) 181-188 [cited in *Scriptorium* 18 (1964) B 238]; Alfred Stange, *Deutsche Malerei der Gotik*, II (Berlin, 1936; reprinted, 1969), pp. 53, 72; Neuwirth, pp. 182-188; Heider-Haeufler, pp. 148-149.

Austria (Mauerbach) and Bohemia (Prague), 14c (ca. 1397-1400)

Parchment. i + 274 ff., numbered 1-273 with inaccuracies (ff. 26-143 have contemporary foliation i-cxvii in romans in upper left corner of verso; modern arabic foliation entered occasionally on ff. 144-273 is consistently one off; in this description, ff. 1-274 will be counted consecutively from the beginning of the text of the MS). Ff. 1-25: 3, 4, or 6 col.; about 84 lines; frame-ruled. Ff. 26-274: 2 col.; 42 lines; frame-ruled. Gatherings mostly of 5 bifolia. Horizontal catch-words in lower right corner on last verso; few remain. One signature remains in lower left corner of first recto (f. 46r). Headlines. Illuminated, historiated initials with foliate arabesque borders at the beginnings of books on ff. 26r, 45r, 58r, 75v, 83v, 95v, 107v, 118v, 127v, 143v, 159v, 170v, 186r, 202r, 223r, 235v, 252v, 264r*; plain 2 line Lombards at beginnings of chapters. Textura.

i^r not photographed

i^v blank, except for ruling.

1r-24v Registers to the *Moralia in Job*.

15c *bastarda*.

18r *Explicit etc. tabula sive Registrum. Nota quod prescripta tabula super Moralia beati Gregorii super Job faciliter et expedite invenire docet quicquid in ipsis utile fuerit in quacumque materia circa quam vel de qua predicator aliquis loqui desiderat.*

18v *Explicit Registrum registri.* Follows an alphabetical list of the headings used in the preceding detailed alphabetical register.

18v *Subscripta tabula concordat capitula Job cum 35 libris Moraliū beati Gregorii.*

19r-24v Index of the Biblical verses cited in the *Moralia*, listed in the order of the text of the Bible.

25r-25v blank.

26r-274r [GREGORIUS I PAPA, *Moralia in Job*, Libri XVIII-XXXV] *Incipit decimus octavus liber Moraliū beati Gregorii pape super Job.* Plerumque in sacro eloquio sic nonnulla mistica describuntur — si cum per me verba accipit pro me lacrimas reddat. Deo et domino nostro.

PL 76, 37-782. Divisions of the text, topics treated and biblical references are noted in the margins throughout in 14c notula. The outer column of f. 274 has been cut away.

*Colored exposures of the illuminated initials.

HERZOGENBURG 94,2

274v not filmed.

Secundo folio: 27r mercedis sue premium

The MS is the continuation of Herzogenburg, MS 94,1, *q.v.*

Bibliography: See Herzogenburg, MS 94,1.

95. GREGORIUS MAGNUS

HMML 3296*

Germany (Mainz or Regensburg?), 13c

Parchment. 279 ff. 2 col. 60-70 lines, ff. 1v-18r; 56 or 54 lines, ff. 20r-279r. Double frame-ruled. Gatherings probably of 4 bifolia. Gatherings signed in romans in center of lower margin on last verso; few signatures remain. Book numbers added in upper margin of rectos, 15c. Ff. 1v-18r: 1 and 3-4 line Lombards, the larger ones sometimes with modest pen-flourishing; ff. 20r-279r: historiated, illuminated initials with bar borders at beginnings of books on ff. 20r, 21r, 23r, 27v, 36r, 37v, 42r, 50r, 59r, 65v, 72r, 82v, 93r, 99r, 105r, 110v, 114v, 121v, 128r, 135r, 140v, 151v, 159r, 169r, 173v, 181r, 192v, 197v, 206r, 215r, 221r, 230r, 239v, 250v, 257v, 267r, 273v*. Textura.

1r *Incipit expositio tabule super Moralia beati Gregorii pape. Quoniam quidem bonorum laborum gloriosus cogitanti michi flores sententiarum mellifluos in libris Moraliū — rosas et lyliā iocundetur. Amen.*

1v-18r *Incipit tabula super Moralia beati Gregorii.*
Alphabetical register, A-Z, to the *Moralia*.

18v-19v blank.

20r-279r [GREGORIUS I PAPA, *Moralia in Job*] Reverentissimo [!] et sanctissimo fratri Leandro coepiscopo Gregorius servus servorum dei. Dudum te frater beatissime in Constantinopolitana urbe cognoscens ... 23r *Moralium liber primus. Vir erat in terra Hus nomine Job [Job 1:1]. Idcirco sanctus vir ubi habitaverit dicitur ut eius meritum virtutis exprimatur — si cum per me verba accipit pro me lacrimas reddat. Expliciunt Moralia beati Gregorii super librum Job. Amen.*
PL 75, 509-1162; 76, 9-782. With corrections and marginalia from 13c-15c.

Secundo folio: 21r devolvuntur curricula

Ownership marks: 1r [18c] Bibliothecae Ducumburgensi Comparavit Reverendissimus Dominus Frigidianus. 1r [17c] *Moralia* haec Manuscripta Beati Gregorii Pape in Jobum mihi dono oblata a magnifico et amplissimo Viro Domino Johanni Jacobo Wolff a Todtenwarth, Comite palatino, S. Caesareae Majestatis, Principis Hessiatici et Reipublicae Ratisbonensis Consiliario Kalend. Augusti 1646. Christophorus Sigismundus Donaverus Ratisbonensis Ecclesiae Evangelicae Servus Archidiaconus et Ministerii Apostolici Senior.

*Colored exposures of most decorated initials.

In 1646, Johannes Jacobus Wolff a Todtenwarth, whose family came from Speyer, gave the MS to the evangelical archdeacon Christophorus Sigismundus Donaverus at Regensburg (f. 1r). Swarzenski discusses the stylistic affinities of the MS with works from the middle Rhine region and outlines Wolff von Todtenwarth's career as it bears on opportunities for the acquisition of the codex (reference below). Frigidian Knecht, prior of Herzogenburg, 1740-1775 (Lindner, p. 233), purchased the MS for the monastery (f. 1r).

Bibliography: Herzogenburg. *Das Stift und seine Kunstschatze*, p. 92; *Die Gotik in Niederösterreich* (1963), p. 111; *Die Gotik in Niederösterreich* (1959), no. 89; Hanns Swarzenski, *Die lateinischen illuminierten Handschriften des XIII. Jahrhunderts in den Ländern an Rhein, Main und Donau* (Berlin, 1936), Textband, pp. 35-37, 104-106, and Tafelband, no. 278-308; Huemer, "Iter Austriacum I," p. 89; Neuwirth, pp. 185-186; Heider-Haeufler, pp. 145-148.

96. ALBUM

HMML 3212*

Austria (Brixen?), 16c-18c

Paper. i + 53 ff. Consists apparently of fragments pasted into an album. Watercolors on paper*. Scripts of the 16c-18c.

i^r-53r *Fragmente alter Freundschafts-Stammbücher gesammelt im Jahre 1818 von L.M., C.R.D.*

1r-31v Watercolors, mostly of classical subjects, some identified with captions. Dated from 1587 to 1625.
Most versos blank.

32r-40v Aphorisms in German, most signed and dated Brixen between 1742 and 1755. Some with coats of arms.

41r-53r Coats of arms, mostly unidentified in the MS.

53v not filmed.

The MS is composed, at least in part, of material that originated in Brixen. It was collected in 1818 by L.M., a canon of Herzogenburg, who is probably to be identified with Ludovicus Mangold (cf. Herzogenburg, MS 211 front pastedown).

*Colored exposures of all folios with watercolors.

Austria, 14c

Parchment. 181 ff., numbered 1-181 in a modern hand (this numeration will be used in the description below). Modern ff. 1-89, 90-95, 98-116 numbered 1-89, 94-99, 100-118 in contemporary roman numerals in right margin of recto; modern ff. 117-181 likewise numbered 1-65 in contemporary roman numerals in right margin of recto; modern ff. 117-128 also numbered 1-12 in contemporary arabics in upper right corner of recto. Gatherings apparently of 4 bifolia; ff. 48r, 56r, 64r, 72r, 88r signed vii, viii, ix, x, xii in roman numerals in center of lower margin. Long lines. Ten 5-line staves per page, the f-lines colored red, the c-lines yellow; Gothic neumes. 5 large divided Lombards (red and blue) with elaborate pen-flourishing and pen-flourished borders, ff. 1r, 11v, 76v, 90r, 117r*; smaller Lombards, sometimes divided and/or with modest pen-flourishing, and versals on every page at the beginning of each chant text. On f. 13v in the margin, a sketch of the facade of a monastic complex comprising four buildings, including a church, behind a wall with three towers. Tabs pasted to ff. 53, 90, 117, 158, 170, 176. Textura, with marginalia in textura, notula, bastarda, humanistic cursive and Kurrentschrift.

1r-181v [Graduale]

1r-115r [Proprium de tempore] From *Dominica prima in adventu domini* through *Dominica xxiii* [post Pentecosten].

115r-116r [Missa in dedicatione altaris].

116r-116v *Supplement of Marian pieces*: 116r Recordare virgo mater ... ab hac familia ... [AH 49, pp. 321-322, n. 634]. 116v Ave regina celorum ... [Chevalier 2072]. 116v Alleluia. [V]. Imperatrix egregia ...

These three pieces are in a different hand from the remainder of the MS.

117r-169v [Proprium sanctorum] From *In natali sancti Stephani* through *Thome apostoli* and *In dedicatione ecclesie*. Includes: 136r *Benedicti abbatis*; 158v *In natali sancti Bernhardi abbatis*. The mass for the feast of the Assumption is preceded by a long procession (ff. 156v-158v).

169v-174v [Missae votivae] 169v *De beata Maria in adventu domini* ... 170r *Missa [de BMV] per annum* ... 171r *De sancta cruce* ... 172r *Missa pro familiaribus* ... 173r *Pro tribulatione* ... *Pro pace* ... *Pro pluvia* ... *Pro serenitate* ... *Pro defunctis* ...

175r-178v [Kyriale] Includes Kyrie-Gloria pairs, Credo, Sanctus-Agnus pairs, Vidi aquam and Asperges.

*Colored exposures of initials on ff. 1r, 11v, 76v, 90r.

179r-181v *In vigilia Pasce et Pentecostes et in diebus Rogationum Letanya. Includes: 180v Benedicte, Bernharde, Ruberte. Added in later hands of various dates: 180r Emunde [?], Malachia, Jeory, Achacy, Floriane, ... [?], Maximiliane; 180v Margareta, Barbara, Dorothea, Otilia, Anna, Ursula cum sodalibus tuis.*

Secundo folio: 2r non confundentur

Ownership mark: 1r Herzogenburg library stamp.

Bibliography: Herzogenburg. Das Stift und seine Kunstschatze, p. 92.

98. MATERIALS PERTAINING TO THE HISTORY OF DÜRNSTEIN HMML 3220

Austria (Dürnstein), 17c (1676)

Parchment. 16 ff., numbered 1-15 (one unnumbered leaf after f. 14). Long lines. Count varies. Each page ruled for the requirements of its own format. Each line of script written between two ruled lines. Each page framed by double lines ruled in ink. Metallic (gold?) initials on ff. 1r, 2r, 3r, 4r, 5r, 6r, 7r, 10r, 14r. Calligraphic ornamentation of other initials and on title page (f. 1r). Capitals, late humanistic book hand and humanistic cursive modelled on roman and italic type faces.

1r-15v *Enchiridion Rerum Memorabilium Canoniae Tirenstainensis Collectum Opera Et Studio Reverendissimi Domini Honory Arthofer Praepositi in Tirnstain. Anno M.DC.LXXVI.*

1v blank, except for ownership mark.

2r *Fundatores Monasterii Tirnstainensis Canoniorum Regularium Sancti Augustini.* List of names followed by the date *M.CCC.LXXX*, representing the supposed year of Dürnstein's foundation.

2v blank.

3r-3v *Benefactores.* List of names.

4r-4v *Nomina Reverendissimorum Dominorum Dominorum Praepositorum Canoniae Tirnstainensis, secundum Ordinem a Tempore Foundationis, 1378.* Names from 1. *Reverendissimus Dominus Stephanus, Anno 1380,* through 27. *R.D. Honorius Arthofer, Anno 1668,* in the original hand. Added: 28. *R.D. Carolus Donrei, Anno 1678;* 29. *R.D. Godefridus ab Haslingen, Anno 1692;* 30. *R.D. Hieronymus Ubelpacher, Anno 1710;* 31. *R.D. Maximilianus Leeb, Anno 1740;* 32. *R.D. Dominicus Ruemer, Anno 1751.*

Cf. Lindner, pp. 257-259, where the list of the priors of Dürnstein differs somewhat from this one.

5r-6v [Ordo vestiendorum novitiorum] *Quando Vestiendus est Novitius, primum ducatur ante Altare Summum quo ibidem prostrato cantetur Antiphona ...*

7r-9r [Ordo professionis] *In Professione Novitius iacebit prostratus et cantabit ...*

9v blank.

10r-13v *Norma Vivendi Et Statuta in Viginti Puncta distributa servanda Secundum Divi Patris nostri Aurelii Augustini Regulam in Canonica Tirnstainensi.* *Divum Electionis Vas Sanctus Paulus Apostolus, secundum datam sibi a deo sapientiam, statum vitamque omnium perpendens generalem omnibus et sane divinam praescripsit regulam ...*

Following the end of the text on f. 13v: *Honorius Praepositus Canoniae Tirnstainensis.*

14r-15v *Nomina Professorum Canoniae Tirnsteinensis de Anno quo venit ad Monasterium Honorius Arthofer, 1650.* A list of names in various hands, from *Nicolaus Hey, Praepositus* [1628-1657; Lindner, p. 258] through *Maximilian Obermayr, Natus* <1>756, 17 Apr., *Professus* <1>780, 20 Apr. With places of origin and dates of death entered in later hands for some names.

Ownership mark: 1v Herzogenburg library stamp.

The information in the codex was compiled by and the MS itself may have been written in 1676 by Honorius Arthofer, prior of Dürnstein, 1668-1678 (ff. 1r, 13v; Lindner, p. 258). The lists of priors (ff. 4r-4v) and professed religious (ff. 14r-15v) were kept up to date until the dissolution of the house in 1788, when the MS passed to Herzogenburg.

France, 13c

Parchment. 598 ff., numbered 1-598 in a modern hand (f. 211 omitted [text complete]; one extra leaf, ff. 275-277). One leaf missing, ff. 4v-5r, and one, ff. 177v-178r, both with loss of text. 2 col. 48 lines. Double frame-ruled. Composition of gatherings not visible on film. Headlines. More than 100 historiated illuminated or painted foliate scroll initials, throughout the MS at the beginnings of books and prefatory material*; red and blue 2 line Lombards with contrasting pen-flourishing at the beginnings of chapters. Textura.

Front pastedown List of the books of the Bible in the order in which they appear in this MS.

1r-552r [Biblia sacra ex vulgata versione] *Includes books (and prologues) as follows:* 5r Gen [*inc. mut. at Gen 3:1*] (Stegmüller 284, 285) — 25v Ex — 44v Lev — 58r Num — 76v Deut — 93v Jos (311) — 104v Jud — 115v Ruth — 119v 1 Reg (323) — 135v 2 Reg — 148r 3 Reg — 164r 4 Reg — 178r 1 Par [*inc. mut. at 1 Par 2:9*] — 189v 2 Par — 205v Oratio Manasse (Stegmüller 93,2) — 206r 1 Esd (330) — 210v Neh — 218r Esther (341, 343) — 223v Tob (332) — 228r Judith (335) — 234r-234v *cancelled text of capitula and beginning of 1 Mac, as on ff. 419r-419v below* — 235v Prov (457) — 245v Eccl (462) — 249r Cant — 251r Sap (468) — 258v Ecclus (Multorum nobis ...) — 276bis^r Oratio Salomonis (R. Weber, *Les anciennes versions latines du deuxième livre des Paralipomènes* [Collectanea Biblica Latina, 8; Rome, 1945], pp. xi-xiii) — 276bis^v Is (482) — 298r Jer (487) — 323r Lam — 325v Bar (491) — 329r Ezech (492) — 352r Dan (494) — 361v Osee (500) — 364r Joel — 365v Amos — 367v Abdias — 368r Jonas — 369r Mich — 370v Nah (527) — 371v Hab (529) — 372r Soph (532) — 373r Agg (535) — 374r Zach (540) — 377v Mal (544) — 380r Job (344, 357) — 391v Ps (443) — 419v 1 Mac — 434r 2 Mac — 444r Mt (590/591) — 458v Mk (607) — 468v Lk (620) — 483r Jn (624) — 494v Act (631, 640) — 508v Jac (809) — 510r 1 Pet — 511v 2 Pet — 512v 1 Jn — 514v Apoc (834) — 522r Rom (651, 670, 674) — 527v 1 Cor (685) — 533r 2 Cor (699) — 536v Gal (707) — 538r Eph (715/716) — 540r Phil (728) — 541v Col (736) — 542v 1 Thes (747) — 544r 2 Thes (752) — 544v 1 Tim (765) — 546r 2 Tim (772) — 547r Tit (780) — 547v Philem (783)

*Colored exposures of most decorated initials.

—— 548r Heb (793/794).

The first leaves of Gen and 1 Par are missing. Many books are preceded by capitula.

552v blank.

553r-598r *Hic incipiunt interpretationes ebraicorum nominum incipientium per a litteram. Aaz apprehendens vel apprehensio. Aaz testificans vel testimonium. Adhar deprecatio — Zusim consiliantes eos vel consiliatores eorum. Hic expliciunt interpretationes.*

Attributed to STEPHANUS LANGTON; cf. Stegmüller V 7708/7709.

598v Brief notes on the figurative interpretation of the Bible.

14c notula.

Secundo folio: 2r non psalmi

The MS was probably illuminated at the Mathurin workshop, active in Paris during the 1240's (cf. Robert Branner, *Manuscript Painting in Paris during the Reign of Saint Louis* [Berkeley, 1977], pp. 75-77, 184-191, 214-215, and fig. 163-173, without reference to this MS).*

*I am indebted to Prof. Alison Stones for this identification.

France, 13c

Parchment. 419 ff. 2 col. 50-54 lines. Frame-ruled. Apparently gatherings of 6 bifolia; f. 24v and f. 60v signed ii and v; other signatures probably trimmed away. Headlines, mostly trimmed away. Large divided Lombards with elaborate pen-flourishing at the beginnings of books and prologues; smaller, mostly 2 line, pen-flourished Lombards at the beginnings of chapters. Textura.

1r-417v [Biblia sacra ex vulgata versione] *Includes books (and prologues) as follows:* 3r Gen (Stegmüller 284, 285) — 17v Ex — 29v Lev — 38v Num — 52v Deut — 63v Jos (311) — 72r Jud — 80v Ruth — 82v 1 Reg (323) — 94v 2 Reg — 104r 3 Reg — 115v 4 Reg — 126v 1 Par (328) — 136r 2 Par — 147v Oratio Manasse (Stegmüller 93,2) — 148r 1 Esd (330) — 151v Neh — 156r 3 Esd (Stegmüller 94,1) — 161r Tob (332) — 164v Judith (335) — 168v Esther (341, 343) — 173r Job (344, 357) — 181v blank — 182r Ps — 203r-203v Deut 9:23-12:12, *added in a 14c hand* — 204r Prov — 212v Eccl (462) — 215v Cant — 217r Sap — 223r Ecclus (Multorum nobis ...) — 238r Is (482) — 256v Jer (486, 487) — 276v Lam — 278v Bar — 282r Ezech (492) — 299r Dan (494) — 306r Osee (500, 507) — 308v Joel (510, 511) — 309v Amos (512, 515) — 311v Abdias (516, 519, 517) — 312r Jonas (522, 524) — 313r Mich (525, 526) — 314v Nah (528, 527) — 315r Hab (529) — 316r Soph (532, 534) — 316v Agg (535, 538) — 317r Zach (540) — 320r Mal (543) — 321r 1 Mac (547, 553, 551) — 331r 2 Mac — 338v Mt (595, 581) — 348v Mk (607) — 355r Lk (615, Quoniam quidem ...) — 365v Jn (624) — 374r Rom (677) — 378r 1 Cor (685) — 382r 2 Cor (699) — 384v Gal (707) — 386r Eph (715) — 387v Phil (728) — 388v Col (736) — 389r 1 Thes (747) — 390r 2 Thes (752) — 390v 1 Tim (765) — 391v 2 Tim (772) — 392v Tit (780) — 393r Philem (783) — 393r Heb (793/794) — 396v Act (640) — 407v Jac (809) — 408v 1 Pet — 409v 2 Pet — 410r 1 Jn — 411v 2 Jn — 411v 3 Jn — 411v Juda — 412v Apoc (839) — 417v *Finito libro sit laus et gloria Christo. Amen. Johannes de Meleduno scripsit hunc librum.*

Corrections and Latin notes in the margins in hands of the 14c-15c.

417v List of the books of the Bible with the number of chapters in each.

418r-419r blank.

419v Notes on prayer.
15c bastarda.

Secundo folio: 2r seculares litteras

Ownership marks: 1r [18c] Bibliothecae Ducumburgensi Comparavit Reverendissimus Dominus Frigidianus. 1r [17c] Haec Biblia Anno MCCV a Johanne de Meleduno scripta ex Bibliotheca Fridr. Reitmoriana dono ob<tinens> possidet Christophorus Sigismundus Donaverus Ratisbonensis Eccl<esiae> patriae servus et Ministerii Evangelici Senior 1635.

Written by Johannes de Meleduno (f. 417v), the MS was in Germany by 1635, when Christophorus Sigismundus Donaverus of Regensburg obtained it from the Bibliotheca Frid. Reitmoriana (f. 1r). Frigidianus Knecht, prior 1740-1775 (cf. Brunner, pp. 240-242), purchased it for the Herzogenburg library (f. 1r).

Bibliography: Heider-Haeufler, pp. 149-150.

Austria, 14c

Parchment. iv + 402 + iv ff., numbered 1-405 (first four fly-leaves included in the foliation as ff. 1-4; only the stub of f. 406 remains). Several folios torn with loss of text. Two or three booklets bound together:

I (ff. 5-212): 2 col. 43 lines. Frame-ruled. No evidence for gatherings visible on film. Plain, pearl, and divided Lombards, a few with simple pen-flourishing, *passim*. Textura (with enlarged a).

II (ff. 213-397): 2 col. 35 lines. Frame-ruled. No evidence for gatherings visible on film. 3 line plain Lombards, *passim*. Textura.

III ? (ff. 398-406): 2 col. 35 lines. Frame-ruled. No evidence for gatherings visible on film. One plain Lombard, f. 404v. Textura.

1r-4v Fly-leaves cut from the pages of a much larger gradual written in textura with Gothic neumes on four-line staves. From the text: 1r ... *Benedicti abbatis* ..., 3v ... *sancti Gregorii pape* ... Cf. back fly-leaves.

I

5r-5v *Hic incipit tabula super novum passionale*. Table of contents for ff. 6r-212v below.

6r-212v [Passionale]

6r-9v *De sancto Andrea*. Andreas interpretatur decorus vel virilis cuius vitam inveni sic descriptam — usque ad medium basilice fructui fertur decurrere.

212r-212v *De sancto Achacio*. Decem milia martyrum sub Alexandro imperatore omnes uno die — circa horam nonam spiritum emisierunt decimo kallendas [!] Julii.

Explicit novum passionale. Deo gracias.

100 accounts of saints' lives or feasts, most based on JACOBUS DE VORAGINE OP, *Legenda aurea*. Includes: 33r *De sancto Valentino* (between Epiphany and St. Sebastian), 64v *De sancto Ruperto*, 103v *De sancto Udalrico* [!] *episcopo*, 121r *De sancta Afra*, 158r *De sancto Wenzeslao*, 190r *De sancta Elizabet* [!], 202r *De sancto Virgilio*, 208r *De sancto Almano* [!].

II

213r blank, except for ruling and ownership mark.

213v Table of contents for ff. 214r-397v below.

214r-397v [JACOBUS DE VORAGINE OP, *Legenda aurea*]

214r-215r *De invencione sancti Stephani prothomartiris*. Invencio corporis prothomartiris Stephani anno domini CCCC^o XVII^o VII^o [!] Honorii principis — minus dabat quam appetabat.

Graesse, p. 461 *seqq.*

337r-349r *De sancta Elyzabeth*. Vita beate Elizabeth lantgravie Turingie que distinguitur in quatuor partes. Prima continet statum infancie ... Gûta virgo religiosa que cum esset circiter quinque annos adiuncta fuit beate Elizabeth ——— instructio ad laudem et gloriam nominis eius in cuius manu ... per omnia secula seculorum. Amen.

BHL I 2493.

383r-396v *De sancto Godehardo*. Quia ewangelica veritatis voce precipitur ut lucerna accensa non sub modio sed super candelabrum ad illuminationem fidelium constitutatur ——— in remissionem peccatorum coram deo feliciter proficiat. Amen.

BHL I 3582.

397r-397v *De sancta Gedrude*. Cum Pippinus genitor sancte Gedrudis regem Dagabertum ——— beneficia meritis virginis christi.

In a different hand from the preceding texts.

The *Legenda aurea* from *De inventione sancti Stephani protomartiris* through *De dedicatione ecclesiae*, i.e. Graesse, pp. 461-857, though not always in the same order as Graesse's edition. Additions to or substitutions for the text found in Graesse as noted.

III ?

398r-406v [Tractatus de peccatis mortalibus et de poenitentia] [*mut.*] ... felicitatis aliene que sic corrodit ... Ira est animi perturbacio que impedit animum ne possit cernere verum. Accidia est tedium boni ...

404v *Que remedia*. Nota quia quatuor sunt que adiuvant homines post mortem id est oblaciones sacerdotum ———

405v [*mut.*] Nulla autem esca melior quam doctrina sacre scripture qua pascantur ...

An undetermined number of leaves are missing before f. 398. Only the stub of f. 406 remains.

407r-410v (= back fly-leaves) Cut from the pages of a much larger gradual written in textura with Gothic neumes on four-line staves; cf. ff. 1r-4v (= front fly-leaves).

Secundo folio: 7r domini una magnificencium
215r quasi donans minas

Ownership marks: 5r [16c?] Catalogo monasterii ... [*trimmed away*] inscriptus. 5v Herzogenburg library stamp. 213r [16c?, *possibly in the same hand as f. 5r*] Catalogo monasterii B. V. in Valle ... [*one word obliterated, possibly Dei*] inscriptus.

If the reading *in Valle Dei* is correct (f. 213r), the MS belonged to the Cistercian monastery of Säusenstein in lower Austria before its acquisition by Herzogenburg.

France, 13c

Parchment. i + 511 ff., numbered 1-512 (flyleaf included in the numeration as f. 1). 2 col., ff. 2-495; 3 col., ff. 496-512. 46 lines, ff. 2-495; 74 lines, ff. 496-512. Frame-ruled. No evidence for gatherings visible on film. Headlines. Divided Lombards, red and blue, with painted foliate infilling and red and blue pen-flourished borders, at the beginnings of prologues and books of the Bible*; alternating red and blue two-line Lombards with contrasting pen flourishing at the beginnings of chapters; ascenders of first lines and descenders of last lines elongated and ornamented in the style of charter scripts. Textura.

Front pastedown [erased] *Ordo librorum in volumine isto.*

Followed by a list of the books of the Bible, erased.

Probably 14c. [in part over the preceding text, in a different hand] Lists of the books of the Bible. 15c.

1r [erased] List of the months of the year with their corresponding names in Greek, Egyptian, and Hebrew. Probably 14c.

1r Hic continetur biblia integra. Item biblia pauperum seu metrica. Item interpretaciones hebraicorum vocabulorum secundum distincciones alphabeti. Contents note in a 15c hand.

1v *Ordo librorum in volumine isto.* List of the books of the Bible with the number of chapters in each. 15c.

2r-494r [Biblia sacra ex vulgata versione] *Includes books (and prologues) as follows:* 5r Gen (Stegmüller 284, 285)
 — 24r Ex — 41r Lev — 52r Num — 67r Deut
 — 81v Jos (311) — 91r Jud — 101v Ruth —
 103v 1 Reg (323) — 118v 2 Reg — 129v 3 Reg —
 143r 4 Reg — 156r 1 Par (328) — 167r 2 Par
 (327) — 180r Oratio Manasse (Stegmüller 93,2) —
 181r 1 Esd (330) — 184r Neh — 189v 2 Esd [!]
 (= 3 Esd; Stegmüller 94,1) — 195r Tob (332) —
 199r Judith (335) — 204r Esther (341, 343) —
 210r Job (344, 357) — 220v Ps — 248r Prov (457)
 — 255v Eccl (462) — 259v Cant — 261r Sap
 (468) — 266v Ecclus (Multorum nobis ...) — 283r
 Is (482) — 302r Jer (487) — 325r Lam — 326v
 Bar (491) — 329v Ezech (492) — 350v Dan (494)
 — 359v Osee (500, 507) — 362v Joel (511, 510)
 — 364r Amos (515, 512, 513) — 366v Abdias (519)
 — 367r Jonas (524, 521) — 368r Mich (526) —

*Colored exposures of most of the decorated initials.

370r Nah (528) ——— 371r Hab (531) ——— 372r Soph
 (534) ——— 373v Agg (538) ——— 374v Zach (539) ———
 378r Mal (543) ——— 379v 1 Mac (547, 553, 551) ———
 392r 2 Mac ——— 401r Mt (590/591, 589) ——— 414r Mk
 (607) ——— 421v Lk (Quoniam quidem ..., 620) ———
 435r Jn (624) ——— 444r Rom (677) ——— 448v 1 Cor
 (685) ——— 453r 2 Cor (699) ——— 456r Gal (707) ———
 457v Eph (715) ——— 459r Phil (728) ——— 460r Col
 (736) ——— 461r 1 Thes (747) ——— 462r 2 Thes (752)
 ——— 462v 1 Tim (765) ——— 464r 2 Tim (772) ———
 465r Tit (780) ——— 465v Philem (783) ——— 465v Heb
 (793/794) ——— 469v Act ——— 482r Jac (809) ——— 483v
 1 Pet ——— 484v 2 Pet ——— 485v 1 Jn ——— 486v 2 Jn
 ——— 487r 3 Jn ——— 487r Juda ——— 488r Apoc (839).
 Marginal corrections and annotations, 13c-15c.

494r-495r [ALEXANDER DE VILLA DEI, Summarium Biblicum] Sex
 prohibet peccant Abel Enoch archa fit intrat ——— venio
 iam.

Stegmüller II 1175. The outer column of f. 495 has been cut away.

495v blank.

496r-512v *Hic sunt interpretaciones hebraicorum nominum in-
 cipiencium per a litteram. Aaz apprehendens vel appreh-
 ensio. Aad testificans vel testimonium ——— Zuszim
 consiliantes eos vel consiliatores eorum.*
 Attributed to STEPHANUS LANGTON; cf. Stegmüller V 7708/7709.

Secundo folio: 3r aperit. In actibus apostolorum

Ownership marks: 1r [15c] Hunc librum donavit dominus Udalricus
 Hippelstorffer olim plebanus et decanus in Ravelspach monasterio beate
 Marie virginis in Tyrenstain. Cuius anima requiescat in pace. Amen.
 2r [15c] Iste liber est canonicorum regularium monasterii beate Marie
 virginis in Tirenstain. 2r Bibliothecae Ducumburgensi obtulit A.R.D.
 Ambrosius Müller C.R.D. Parochus in Reutling. 1816. 220v [15c] Iste
 liber est canonicorum regularium monasterii beate Marie virginis in
 Tirenstain. 493v [15c] Iste liber est monasterii beate Marie virginis
 in Tirenstain canonicorum regularium.

Udalricus Hippelstorffer, parish priest in Ravelspach, gave the MS to
 Dürnstein in the 15c (ff. 1r, 2r, 220v, 493v). In 1816 it was in the
 possession of the canon Ambrose Müller, priest in Reutling, from whom
 it passed to Herzogenburg (f. 2r).

Bibliography: Herzogenburg. *Das Stift und seine Kunstschatze*, p. 92.

103. AUGUSTINUS; ANSELMUS CANTUARIENSIS; HUGO DE
SANCTO VICTORE; DIPLOMATA; VERSUS, etc

HMML 3261

Austria (Seckau), 14c

Parchment. 97 ff. Long lines, ff. 1r-88r; 2 col., ff. 88v-97v. 34 lines, ff. 1r-88r; about 30 lines, ff. 88v-97v. Frame-ruled. Gatherings probably of 5 bifolia; signatures apparently trimmed from lower margins of ff. 20v, 30v, 40v. Pen-flourished and plain Lombards, *passim*. Textura (with enlarged a), ff. 1r-76r; notula, ff. 76r-97v.

1r-4v *Incipiunt exhortaciones bone beati AUGUSTINI episcopi facte in regulam ab eodem compositam et canonicis traditam.*

1r-2r *Sermo primus.* Nichil utique sic deo placet quomodo obediencia. Chain maledictus fuit — Qui habet aures audiendi audiat in christo iesu domino nostro cui est honor et virtus in secula seculorum. Amen.
PL 40, 1221-1224. Attributed to HIERONYMUS; CPL 605.

2r-3v *Sermo secundus.* Hec sunt sancte conversionis et religionis inicia. Primo ut studeat frater timere deum et amare — possumus clamare cum apostolo: Nostra autem conversacio in celis est.
Not by Augustine; cf. Germain Morin, "Sancti Augustini sermones post Maurinos reperti," *Miscellanea Agostiniana* I (Rome, 1930) 742.

3v-4v *Sermo tercius.* Si premia eterne vite volumus promereri precepta dei totis viribus satagamus custodire — discite a me quia mitis sum et humilis corde. Amen.
PL 40, 1344-1345.

5r-5v *Incipit regula beatissimi patris nostri sanctissimi Augustini Ypolensis [!] archyepiscopi scripta et proposita solis tantummodo canonicis.* Ante omnia fratres diligatur deus. Deinde et proximus quia ista sunt precepta principaliter nobis data — nobis non parva erit in vestra salute consolacio.
The *Ordo monasterii* only; ed. Verheijen, vol. I, pp. 148-152.

5v-31v *Incipit expositio beati Augustini Yponensis archiepiscopi super regulam ab eodem compositam et canonicis traditam. Prohemium.* Hec precepta que scripta sunt ideo regula appellantur quia videlicet in eis recte nobis vivendi forma exprimitur — et in temptationem non inducatur. Quod nobis prestare dignetur.
HUGO DE SANCTO VICTORE, *Expositio in regulam beati Augustini*; *PL 176, 881-924.*

31v-56v *Incipiunt testamenta duodecim patriarcharum nuper de greco in latinum translata per Lyconiensem episcopum. Ruben. De hiis que in mundo habuit. Transcriptum testamenti Ruben quecumque mandavit filiis suis priusquam moreretur. In cuius xxv^o [!] anno vite ipsius — usque ad diem exitus eorum de terra Egypti.*
Translated by ROBERT GROSSETESTE. PG 2, 1037-1150.

56v-64v *Prologus prosologion [!] Anselmi. Postquam velud exemplum meditandi de ratione fidei cogentibus me precibus quorundam fratrum ... 57r Capitula in prosologion [!] ... Incipit prosologion [!]. Primum capitulum excitacio mentis. Eya nunc homuncio fuge paululum occupaciones tuas absconde te modicum a tumultuosis cogitationibus tuis — desideret tota substantia mea donec intrem in gaudium domini mei qui est trinus et unus deus benedictus in secula seculorum. Amen.*

ANSELMUS CANTUARIENSIS, *Proslogion*; PL 158, 223-242.

64v-76r *Soliloquium Hugonis. Loquar secreto anime mee et amica confabulacione exigam ab ea — Hoc opto hoc desidero hoc totis precordiis concupisco. Quod ipse vobis prestare dignetur. Qui vivit et regnat per infinita secula. Amen.*

HUGO DE SANCTO VICTORE, *Soliloquium de arrha animae*; PL 176, 951-970.

76r-88r [Diplomata]

76r-77v Duke Ottokar IV of Styria appoints Leopold of Austria as his heir. 1186.

Zahn, vol. 1, pp. 651-653, n. 677.

77v-79v Emperor Frederick II confirms the preceding document. 1237.

Zahn, vol. 2, pp. 461-464, n. 354. With a facsimile of the imperial monogram.

79v-81v Emperor Rudolf I confirms the document issued by Duke Ottokar in 1186. 1277.

81v-83r Albrecht I confirms the document issued by Duke Ottokar in 1186. 1292.

83r-84r Pope Honorius III grants Archbishop Eberhard II of Salzburg the power to erect the bishopric of Seckau. 1219.

Diplomataria sacra ducatus Styriae (Vienna, 1756) I, pp. 299-302. Zahn, vol. 2, pp. 226-229, n. 154, under the year 1218.

84r-85r Archbishop Eberhard II of Salzburg defines the rights of the bishop of Seckau. 1228.

Diplomataria sacra ducatus Styriae (Vienna, 1756) I, pp. 307-308. Zahn, vol. 2, pp. 341-342, n. 250.

85r-85v Archbishop Eberhard II of Salzburg defines the rights and obligations of the bishop of Seckau. 1220.

Diplomataria sacra ducatus Styriae (Vienna, 1756) I, pp. 196-198. Zahn, vol. 2, pp. 245-247, n. 163, under the year 1219.

85v-87r Pope Honorius III to the prior and chapter of Seckau concerning the erection of the bishopric. 1219.

Diplomataria sacra ducatus Styriae (Vienna, 1756) I, pp. 304-305. Zahn, vol. 2, pp. 233-235, n. 156, under the year 1218.

87r-88r Emperor Frederick II confirms the status and possessions of the bishoprics of Chiemsee and Seckau. [Date trimmed away].

Diplomataria sacra ducatus Styriae (Vienna, 1756) I, p. 305. Zahn, vol. 2, pp. 241-243, n. 161, under the year 1218. With a facsimile of the imperial monogram.

Documents pertaining to the status and privileges of the duchy of Styria and to the founding of the diocese of Seckau. Dates are quoted as they appear in this MS.

88v *Differentiales versus*. Non decet illa legi que sunt contraria legi — lupus agnus.
Walther 12002.

89r-92v *Versus quorum principium est littera a*. Adam pri-
mus homo dampnavit secula pomo — Virtutis munus
prestare potest deus unus / Hoc alphabetum faciet te
sepe quietum / Promter [?] parvorum est versiculis
puerorum.
Walther 496.

93r-97v *Incipiunt morales versus quod semper duo concordant
in uno sensu*. Adam Sampsonem David regem Salomonem /
Femina decepit quis modo tutus erit — fugit ut
vobis.
Cf. Walther 502.

Secundo folio: 2r qui solent

Ownership marks: 1r and 88r Herzogenburg library stamp.

The MS was probably compiled in the Augustinian monastery and cathedral chapter of Seckau, as indicated by the combination of the Augustinian rule and related texts (ff. 1r-3lv) and the documents relating to the diocese of Seckau (ff. 76r-88r).

Bibliography: Huemer, "Iter Austriacum I," p. 89; Frast, p. 39.

104. ALBUM

HMML 3298*

Paris, 1598-1619

Paper. i + 110 ff., numbered 1-109 (one extra leaf, ff. 85-90).
103 coats of arms*. Various hands of the 16c-17c.

1r-108r Coats of arms with mottos and autographs in Latin, Greek, German, French and Italian. Written in Paris during the years 1598-1619 as attested by many of the inscriptions, several of which address a *Monsieur Jean Baptiste*. Most of the autograph names are German; several identify themselves as Danes.

108v-109v blank.

Bibliography: *Herzogenburg. Das Stift und seine Kunstschatze*, p. 92;
Frast, p. 39.

*Colored exposures of all coats of arms.

106. BIBLE (PSALTER)

HMML 3301*

South Germany or Austria, 12c

Parchment. 210 ff., numbered in a modern hand; ff. 2-20 also numbered ii-xx in medieval roman numerals in center of upper margin on recto. Leaves are missing after f. 208 and after f. 210, both with loss of text. 15 or 16 long lines. Probably ruled with dry point; no ruling visible on film. No evidence for gatherings visible on film. 3 pen-drawn foliate scroll initials, ff. 70r, 134r, 150v*; 3 line pearl Lombards at the beginning of each psalm. Caroline of the 12c.

Front pastedown The original f. 1 of the 12c codex containing Ps 1:1-2:2.

1r-193v Psalter.

The present f. 1 is a late (14c-15c textura quadrata) replacement giving the text of Ps 1:1-2:2 and linking up with the continuation of Ps 2:2 at the top of f. 2r.

193v-208v [Cantica] Confitebor tibi domine — 194v
 Ego dixi — 196r Exultavit cor meum — 197r
 Cantemus domino — 199v Domine audiui — 201v
 Audite celi — 205v Benedicite omnia opera —
 206v Benedictus dominus — 207v Magnificat anima
 mea — 208r Nunc dimittis.

208v Pater noster.

208v Credo.

Breaks off after two lines, as at least one leaf is missing after f. 208.

209r-209v Te deum.

Incomplete at the beginning.

209v-210v Quicumque vult.

Incomplete at the end, as at least one leaf is missing after f. 210.

Back pastedown Prov 14:29, partly obliterated by a patch mending the MS.
 15c bastarda.

Back pastedown Bis gegruest dir aller heiligisten Maria ain mueter gotz ... Followed by an indulgence.
 15c bastarda.

*Colored exposures of the three decorated initials.

Secundo folio: 2r principi]pes convenerunt

Ownership mark: Back pastedown [16c] Nobilissimo ac strenuo domino D. Casparo a Lindegg in Lisana Mollenburgg et Weissenbergg offert Magister Johannes Lunder [?] sacellanus ... [one word unclear] hunc librum psalmorum anno 1586 [corrected from 1585] in festo purificationis.

In 1586 Johannes Lunder gave the MS to Caspar a Lindegg in Lissana Mollenburgg et Weissenbergg (back pastedown).

Bibliography: Herzogenburg. Das Stift und seine Kunstschatze, p. 93.

107. NICOLAUS DE DINKELSBÜHL; THOMAS PEUNTNER;
AUGUSTINUS, etc (German)

HMML 3263

Austria (St. Dorothy in Vienna?), 15c

Paper; outer and inner bifolia of each gathering parchment. 255 ff., numbered 1-254 (one small leaf numbered 125^{bis} in the MS); ff. 5-35 also numbered 2-32. About 22-25 long lines. Frame only. Gatherings of 7 bifolia. Ff. 15v-253v signed *primus-decimus octavus* in words in lower right corner on last verso. Some folios torn with loss of text. Pen trials, ff. 93v, 125v, 135v, 252v, back pastedown. Plain Lombards, *passim*; pen-flourished Lombards, ff. 2v, 3r, 231r; modest cadels, ff. 243r-243v. Bastarda.

Front pastedown-2r Das püchel ist geschriben in lieb durch ettleicher ungelerner und ainyeltiger person willen ... und die materi des gegenbürtigen püchleins ist genamen worden aus ettleichen predigen Maister Niclasen von Dinkelspuhel — von seinen sunden erledign. Item zu dem lesten die regel des heiligen vater sand Augustin die er geschriben und gegeben hat den geistlichen Chorrhern und die ist sunderleichen in das püchel geschriben worden durich der laybrueder willen desselben ordens durich der auch zu vödrist das gegenbürttig puechel geschriben ist.

A narrative description of the contents of the MS. Identical to the table of contents found in Vienna, ÖNB, MS 2828 ff. 1r-1v, except that Herzogenburg, MS 107, adds the final item referring to the rule of St. Augustine.

2v-32r [NICOLAUS DE DINKELSBÜHL, Über die zehn Gebote]
Das sind die zehen gepot unsers herren. Du solt glauben und anpiten ainen got und hab nicht frömde götter ... 3r *Die vorgeschriben heiligen zehen gepot unsers herren sullen uns sein ain spiegel darinn wir unser gewissen schawen sullen ...* Das sind die heiligen zehen gepot die [die *iter. et cano.*] uns menschen der allmächtig Got gepoten hat also das wir nicht allain ... 4v *Von dem ersten gepot unsers herren.* Das erst gepot wil das man ain got der himel und erd peschaffen hat — der himel und erde peschaffen hat. The text corresponds to that found in Vienna, ÖNB, MS 2828 ff. 2r-12v, which Madre, p. 175, identifies as a German translation of Nicolaus de Dinkelsbühl, *De decem praeceptis decalogi*.

32r-32v *Da hie merkch ein gûte vermanung.* Ein yesleicher mensch sol sich des fleissen das er die gepot gotes alle behallt — als ob er sew alle oder menigew ubervaren hiet etc.
Cf. Vienna, ÖNB, MS 2828 ff. 12v-13r.

32v-89r [THOMAS PEUNTNER, Büchlein von der Liebhabung Gottes] *Da hie merkch mit fleis ain gûte materi von*

der lieb gotes uber alle ding. In ainem waren christen-
leichen gelauben in steter hoffnung ... Wie wol mir
ainvoltigen priester von meiner grossen unverstantnuss
wegen ... 33v *Das erst capitel.* Und also ist zemer-
cken das der liebhaber aller menschen unser lieber herr
—— Ich slaff und mein hercz das waht. Die selb
chüniginn der eren die fraw die heiligen engel ...
ewickhlichen erpoten wirt irem lieben kinde unserm
herrn jesu christo der da mit got dem vater und got dem
heiligen geist lebt und herschet ain warer got ewich-
leichen. Amen.

With topics and sources indicated in the margins and with these
three marginal notes in the hand of the rubricator: 32v *Istam
materiam transtulit dominus Thomas plebanus in castro illustris-
simi principis Austrie;* 34r *Ista materia translata est de
latino in theutunicum ex sermonibus egregii doctoris sacre
theologie magistri Nicolai de Dinkelspuhel per diligenciam boni
et probati predicatoris videlicet domini Thome plebani in castro
domini principis;* 88v *Explicit materia de dileccione dei super
omnia per predictum dominum Thomam ex sermonibus magistri Nicolai
de Dinkelspuhel in theutunicum diligenter et fideliter translata.*
The same text occurs in Vienna, ÖNB, MS 2828 ff. 13r-33v.
Verfasserlexikon III 863-869.

89r-90v *Nw merkch ein gute vermanung von der lieb gotz.*
Die lieb gotes uber alle ding ist gar ein gute erczney
wider alle anweygung —— des wartet und peitt sy
gedultichleichen.
Cf. Vienna, ÖNB, MS 2828 ff. 33v-34v.

90v-99r *Hernach vindet man ettwas von dem gepet in der
gemain.* Hernach vindt man ettwas chürzleich
geschriben von dem gepet in der gemain und darnach
besunderleichen von dem heiligen pater noster ——
und macht im sein gepet gar fruchtp̃er.
Cf. Vienna, ÖNB, MS 2828 ff. 34v-37v.

99r-99v *Das ist der heilig pater noster.*
Text of the Pater noster in German. Cf. Vienna, ÖNB, MS 2828
f. 37v.

99v-133r *Merkch ein chürze auslegung uber den heiligen
pater noster.* Vil guter und andächtiger gepet vindt
man geschriben aber uber allew gepet ist der heilig
pater noster —— des wir gepeten haben das geschech.
Cf. Vienna, ÖNB, MS 2828 ff. 38r-50r.

133r-133v *Das ist das heilig Ave Maria.* Gegruesset seist
du Maria vol genaden ... Es ist zemercken das die
rayn und chēwsch junkchfraw Maria —— hat darzu
geseetzt ain pabst [continued in the lower margin]
und darnach die andacht der menschen hat darczu
geseetzt das wort Amen.
Cf. Vienna, ÖNB, MS 2828 ff. 50r-50v.

133v-134v *Das ist der heilig gelauben.* Ich gelaub in got
vater allm^achtigen scheppher himels und der erden ...
134r Die zwelef stukch des heiligen kristnleiches
gelauben den die heiligen zwelefpoten habent gemacht
—— mag niemant got gevallen.
Cf. Vienna, ÖNB, MS 2828 f. 50v.

134v-156v *Von den acht s^elichaiten.* In dem ewagely [!]
das man list an aller heiligen tag ... Die erst
s^elichait ist armuet des geistes —— und uns zever-
dienn die ewig s^elichait. Amen.
Cf. Vienna, ÖNB, MS 2828 ff. 50v-58v.

156v-157r *Ein g^eute vermanung von den werchen der parm-
herczikait.* Die werich der parmherczichait sind
zwivaltig das ist leipleich und geistleich ——
schreiben durch chürcz willen.
Cf. Vienna, ÖNB, MS 2828 f. 58v.

157r-176v *Von den suben hauptodsunden.* Die hochvart ist
die erst todsund von der spricht der lerer Gregorius
—— chainer untugent noch chainem übel widersten.
Cf. Vienna, ÖNB, MS 2828 ff. 59r-62v, 76r-78v.

176v-177v *Ein guete vermanung.* Ein yeder mensch sol sich
fleissichleichen huetten vor den vorgeantanten untugenten
die man anders nennet die suben tödsunde —— sind sy
da hie chürczleichen geschriben.
Cf. Vienna, ÖNB, MS 2828 f. 78v.

177v-179r *Von den newn frömden sunden.* Under den n^ewn
frömden sunden ist die erst da hie also benemit
weleicher mensch sundleiche und pöse ding —— ze
fuegleicher zeit und stat.
Cf. Vienna, ÖNB, MS 2828 ff. 78v-79v.

179r-180r *Merkch ein g^eute vermanung von den funf synnen.*
Wie wol das ist das der listichait des pösen geist
manigerlay sind —— des nicht unbewarleich angesehen.
Cf. Vienna, ÖNB, MS 2828 f. 79v.

180r-190r *Da hie merkch ein g^eute materi von der puezz.*
Ein yeder mensch sol mit fleis pehalten die gepot
unser herrn —— also lescht das alm^eusen die sünde.
Cf. Vienna, ÖNB, MS 2828 ff. 80r-83v.

190r-205r *Merkch ein g^eute materi von der peicht.* In ainem
waren kristenleichen gelauben in st^eter hoffnung ...
Wer von dem tod der sunden zu dem standt des hailes
... 190v Aber unser lieber herr jesus kristus der
vermant uns offt gar trewleichen das wir sein heilige
gepot süllen halten ... 192v *Das erst gepot.* Das
erst gepot ist du solt gelauben und anpiten ainen got

... ob d^eir nu liebet zupeichten aus den zechen gepoten
— oder mit unparmhertzichait oder sust [!] vol-
pracht hat.

Cf. Vienna, ÖNB, MS 2828 ff. 83v-86v, 63r-65r. Includes only
eight commandments. This note occurs in the lower margin of f.
190v: *Istam materiam de confessione cum circumstanciis transtu-*
lit dominus Thomas plebanus in castro illustrissimi principis
Austrie etc.; the hand is the same as that of the notes on ff.
32v, 34r, 88v.

205r-209r *Ain sunde zeucht in ander sunde.* Wye wol aber
vor gemelt ist daz ein mensch mit der hochvart —
die aus wenig vil chunnen chlauben.

Cf. Vienna, ÖNB, MS 2828 ff. 65r-66r.

209r-221r *Nw merkch mit fleis ein g^eute materi von den*
umbst^aenden der sunden. Die lerer sprechent das nicht
genüg sey so ein mensch peicht sein sunde ... 211r
Von dem ersten umbstand der sunden. Der erst umbstandt
haisst der standt oder die w^erdichait ains menschen
— im selbs auch andrew ebenpilt erdenkchen.

Cf. Vienna, ÖNB, MS 2828 ff. 66r-70r.

221r-223r *Nw merkch von dem anfankch der peicht.* Seid
aber der alm^echtig got uns gar rechtleichen möcht
lassen steriben ... 221v Ich gib mich schuldig got
dem alm^echtigen der lobsamen junkfrawn Marie —
durch deins unschuldigen todes willen.

Cf. Vienna, ÖNB, MS 2828 ff. 70r-71r.

223r-227r *Merkch zwo g^eut christenleich lere.* Wer da wil
von sunden wol pehuett werden und auch von sunden —
gepessern mag sein leben der sag lobe und dankch got
dem herrn. Amen.

Cf. Vienna, ÖNB, MS 2828 ff. 71r-72v.

227r *Ein g^eutew vermanung.* O ir aller liebsten prueder und
swester in kristo jesu unserm herrn secht und merkcht
mit den augen eures hertzen wie gar vil m^echtiger —
mit ainem tugenthafften guten leben. Amen.

Cf. Vienna, ÖNB, MS 2828 f. 72v.

227v-228r *Ein g^eute vermanung.* Liebe kinder des sullt ir
nicht vergessen das unser yesleichts nichts pracht hat
in die gegenbürtig welt — zu spat und unfruchtper.

Cf. Vienna, ÖNB, MS 2828 ff. 72v-73r.

228r *Ein g^eute lere oder vermanung.* Welicher mensch begert
das er st^etichleich wol geschikcht sey zu dem dinst
gottes — zu g^euten tugenthafften werichn etc.

Cf. Vienna, ÖNB, MS 2828 f. 73r.

228v-229r *Ein g^eutew vermanung.* Welich menschen nicht gern lesen oder hö^eren lesen oder predigen das gots wart — in der gegenbürtigen welt.
Cf. Vienna, ÖNB, MS 2828 f. 73r.

229r-230v *Aber ein g^eute vermanung.* Auch ir aller liebsten prüder und swester in kristo jesu unserem herrn wisst daz gar ain haimleiche und listige betriegnuss — und t^ew was g^eut ist.
Cf. Vienna, ÖNB, MS 2828 ff. 73r-73v.

230v-231r Nun verleich der alm^achtig got allen den die das püchel lesent oder hö^erent lesen — zu ainem g^euten ebenpilt. Amen.
Cf. Vienna, ÖNB, MS 2828 f. 73v.

231r-243r *Das ist die Regel des heiligen vater sand Augustin die er geschriben und gegeben hat den geistleichen chorherren das sy ire leben darnach schikchen und orden got dem herren zu lob und zu ere. Vor allen dingen ir allerliebsten brüder habt got lieb darnach euren nachsten ... Dise ding gepiet wir euch das ir sy pehaldet wesenleich in dem chloster — 242v das er nicht werd verfür^et in versüchung mit des hilf der da lebe und herscht ymmer und ewichleichen. Amen. 243r Hie ist ende der Regel des heiligen vater sand Augustin die er geschriben und gegeben hat den geistleichen chorherrn der warten das sy ir leben darnach schikchen und ordenn got dem herrn zu lob und zu eren in selbs zu hail und dem nachsten zu ainem g^euten ebenpilt. Und das gegenbürtig püchel zügehört den laybruedern dacz sand Dorothee ze Wienn den der alm^achtig got verleich das ewig leben zeverdienn.*
A German translation of AUGUSTINUS, *Regula recepta*; cf. Verheijen, vol. I, pp. 11, 148, 417-437. This text does not appear in Vienna, ÖNB, MS 2828.

243v-254v *Hernach sind ettleiche stükchel vermerckt die aus den statuten sind ausgeczogen die dy layprüder zu sand Dorothee sullen behalten. Von erst sult ir nach innhaltung ewrs gelübs fleissichleich behalten ewige k^awschait — [mut.] so steet auf und sprecht: Lieber her vater ...*
At least one leaf is missing after f. 254.

Back pastedown Pen trials in a variety of hands, including the date M.D.L.X.X.X.V.

Secundo folio: 2r vater sand Augustin
4r sull wir die

Ownership marks: 1r [17c?] Canon^eicorum Regularium Sancti Andreae cis Trasanam. 3r [15c] Das püchel zügehört den laybrüdern datz sant Dorothee ze Wienn. 55r [15c] Das püchel zügehört den laibrüdern datz sand Dorothee zu Wienn. 115r [15c] Das püchel zügehört den laibrüdern [the remainder of the phrase has been erased and replaced by a 17c (?) hand with] Canon^eicis Regularibus Sancti Andreae Cis Trasanam. 190r [15c] Das püchel zügehört den laibrüdern datz sand Dorothee zu Wienn. 231r [15c] Das püchel zügehört den laybrüdern datz sant Dorothee zu Wienn. 243r [15c] See colophon transcribed above. 243r [17c?] *Dono datus* Fratribus Canon^eicis Regularibus Sancti Andreae Cis Trasanam etc.

The codex, closely related in content to Vienna, ÖNB, MS 2828 (also 15c; cf. also Vienna, ÖNB, MS 2965 [cited by Madre, p. 175]), was written for the lay brothers of the Augustinian monastery of St. Dorothy in Vienna (ff. 243r, 243v; cf. f. 2r) and belonged to them in the 15c (ff. 3r, 55r, 115r, 190r, 231r, 243r). According to the note on f. 243r, it was given to St. Andrä an der Traisen, probably in the 17c (cf. also ff. 1r, 115r). It presumably passed to Herzogenburg after the dissolution of St. Andrä in 1783.

Austria, 14c-15c

Parchment. 242 ff., numbered 1-242 in a modern hand (f. 14 omitted from the numeration; one small unnumbered leaf added after f. 96; f. 187 mistakenly numbered 188). Modern ff. 8-73, 75-100, 122-185, 187-218 also numbered i-lxv, lxvi-lxxxxi, lxxxii-clv, clvi-clxxxvii in 15c roman numerals in center of upper margin on recto. 19-24 long lines; ff. 106r-117v, 13 long lines. Frame-ruled. Gatherings mostly of 4 bifolia. Ff. 59v-210v signed iii-xvii in romans in center of lower margin on last verso. Occasional catchwords in lower right corner on last verso. Plain Lombards, *passim*; pen-drawn, filled and flourished initials, ff. 8r, 55r, 59r; line drawing of Christ on the cross in the lower margin, f. 114v. Some notes for rubricator visible in margins. Textura formata; textura sine pedibus, ff. 106r-117v; notes and additions in bastarda.

Front pastedown Prayers for protection from the pagan.
Bastarda.

1r-3v *Incipit tabula missarum*. Table of contents for the following work, with references to the foliation in roman numerals. The Sundays of the church year are listed in the order of the calendar.

4r-5v *De lancea domini*. Mass with sequence AH 54, pp. 211-212, n. 140 (with reference to this MS).

5v-7v *De transfiguracione domini officium*. Mass with sequence AH 50, pp. 354-355, n. 274.

8r-51v [Missae]

8r-9r *Dominica prima in adventu domini*.

9r-10r *In die palmarum*.

10r *De sancto Paulo et Symone*.

10r-10v *Veni sancte spiritus et emitte celitus ...*; AH 54, pp. 234-239, n. 153.

10v *De corpore christi*. *Ecce panis angelorum ...*; Chevalier 5157.

11r-12v *Dominica secunda [in adventu domini]*.

12v-15r *Dominica tercia [in adventu domini]*.

15r-17r *Dominica quarta [in adventu domini]*.

17r-19r *Dominica in septuagesima*.

19r-22v *Dominica in sexagesima*.

22v-25v *Dominica in quinquagesima*.

25v-28v *Dominica prima in quadragesima*.

28v-30v *Dominica secunda*.

30v-33r *Dominica tercia*.

33r-35v *Dominica in medio quadragesime*.

36r-38r *Dominica in passione*.

38v-40r *In circumcissione domini*.

- 40r-41r *De beata virgine infra nativitatem et purificationem.*
 41r-42v *Sabbato de beata virgine.*
 42v-44r *De beata virgine infra pascha et penthecosten.*
 44r-46v *De visitacione virginis Marie.* Sequence: AH 48, pp. 423-424, n. 392.
 47r-47v *De sancta Anna.* Sequence: AH 55, pp. 77-78, n. 63.
 47v-49r *De conceptione sancte Marie virginis.*
 49r-50v *De sancta Elyzabeth.* Sequence: AH 55, pp. 140-142, n. 120.
 50v-51v *De sancta Otilia.*
- 52r-60v [Missae]
 52r-53r *In nocte natalis domini ad missam.*
 53r-54v *In aurora missa.*
 54v-56v *Ad maiorem missam.*
 56v-58r *In epyphania.*
 58r-59r *In die sancto pasce.*
 59r-60v *De ascensione.*
- 60v-84v [Missae de sanctis] From *De sancto Stephano* through *De sancta Katherina virgine*, including:
 65v-66v *In translacione beati Dominici confessoris.*
 68r-68v *De sancto Alexio.*
 68v-70v *Marie Magdalene.*
 71v-72r *Ludwici regis.*
 72r *Augustini episcopi.*
 73v-76r *De angelis.*
 F. 74r blank.
 78r-83r [Commune sanctorum].
 83r-83v *De sancto Georio.*
 83v-84r *De sancto Erasmo episcopo et martire.*
 84v Prayers for a mass of holy virgins.
 Added in a contemporary hand.
- 85r-100v [Missae de sanctis] From *Fabiani martiris* through *Thome apostoli*, including:
 87v-88r *Chunigundis virginis.*
 88v-89r *De sancto Rudberto.*
 92v-93r *Udalrici confessoris.*
 93r-93v *Margarete virginis.*
 93v-94r *Hainrici imperatoris.*
 95v-96r *Affre Digne Eunomie.*
 96v *Ypoliti et sociorum eius.*
 96bis^v A secret for St. Bartholomew inserted on a small leaf.
 98r-98v *Emmerami episcopi.*
 98v *Ruperti confessoris.*
 99r-99v *Wolfgangi episcopi.*
- 101r-104r [Praefationes].

104r Gloria in excelsis.

104r-104v Credo.

104v-105v [Benedictiones].

105v Liturgical apologies to be said before the canon and
a communion prayer.
Added in a 15c hand.

106r-117v [Canon missae].

118r-179v [Missae de tempore]

118r-120r From *Dominica prima post nativitatem domini*
through *Dominica sexta [post Epiphaniam]*.

120r-121r *De sancto Laurencio.*

121r-121v [added] *Dominica prima post pasca.*

122r-179v From *Dominica prima post octavas pasche* through
Dominica vicesima quinta.

180r-186v [Missae de sanctis]

180r-182r *Petri et Pauli apostolorum.*

182r-183r *In commemoracione sancti Pauli.*

183r-184r *Translacio sancti Rudberti episcopi.*

184r-185r *De sancto Andrea.*

185r-186v *De sancto Mathia.*

187r-196v [Missae in commune sanctorum].

196v-212r Votive masses and masses for the dead.

212r-213v [Benedictiones aquae et salis].

213v-215r *In anniversario dedicacionis ecclesie.*

215r-216v *De corpore christi.*

216v-217r [Oratio] *Conscientia mea trepidus accedo ad
sumendum sanctum mysterium corporis et sanguinis ...*

217r-218r [Sequentiae, etc] Chevalier 7758; *AH* 54, pp.
383-386, n. 245; Chevalier 10395; *AH* 54, pp. 343-345,
n. 218.

218r-218v *Benediccio aque beati Petri martiris. Deus qui
salutem humani generis maxima queque sacramenta in
aquarum substantia condidisti ...*

Followed by three square neumes written on one of the unused
rulings and subsequently erased.

219r-242v [Prosarium] Sequences *AH* 53, pp. 15-16, n. 10;
AH 53, pp. 23-25, n. 16; *AH* 53, pp. 20-23, n. 15; *AH*
53, pp. 345-347, n. 215; *AH* 53, pp. 276-279, n. 168;

AH 53, pp. 50-53, n. 29; AH 53, pp. 171-173, n. 99;
 AH 53, pp. 65-68, n. 36; AH 54, pp. 12-14; n. 7; AH
 53, pp. 114-116, n. 67; AH 53, pp. 119-122, n. 70; AH
 54, pp. 234-239, n. 153; AH 53, pp. 139-144, n. 81;
 AH 53, pp. 267-270, n. 163; AH 53, pp. 336-339, n.
 210; AH 50, pp. 346-347, n. 268; AH 53, pp. 283-285,
 n. 173; AH 53, pp. 179-182, n. 104; AH 53, pp. 162-164,
 n. 95; AH 53, pp. 306-310, n. 190; AH 53, pp. 196-198,
 n. 112; AH 53, pp. 294-297, n. 181; AH 55, pp. 140-
 142, n. 120; AH 54, pp. 129-131, n. 89; AH 53, pp.
 210-212, n. 122; AH 53, pp. 398-400, n. 247; AH 53,
 pp. 367-369, n. 228; AH 55, pp. 9-11, n. 6; AH 53, pp.
 370-371, n. 229; AH 50, pp. 351-352, n. 271; AH 50, pp.
 313-315, n. 241; AH 54, pp. 346-349, n. 219; AH 54, pp.
 296-298, n. 191; AH 54, pp. 126-128, n. 88; AH 54, pp.
 278-281, n. 180 (with reference to this MS); AH 54, pp.
 288-291, n. 188.

Back pastedown Pro elemosinariis.

Prayers for a mass added in bastarda.

Secundo folio: 2r dominica quarta
 5r amore
 9r a]nimam deus meus

Ownership mark: 3v Bibliothecae Ducumburgensi obtulit hunc librum
 A.R.D. Raymundus Stierer Ordinis quondam Cisterziensis in Säusenstein,
 anno 1817.

The MS, which emphasizes the standard list of Austrian saints, was given to Herzogenburg in 1817 by Raymundus Stierer, formerly a Cistercian monk of Säusenstein (f. 3v). The presence of a feast for the translation of St. Dominic (ff. 65v-66v) and the blessing of water in honor of St. Peter Martyr (ff. 218r-218v) suggest a Dominican background for the missal, but other important Dominican feasts are omitted. Additions to the original MS are shown by interruptions in the medieval foliation, but the disordered arrangement of the feasts is not due simply to these additions or to a misbinding of the gatherings.

Austria, 14c

Parchment. 120 ff. + one small unnumbered leaf inserted after f. 111. 2 col. 38 lines. Frame-ruled. Gatherings of 8 bifolia, signed i-xv in romans in center of lower margin on both first recto and last verso. Occasional horizontal catchwords in lower right corner on last verso. Plain Lombards, *passim*, many with simple pen-flourishing. Rubricator's notes in margins. Notula (resembling textura with a large a).

Front pastedown Document, barely legible on film and trimmed on all margins, including the following phrases: ... a fratribus nostris cardinalibus et patriarchis ordini vestro concessas ... generalis eiusdem ordinis per Alemaniam Bohemiam et Ungariam ... Andream et Johannem fratres ordinis ... negotium fratrum ordinis milicie sancti Jacobi de gladio ...

1r-94r [Sermones de sanctis]

1r-1v *De sancto Andrea*. Venite post me ... [Mt 4:19]. Tria facit dominus in verbis istis. Primo premittit invitacionem — quas sic devorat evomet etc.

1v-2r *De sancto Nycolao*. Ecce videtis quem elegit deus ... [1 Reg 10:24]. Duplex hic ponatur prerogativa beati Nycolai. Primo in electione ibi — ab hoc seculo.

2r-2v *Lucie virginis*. Ego dilecto meo et ad me ... [Cant 7:10]. Hoc verbum concordat huic verbo quod dixit beata Lucia — epulas quas ei in celo preparavit.

93r-93v *Item de sancta Katherine*. Simile est regnum celorum homini negociatori ... [Mt 13:45]. Nota quod christus dicitur verus negociator quia emit animas nostras de manu dyaboli — volo fieri mencionem.

93v-94r *Item*. Simile est regnum celorum thesauro abscondito ... [Mt 13:44]. Tres similitudines ponuntur in hoc ewangelio que respondent tribus generibus hominum — et non agent penitenciam.

147 sermons on the saints from Andrew to Katherine. The first sermon is attributed by Schneyer, *Weg.*, p. 513, to GRECULUS OM, but the remainder of the collection does not correspond to that analyzed by Schneyer, vol. 2, pp. 221-240.

94r-104v [Sermones in dedicatione ecclesiae]

94r-94v *In dedicacione ecclesie*. Domine dilexi decorem domus tui ... [Ps 25:8]. In verbis istis invitat nos propheta exemplo suo ad veneracionem duplicis domus — temptationis tue.

103v-104v *Item*. Hodie salus huic domui ... [Lk 19:9]. Nota quod licet dominus non tangat hic nisi unam

causam sanctificationis tamen possunt quattuor
inveniri — domino gracias ageret (4 Reg 5).
15 sermons for the dedication of a church.

104v-113r [Sermones varii]

104v-105r Justus si morte preoccupatus [!] fuerit ...
[Sap 4:7]. Nota vita eterna dicitur refrigerium
quia omnia que solent refrigerare — in cruce
usti.

105r-105v Justus si morte preoccupatus [!] fuerit ...
[Sap 4:7]. Propter tria iusti preocupantur [!]
morte. Primo propter suam dignitatem — qui erit
in refrigerio glorie.

105v Justorum anime in manu dei sunt ... [Sap 3:1].
Sed non avertit a iustis dominus oculos suos —
Da mihi animas.

105v-106v Sicut lilyum inter spinas ... [Cant 2:2].
Comendatur [!] beata virgo Maria verbis istis a tri-
bus. Primo a mundicia castitatis — thesauri eius
ad quos.

106v Bonum certamen certavi ... [2 Tim 4:7]. Primo
ponit meritum et sine medio infert premium —
iugulavit eum etc.

107r-108r Benedictus qui venit in nomine domini [Ps
117:26]. Hoc verbum cantatur in omni missa ad
memorandam benedictionem — et patrie. Amen.
The work of HENRICUS DE FRIMARIA OESA; Zumkeller 332.

108r-109r Pater cuius est filios corripere — Hoc est
signaculum oracionis id est vere fideliter.

109r-110r Dominus prope est [Phil 4:5]. Verbum istud
frequenter ecclesia triplici ratione tempore hoc.
Primo ut fideles audientes — Nisi conversi fueri-
tis et efficiamini sicut parvuli etc.

Attributed to GUILIELMUS PERALDUS OP; Schneyer, *Weg.*, p. 159.

110r-111r Tunc videbunt filium hominis ... [Mk 13:26].
Tunc inquam cum omnia pericula precesserunt que in
ewangelio recitantur — percussos interficiant.

111r Et vos estote parati [Lk 12:40]. Nota quod octo
modis aliquid preparatur sive mundatur vel clarifi-
catur — inchoata sunt principio.

111r-112r Dicite filie Syon: Ecce rex tuus ... [Mt 21:5].
Hoc verbum duplicem recipit expositionem. Primo sic.
Ecce rex tuus — ab origine mundi. Rogemus ergo
dominum.

112r Cum esset desponsata ... [Mt 1:18]. Commendatur hic
beata virgo ab humilitate — te fratrem meum.

112r-113r Nota quare deus factus est homo. Prima causa
est. Verus amator non potest occultare — tota
dilectio esset in illo.

113r *Auctoritates de fide.* Fides est sanctissime religionis
fundamentum — nec in penitencie.

Includes passages attributed to *Isydorus, Gregorius, Augustinus.*

Cf. Stuttgart, Württembergische Landesbibliothek, MS III 55

ff. 13r-19r (cat. Boese).

113v-116v [Tractatus de arte praedicandi] Notifico thema subdivido comprobo pono ... Ad dilatandum thema ——— Require in paterio. *Explicit modus sermocinandi.*
Charland, p. 102, with reference to this MS. The incipit is repeated at the bottom of f. 116vb.

117r-118v <A>udite celi que loquor ... [Deut 32:1]. Dilectissimi ad insinuandam huius diei preclaram gloriam ——— deus perminorum [!] alia secula seculorum. Amen. Amen. Amen.

119r-119v <C>um videris nudum operi eum ... [Is 58:7]. Vide hodie O homo O tuas [!] mentis salvatorem ——— tanto michi carior est. Amen. Amen.

120r blank, except for ownership mark.
The outer column of the folio has been cut away.

120v not filmed.

Secundo folio: 2r retorsit sacerdocium

Ownership mark: 120r Bibliothecae Ducumburgensi dono obtulit A.R.D. Raymundus Stierer Ex cisterz. Säusenstein. 1817.

Former shelf-mark: Front pastedown [on a label pasted in] C.VI.5.

The MS was given to Herzogenburg in 1817 by Raymundus Stierer, formerly a Cistercian monk of Säusenstein (f. 120r; Säusenstein was dissolved in 1789).

Italy, 13c

Parchment. 426 ff. 3 col., ff. 1v-3r; 2 col., ff. 4r-394v; 3 col., ff. 395r-426v. 50 lines, ff. 1v-3r; 53 lines, ff. 4r-394v; 52 lines, ff. 395r-426v. Frame-ruled. Gatherings mostly of 6 bifolia. Horizontal catchwords to right of center in lower margin on last verso; some trimmed away. Headlines. Painted historiated or foliate initials at the beginnings of books and prologues*; 2 line pen-flourished Lombards at beginnings of chapters. Textura fere humanistica.

1r List of the books of the Bible, partially obliterated.

1v-3r List of Bible readings for the major feasts of the church year.

3v blank.

4r-394r [Biblia sacra ex vulgata versione] *Includes these books (and prologues):* 6v Gen (Stegmüller 284, 285)
 — 22r Ex — 33v Lev — 42r Num — 53v
 Deut — 64r Jos (311) — 71v Jud — 79r Ruth
 — 81r 1 Reg (323) — 91v 2 Reg — 100v 3 Reg
 — 111r 4 Reg — 121v 1 Par (328) — 130v 2 Par
 — 142v 1 Esd (330) — 145v Neh — 151r Tob
 (332) — 154r Judith (335) — 158v Esther (341,
 343) — 163v Job (344, 357) — 172r Ps — 191r
 Prov (457) — 198r Eccl (462) — 200v Cant —
 202r Sap (468) — 207r Ecclus (Multorum nobis ...) —
 — 220v Is (482, 480) — 235r Jer (487, 490, 486)
 — 251v Lam — 253r Bar — 255v Ezech (492)
 — 270v Dan (494) — 277r Osee (500, 501, 504,
 506) — 279v Joel (511, 510) — 280v Amos (515,
 512) — 282r Abdias (519, 517, 516) — 282v Jonas
 (524, 522) — 283r Mich (526, 525) — 284v Nah
 (527) — 285r Hab (530, 529) — 286r Soph (534,
 532) — 287r Agg (538, 535) — 287v Zach (539,
 540) — 290v Mal (543, 544) — 291r 1 Mac (552,
 551) — 301v 2 Mac — 310r Mt (595, 596, 590,
 601) — 320v Mk (607) — 327r Lk (620, Quoniam
 quidem ...) — 338v Jn (624) — 347v Rom (670,
 674) — 351v 1 Cor (690, 685) — 355v 2 Cor (697)
 — 357v Gal (707) — 359r Eph (715) — 360r
 Phil (728) — 361r Col (736) — 362r 1 Thes (747)
 — 363r 2 Thes (752) — 363v 1 Tim (765) —
 364v 2 Tim (772) — 365r Tit (780) — 365v Philem
 (783) — 366r Heb (793/794) — 369r Act (633, 640)
 — 379v Jac (807, 806, 809) — 380v 1 Pet (816)

*Colored exposures of most decorated initials.

—— 381v 2 Pet (818) —— 382r 1 Jn (822) —— 383r
 2 Jn (823) —— 383v 3 Jn (824) —— 383v Juda (825)
 —— 384r Apoc (834, 829) —— 390r 2 Esd [!] (= 3
 Esd; Stegmüller 94,1).
 389v blank.

394v blank.

395r-426v [Interpretationes nominum hebraicorum] Aaz apprehendens vel apprehensor. Ad testificans vel testimonium

...

Attributed to STEPHANUS LANGTON; cf. Stegmüller V 7708/7709. F.
 496v is too faded to be easily legible on film.

Secundo folio: 5r edisserunt aliis

Ownership mark: 1r Mathias Eigl C.R.D. Bibliothecae Canoniae Ducumburgensi [!] obtulit 18 Julii 1839 cum reservatione sublationis.

Written in Italy, to judge from the script and ornamentation, the MS was given to Herzogenburg in 1839 by Mathias Eigl (1789-1858), a canon of the house (about whom, see Černík, *Schriftsteller*, pp. 282-283).*

Bibliography: *Herzogenburg. Das Stift und seine Kunstschatze*, p. 93;
Die Gotik in Niederösterreich (1963), p. 112.

*After this description had been prepared for publication, Mme. M.-Th. Gousset of the Bibliothèque nationale identified the decoration of MS 110 as Bolognese of the third quarter of the 13c, and suggested as comparative material two other Bibles: Kraków, Biblioteka Jagiellońska, MS Lat. 289 (described by Zofja Ameisenowa, "Les principaux manuscrits à peintures de la Bibliothèque Jagellonienne de Cracovie," *Bulletin de la Société française de reproductions de manuscrits à peintures* 17 [1933] 14-23 and Pl. II, III) and Paris, BN, MS Nouv. acq. lat. 3184. [Personal letter from Mme. Gousset to the editor, July 1, 1982].

111. OFFICE OF THE DEAD; PRAYERS; BLESSINGS

HMML 3240

Bavaria (Eichstätt), 15c-16c

Parchment. 119 ff. Ff. 1r-112v: 14 long lines; frame-ruled (each line of script bounded by lines below and above). Ff. 113r-119v: 25-28 long lines; unruled. Gatherings of 4 bifolia. Horizontal catchwords in lower right corner on last verso, ff. 3v-107v. Plain and pearl Lombards, *passim*. Textura quadrata flammata, ff. 1r-112v; Kurrent-schrift, front pastedown, ff. 113r-119v, back pastedown.

Front pastedown Benedictio aurae [?] ter dicenda contra auram [?] quando videtur in nubibus.
Probably 16c.

1r-80v [Officium defunctorum] Incomplete at the beginning.

80v-95r *Septem psalmi penitenciales.*

95r-105v [Litania et preces] *Litany includes:* Kyliane cum sociis, Ruperte, Willibalde, Udalrice, Purckarde, Wolfgang, Wunnebalde, Affra, Kunegundis, Walburgis, Elysabeth, Ursula cum sodalibus tuis. *Prayers include on f. 104v a reference to familia sancte Marie sancti Willibaldi.*

105v-112v Blessings of wine, bread, lambs, cheese, salt, fish.

113r-114r *Orationes sanctae Brigidae.* Sequuntur quindecim collectae sive orationes illius praeclarissimae virginis beatae Brigidae ...
16c.

114v-120r (= back pastedown) Fifteen prayers addressed to Jesus.
16c.

Secundo folio: 2r eripe animam meam

Ownership mark and (probable) former shelf-mark: Front pastedown Sum Michaelis Khrauss 73.

The codex originated in Eichstätt, to judge from the saints named in the litany and the prayers on ff. 95r-105v. It belonged at one time to Michael Khrauss (front pastedown).

112. AUGUSTINIAN RULE AND STATUTES (Latin and German); HISTORY OF HERZOGENBURG

HMML 3218

Austria (Herzogenburg), 17c (1618)

Paper. 200 ff., numbered 1-200 in a modern hand. Probably consists of four booklets bound together:

I (ff. 4-35): Long lines. Variable count. Unruled. No signatures or catchwords. Cursive scripts of the 17c.

II (ff. 36-97): Ff. 36r-84r also numbered pp. 1-97 in contemporary arabic numerals. About 15 long lines. No ruling visible on film. No signatures or catchwords. Cursive script of the 17c.

III (ff. 98-161): About 16 long lines. No ruling visible on film. No signatures or catchwords. Cursive of the 17c.

IV (ff. 162-200): Ff. 162r-195r also numbered ff. 1-34 in contemporary arabic numerals. Long lines. Variable count. Unruled. No signatures or catchwords. Cursive hands of the 17c.

Front pastedown Lectio certa prodest, varia delectat.

Front pastedown Fr. Joannes Hanolt Canonicus Regularis et Decanus de Sancto Hippolyto, ac Parochus filialis Ecclesiae eiusdem monasterii in Gerestorff, nec non pro tempore, gratia Dei, Administrator celeberrimi Monasterii Praepositurae Herzogburgensis inferioris Austriae, 1618, vi Novembris, Haec omnia compilavit.

Front pastedown Installacio. Quatuor annis, ac diebus quinque Administrationis elapsis, omnium Conventualium Votis in Praelatum supradicti Monasterii postulatus, et in festo Sancti Martini Episcopi sollemniter installatus fui. Anno <1>619. Joann. Hanolt qui supra ... [*illegible abbreviation*].

1r *Cap. 5.* Carnem vestram domate ieiuniis — nisi cum aegrotat.

From the *Rule* of AUGUSTINUS (*Praeceptum* III.1; Verheijen, vol. I, p. 421).

1v-3v blank.

I

4r-18v *Regula divi patris Aurelii Augustini episcopi Hipponensis. Proemium.* <A>n te omnia, fratres charissimi, diligatur Deus ... *Capitulum 1. De animorum consensione.* <P>rimum, propter quod in unum estis congregati — et in tentationem non inducatur. Amen. *Finis.*

The *Regula recepta* of AUGUSTINUS; cf. Verheijen, vol. I, pp. 11, 148, 417-437.

18v-20r [Formulae professionis]

18v-19r *Professio regularis Canonice Regularium Ordinis Divi Augustini Episcopi Hipponensis.* Ego Frater N. Promitto Deo et vobis stabilitatem — pro aeterna vita et centuplo.

19r *Alia Professio germanica pro fratribus laycis.* Ich Brueder N. verlob Gott und euch, stattigkeit (oder beständigkeit) — umb das ewige leben und hundertfeltigen frucht [frucht *canc.*] lohn.

19v-20r *Alia adhuc Professio germanica, pro fratribus laycis quae in usu est Claustroneuburgi.* Ich Brueder N. opfer und gib mich gantz und gar — und nach disem das ewige erlangen möge. Amen.

20r-21r *De tribus Votis.* Per votum Paupertatis, tantum offerimus bona externa — Praeposito tanquam patri obediatur.

Notes on the three vows of poverty, chastity, obedience.

21r-31r *In prologo Constitutionum Fratrum Ordinis Praedicatorum fo. 21. num. 3.* Ut unitati et paci totius ordinis provideamus, volumus et declaramus, ut Regula nostra, id est, Sancti Augustini non obliget nos ad culpam, sed ad poenam — hoc fuit factum per Sanctum Joannem Patriarchum et Eleemosynarium.

Excerpts from the statutes of the Dominican order.

31v-35r blank.

35v *De statutis, nota.* Statuta Dominicanorum non obligant ad mortale, vel veniale, sed tantum ad poenam exterius — non in conscientia, sed in exteriori. Ibidem num. 62.

Note comparing the Dominican statutes to the Augustinian.

II

36r-84r *Proemium libelli consuetudinum caeremonialium, et ordinationum Canonice Regularium sub Regula beati Augustini militantium Passaviensis Dioceseos.* <Q>uamvis uniuscuiusque Regulae per Apostolicam sedem approbatae Instituta ea tenentibus sufficiant ad salutem ... 37v *Sequitur de receptione Novitiorum ad anni probationem. Qualiter Vestimenta Novitii benedicantur. Capitulum 1.* Quando vestiendus est Novitius, primo ducatur ante summum altare — ne per oblivionem aut errorem aliquatenus deperdantur.

Includes 41 chapters. Followed by a scribbled note.

84v-97v blank.

III

98r-109v *Ad maiorem dei gloriam.* Vor Allen dingen Ihr Allerliebsten Brueder habe Gott lieb ... *Dise*

Nachgeschribne [!] Regl hat der Heilige Vatter Augustinus gegeben den Geistlichen Corherrn Bruedern und Schwesstern dass sie darnach ihr leben bessern Gott zu lob unnd Ehrn. Das erste Capitel. Dise ding gebieten wir euch das ihr liebhaltet — 109r das er nit werde verfuert in versuechung mit hilff des der da lebt und herschett [?] imer und ewiglich. Amen. Endte der Regl des Heiligen Vatters Augustini. 109v Fr. Joann. Hanolbt Decanus bei St. Pölten, und Pfarrer für Gerestorph, auch der zeit Administrator dess Gottshauss und Closters Hertzogburg. 1616. Laus deo.
 The *Regula recepta* of AUGUSTINUS in German translation; cf. ff. 4r-18v above.

110r-157r *Prooemium*. Lobwürdig und geehrt sey Gott in seinen heiligen löblich in aller heiligkeit welcher von Anfang bis zum endt der welt ... 112v *Das Erste Capitel von annehmung der Novitzen zu der Prob. Erstlichen wie und wann ... [one or two words illegible]* die chunfftigen Canonici aufgenommen und darauf Probirt und Gubernirt bey unnss sollen werden — den Ehren empfangen und erlangen moge. *Finis. Joann. Hanolbt Decanus bei St. Pölten, und Pfarrer zur Gerestorph, auch der zeit Administrator dess Gottshaus und Closter Hertzogburg. 1616.*
 Augustinian statutes in German. 45 chapters.

157v-161v blank.

IV

162r-195v *Reformatio Monasterii Canoniorum Regularium Ordinis Sancti Augustini Episcopi Hipponensis in Oppido Herzogburg Austriae inferioris. In nomine Patris et Filii et Spiritus sancti amen. Deus creator omnium rerum ex abyssu suae immensae pietatis et misericordiae ... 162v Nos igitur Fratres, Angelus Abbas Monasterii in Runa Cisterciensis, et Leonhardus Prior domus Throni Mariae Carthusiensis Ordinum, Saltzburgensis et Pataviensis Dioecesium, monitis atque mandatis eiusdem Sanctae Regulae ... 163v De officio divino. Ideo volumus et ordinamus ut divinum Officium in omni loco, et signanter in Choro cum omni reverentia et morum gravitate — Datum Hertzogburgae Anno Domini Millesimo Quadragintesimo decimo nono, Nona die Mense Januarii. Finis. Laus deo.*
 The statutes of the reform of Herzogenburg in 1418-1419; cf. Brunner, p. 216.

195v-196r *Casus Domino Praelato reservati. Omnes haereticos. Omnes sodomitas — Omnes qui tales absolvunt.*

196r *Duodecim abusiones claustralium. Scilicet: Praelatus negligens. Discipulus inobediens — Irreverentia super altare, etc.*

196v-197r *De Processionibus*. In processionibus, clericis duodecim mores sunt observandi. 1. Debita reverentia clerici, religiosaque devotione procedant — 12. Caeremoniis rite, recte, devoteque utantur. *Haec ex synodo Pragensi, sub Archiepiscopo Sbigneo ibidem celebrata.*

Zbyněk von Hasenburg was archbishop of Prague 1403-1411, and another Zbyněk occupied the see 1592-1606 (Gams, p. 303).

197v blank.

198r-200r *Herzogburgensis monasterii fundatio*. Herzogburgum elegantissimum ordinis divi Augustini Canonico-rum Regularium Coenobium, in Austria inferiori ad Traisnam fluvium — martyrio ibidem coronatus est anno domini MCI^o.

200v blank.

Ownership mark: 1r [18c] Bibliothecae Ducumburgensis.

The codex was compiled in 1616-1618 by Johannes Hanolt, canonical administrator of Herzogenburg 1615-1619 and prior 1619-1621 (cf. front pastedown and ff. 109v and 157r; Brunner, p. 231). It constitutes the record of his reforming activities at Herzogenburg and incorporates other material pertaining to the history of the monastery.

Bibliography: Spunar, p. 323.

Austria or Germany, 16c (after 1584-1585)

Paper. 214 ff. 20-30 long lines. Unruled. Gatherings of 4 bifolia. Catchwords on every page. Marginal annotations throughout in contemporary hands. Cursive script of the 16c; titles in Roman capitals.

Front pastedown Fragments of a liturgical book. Textura, 14c or 15c. Cf. back pastedown.

Front pastedown Augustinus. *Sermo 17 in Hermo* [!]. Age quod bonum est ...

Fragment in a 16c hand similar to that of the text.

Front pastedown Notes in 16c hands similar to that of the text giving the locations in the text where certain topics are discussed.

Front pastedown Pen trials.

1r *Annotationes in evangelia dominicalia et praecipuorum festorum Iesu Christi ex praelectionibus reverendi viri D. M. Iohannis Hertelii in schola illustri ad fontes salutis anno Christi N. M. D. LXXXIV et LXXXV collectae.*

1v-9v blank.

10r-199r [Annotationes in evangelia dominicalia]

10r-13r *Dominica xviii post trinitatis.* Evangelium Matthaei 22. Quae membra praecipue sunt considerata in hoc evangelio? Tria. Primum est ex textu qui inquit — ipse enarravit nobis.

33r-34v *Dominica prima adventus.* Evangelium Matthaei 21. Unde est nomen huius dominicae quae appellatur prima adventus? Quandoquidem sub initium novi anni in ecclesia proponitur — applicantur haec bona. De his dicemus alibi.

34v-36v *In festo Andreae apostoli.* Evangelium Matthaei 4. Quae est summa huius evangelii? Hoc evangelium est narratio qua occasione et quomodo — in ecclesia.

195v-199r *Dominica xvii post trinitatis.* Evangelium Lucae 14. Quae est doctrina huius evangelii? Narrat evangelista quomodo die Sabbathi convivio sit exceptus — toto pectore debent. Amen.

Selections for the Sundays of the ecclesiastical year, in the order indicated, and for the feasts of Christ and of the apostles.

199v-203v blank.

204r-214v [Annotationes in evangelia dominicalia]

204r-205v *Dominica xviii post trinitatis*. Evangelium Matthaei 22. Quae est summa et occasio huius historiae evangelicae? Etsi ut ex textu apparet occasio huius historiae sumta est de praecedente disputatione — dedit nobis victoriam per dominum nostrum Iesum Christum.

213r-214v *Dominica xxi post trinitatis*. Evangelium Iohannis 4. Quae est doctrina huius lectionis? Depingitur sub persona regii huius non tantum [?] quam infirma soleant esse fidei initia — [mut.] raro et auxilium ...

An undetermined number of pages are missing after f. 214. Opposite the title on f. 204r occurs the notation: *Anno 85*.

Back pastedown Fragment of a liturgical book. Textura, 14c or 15c. Cf. front pastedown.

Secundo folio: 11r vel astutissimus

The MS was written after 1584-1585 (f. 1r).

Austria or Germany, 16c-18c

Paper. 162 ff., numbered 1-159 in a modern hand (2 unnumbered folios [not flyleaves] before f. 1; apparently 1 extra leaf, ff. 110-118 [ff. 110v-117bis^v blank]). Page format and number of lines vary constantly. Many blank leaves. Cursive hands of 16c-18c.

Front pastedown-14v Miscellaneous notes, accounts, lists, etc. in German, Latin and Italian, including (ff. 12r-14v) notes on sermons on the Circumcision. References to Prague (ff. 1r, 7r) and to the dates 1575 (f. 3r) and 1591 (f. 7r).

15r-29v *Varia contingentia*. Short accounts of historical events with dates ranging from 1696 to 1704.

30r-85r *blank, except for two short notes:*

45r Gulielmo Alano Cardinale d'Inghilterra titolo
Sancti Martini in montibus e parente di Richardo
Hesketho gentilhuomo Inglese.

85r 1593 ... Christoph a Taübenheim.

85v-155r *Quia sancti Augustini opera hic non amplius habeo ergo ponam secundum alphabetum non amplius sed haec quae potero colligere de magna virgine matre omnipotentis dei Maria, tum eius locutiones, tum facta, tum visiones, tum miracula, tum festa, tum imagines celebres et miraculosas. Huc conscribam. Ex Nadasì Anno Coelesti Anno 1699. A.M.D.A.M.S.*

155v-160r (= back pastedown) Miscellaneous notes in German and Italian, including a reference to the year 1593 (f. 159r).

Written at various times between the late 16c and early 18c (ff. 7r, 15r-29v, 85r, 85v, 159r). The typescript inventory of 1949 dates the MS to the year 1593 and describes it as follows: *Diarium des Signore Allessandro Maldi Ferrarese des Herrn ... gewessenen Hofmaister Christoph a Taubenstain.*

Bibliography: Spunar, p. 323.

Austria or Bavaria (Straubing?), 15c (1432-1433)

Paper. i + 303 ff. Long lines, except ff. 251r-254r which have 2 col. Variable count. Frame only, but some pages frame-ruled in whole or in part for long lines with interlinear and/or marginal glosses. Gatherings apparently of 6 or 7 bifolia; ff. 11v-75v signed 1-6 in arabics in center of lower margin on last verso. A few horizontal catchwords in lower right corner on last verso. Lombards, *passim*, some divided and/or with crude pen flourishing. Bastarda, with some lemmata in textura.

i^r-114v [Sermones de tempore]

i^r-3r <S>i quis diligit me sermonem meum servabit ...
[Jn 14:23-31]. i^v Missurus dominus spiritum sanctum discipulis quales se exhibere debeant — consequamur gloriam beatitudinis in futuro ad quam nos perducatur dominus noster iesus christus in secula benedictus. Amen. Maria.

3r-7r Erat homo ex phariseis Nicodemus nomine ... [Jn 3:1-15]. 4v Hodie peragimus festum sancte trinitatis hoc est cum solempnitate laudamus dominum deum — ut anima nostra eternam posset suscipere vitam. Quam tribuat nobis qui vivit et regnat in secula benedictus. Amen.

110v-114r Dixit dominus iesus turbis iudeorum et principi<pi>bus sacerdotum: Quis ex vobis arguet me de peccato ... [Jn 8:46-59]. 112r Pueri dilecti dominica presens vocatur dominica passionis christi — ipse christus ambulavit et ad vitam eternam post huius mundi transilium pervenit ad quam nos perducatur qui vivit et regnat deus in secula seculorum benedictus. Amen.

114r-114v Cum appropinquasset iesus iherosolimis ... [Mt 21:1-4]. 114v Cum sublevasset iesus ergo oculos et vidisset quia multitudo venit ad eum — [mut.?] venturus est in mundum.

45 sermons on the gospel, some with incipits that correspond to those of sermons attributed to ANTONIUS AZARO DE PARMA OP; Schneyer, vol. 1, pp. 303-307, nn. 184-228. Each biblical text is written out completely and provided with interlinear glosses.

115r-169r [Sermones de tempore]

115r-115v Hora est iam nos de sompno surgere [Rom 13:11]. Paulus. Modo notare debetis quod invenimus in scriptura quadruplex sompnium — sed per proprium sangwinem. Rogemus dominum.

Johann Baptist Schneyer, "Die Sermonesreihen des Johannes Ludovici von Würzburg OESA," *Augustiniana* 23 (1973) 225 n. 79.

- 132r-133r Memento homo quia cinis es ... Sis humilis corde ... Hec verba dicit sacerdos dum imponit cineres supra capita hominum. In hiis tria notare debemus. Primo cum sacerdos accipit cineres facit crucem — per manus suum artificis reformabitur etc.
- 138v-139v *In die resurrectione* [!]. Expurgate vetus fermentum [1 Cor 5:7]. Paulus in verbis istis monet nos hodierno die ut purgemus nos ab antiquis peccatis — a peccatis cessare et ea peniteri.
- 139v-141r *In die resurrectione* [!]. Surrexit christus et illuxit populo suo. Gregorius. In verbis istis notare debemus quod resurrectio christi est nobis figurata — in quadam epistola scilicet Danielis. Dic si placet etc.
- 141r-142r *Dominica secunda post Pascha*. Ego sum pastor bonus [Jn 10:11]. Modo notare debemus in ewangelio hodierno quod bonitas boni pastoris in quatuor cognoscitur. Primo in hoc quod incognoscit [?] oves suas singulariter — fuge peccatum quia ducit hominem ad profundum inferni etc.
- 142r-143r *Dominica tertia*. Amen dico vobis plorabitis et flebitis ... [Jn 16:20]. In quibus verbis docet nos tristes esse et flere — oportebat pati christum sic intrare gloriam suam etc.
- 143r-144v *Dominica quarta*. Cum venerit paraclitus ille arguet mundum de peccato ... [Jn 16:8]. In hiis notare debemus quot [!] cum dominus venerit in nostro fine sive in novissimo die — nisi reiciat ipsum ad infernum et detrudet eum etc. Rogemus etc.
- 144v-145v *Dominica quinta*. Amen dico vobis si quid peccieritis ... [Jn 16:23]. In hiis verbis hodie notare debemus quod sex sunt que impediunt oraciones ut adeo non exaudiat — si non certe suspenditur et non exauditur etc.
- 150v-151v *De corpore christi*. Miserator dominus escam dedit ... [Ps 110:4-5]. Misericors dominus dedit se in escam — in bonis et in honoribus etc.
- 156r-157r *Dominica quinta*. Date et dabitur vobis [Lk 6:38]. Glosa: Date temporalia et dabitur vobis eterna. Nota quod septem sunt species eleemosyne. In primo miserere anime tue — clamant cottidie ad suos qui hic utuntur bona sua: Miseremini mei miseremini mei etc.
- 167v-169r *Dominica xvi*. Ibat iesus in civitatem Naym ... [Lk 7:11]. In hiis verbis tria notare debemus. Primo quod nobis significetur per hac vidua [!] — constanter operare. Rogemus igitur dominum etc. Johann Baptist Schneyer, "Die Sermonesreihen des Johannes Ludovici von Würzburg OESA," *Augustiniana* 23 (1973) 228 n. 121.

50 sermons on the epistle and gospel, of which 41 appear to correspond to incipits of sermons from the collection *Rapularius*,

attributed by Schneyer to JOHANNES LUDOVICI DE HERBIPOLI OESA; see article cited above under ff. 115r-115v and ff. 167v-169r. Sermons 79-99, 101-118, 120-121 of Schneyer's list are found in this MS; additions to his list are catalogued individually.

169v-173v [Sermones]

169v-171v [tit. in marg.] *Sermo de sancto Wenczelao* [!].

Ecce vox sanguinis fratris tui Abel ... [Gen 4:10].

Verba ista sunt domini increpantis infelicem Bolez-
laum super mortem fratris sui sancti Wenczeslai —
Benedictus deus in sanctis suis. Rogemus ergo deum
omnipotentem.

171v-172r *In cena domini*. Litigabant ergo iudei dicentes
... [Jn 6:53]. O fatui iudei nescitis quod deus
potest facere omnia que wlt [!] — ad fidem christi
convertit. Rogemus dominum ut det nobis etc.

172r-173r *In dedicacione*. Ingressus iesus perambulabat
Jericho [Lk 19:1]. In ista civitate Jericho id est
in mundo fuerunt septem strate quas ipse dominus
perambulabat — optet nos intrare regnum celorum.
Rogemus dominum etc.

173r-173v <I>ngressus iesus perambulabat Jericho [Lk
19:1]. Nota qualis fuit iste Zacheus. Iste Zacheus
fuit unus paganus — videbit christum hic et in
futuro. Rogemus dominum etc.

174r-201r [JOHANNES LUDOVICI DE HERBIPOLI OESA, Sermones
de tempore]

174r-174v Surrexit dominus vere ... [Lk 24:34]. Nota
quod christus a mortuis resurrexit tercia die propter
tria. Primo propter cordis dignitatem — deduxit
eos de lymbo ad eterna gaudia ut promisit. Rogemus
deum ut nos hodie resurgere faciat a peccatis ut
nos eciam ducat de lymbo istius exilio [!] ad gaudia
celestia ut cum ipso in celis eternaliter vivere
valeamus etc.

179v-180r Petite ut gaudium vestrum plenum sit [Jn 16:
24]. Ad curia [?] et volenti negocia sua utiliter
expidire [!] et a principe aliqua magna negocia
obtinere duo sunt necessaria [!]. Primum est ut querat
advocatum prolocutorem — in plena sanctorum desi-
derio. Rogemus deum pro hoc regno quod numquam defi-
ciat ut in futuro cum eo et eodem regno celesti
eternaliter vivere valeamus etc.

200v-201r *Dominica xxiii*. Est puer unus hic habens
quinque panes ... [Jn 6:9]. Cum christus ambulavit
super terram quadam vice transibat per solitudinem
— et sic domino servivit usque ad mortem etc.

35 sermons on the gospel, of which 34 correspond to incipits nn.
35-42 and nn. 44-70 of the collection *Bartholomaeus*; cf. J. B.
Schneyer, "Die Sermonesreihen des Johannes Ludovici von Würzburg
OESA," *Augustiniana* 23 (1973) 222-225. The single addition to
Schneyer's list, on ff. 179v-180r, is catalogued above.

201v-206v [Sermones de sanctis]

201v-202v [tit. in marg.] *De sancto Mathia*. Et episcopatum eius accipiet alter [Act 1:20]. Ita beatus Mathias accepit episcopatum Jude qui christum tradidit. Nota fuit vir in Jerusalem nomine Ruben — proximo mori non dubitavit.

202v-204r [tit. in marg.] *De sancto Allexio*. Beatus Allexius fuit romanus de nobilissimis parentibus est ortus — tangebant sanabantur etc.

204r-205v [tit. in marg.] *De sancto Christoforo*. Cristoferus ante baptismum vacabatur et in die beati Jacobi celebratur. Ipse erat filius unius Rustici — totum regnum suum fidem Christi recepit. Nota quicumque faciem Christoferi omni die intuetur et ei tria Pater noster et tot Ave Maria dixerit illum diem ab inimicis suis non peribit. Rogemus ergo.

205v-206v [tit. in marg.] *De sancta Affra*. Noctem verterunt in diem [Job 17:12]. Hec verba dicit David et possunt exponi de sancta Affra qui noctem id est vicia post posuit — in Augusta translata sunt etc etc.

207r-249v [Sermones de sanctis]

207r-208r [tit. in marg.] *De sancto Andrea*. Vestigia illius secutus est pes meus [Job 23:11]. Quatuor vias quas christus ambulavit et quas secutus est sanctus Andreas. Prima via est quando de celo descendit — beatus Andreas custodivit. Rogemus deum etc.

248v-249v *De sancto Vito*. Tempore Dyocleciano et Maximiani imperatorum in terra Licia erat quidam puer nobilis duodecim annorum — nec dyabolus eos ledere potuit. Rogemus.

24 sermons on the saints in the order of the calendar. F. 247v is blank.

250r-291v [Sermones de tempore]

250r-254r Cum appropinquasset iesus Jerosolimis et venisset Bethfage ... [Mt 21:1-9]. Sciendum quod hodie sancta mater ecclesia incipit reputare [?] adventum domini que [!] est una pars principalis — ipse te wlt [!] in celestem Jerusalem equitare etc.

288r-291r <Erant autem ibi> lapidree [!] ydrie sex posite secundum purificationem ... [Jn 2:6-11]. In isto ewangelio determinatur de eius divina potencia — quomodo ducenda sit uxoris.

291r-291v Cum descendisset iesus de monte secute sunt eum turbe multe ... [Mt 8:1-12].

16 sermons on the gospel, apparently incomplete at the end. The biblical texts are written out and have both marginal and interlinear glosses.

- 292r-294r *De ordinacione mundi.* <D>e ordinacione mundi tenendum est quod totus mundus consistit ex natura celesti ... 293r *De inferno hic sequitur.* <D>e inferno sciendum est quod locus qui dicitur infernus est corpus sub terra ... 293v *Sequitur de trinitate.* <D>e trinitate dei sciendum est quod in una substantia sunt tres persone — una substantia et una divinitas etc. *Barbara ora pro me. Explicit liber de ordinacione mundi de inferno et de trinitate. Anno domini M^o cccc xxxii in octava Laurencii martiris magni etc.* Cf. Thorndike-Kibre 384.
- 294v-296v [De die iudicii] <S>ic retulit sanctus sanctus Matheuus [!] ewangelista quia discipuli interrogaverunt dominum dixerunt domine dic nobis quando erit dies iudicii — quam nec oculus audivit [!] quanta preparavit deus diligentibus se ad quam nos dominus noster iesus christus faciet nos pervenire qui cum deo patre etc.
- 296v-302v [De die iudicii] <Q>uatuor ad partes mundi sunt angeli missi / Cornua sunt flantes consurgunt tunc boni pravi — Ad que perducant vos dei potencia summa. *With prose commentary inserted at intervals between sections of the text:* Hic auctor ostendit sive ponit unum documentum et — summa potencia christi perducant vos in regnum celorum pro quo sit benedictus gloriosus deus in secula seculorum. Amen. [in marg.] *Explicit auctor [!] de extremo iudicio domini nostri iesu christi et omnium animarum. Anno domini Millesimo cccc xxxiii in octavam sancti Bartholomey apostoli ... [illegible].*
- 303r Utinam saperent peccatorum commissionem bonorum obmissionem — Eternum supplicium.
- 303r Anno domini M^o ccc viii cremati sunt iudei in Straubing — Anno domini M^o cccc 22 victi [?] sunt duces in Bavaria.
A short selection of annals for the years 1308-1422 referring to events in Bavaria and particularly in Straubing.
- 303v Miscellaneous notes in Latin and German, including a quotation attributed to Boethius and this note, accompanied by a diagram of the cross: *Ligna crucis cedrus palma cypressus oliva.*

Secundo folio: 1r verbum dei

Ownership marks: *i^r* [16c] Sawsenstein. 173v Iste liber pertinet ad monasterium Vallis dei dei [!] alias Sawsenstein Cisterciensis ordinis Pataviensis diocesis 1539. 303v Herzogenburg library stamp.

HERZOGENBURG 172

Previous shelf-mark: Front pastedown [on a label pasted in] B.V.10.

The MS was copied in 1432 and 1433 (ff. 294r, 302v), possibly at Straubing (f. 303r). In the 16c it belonged to the Austrian Cistercian monastery of Säusenstein (ff. i^r, 173v).

Bibliography: Spunar, p. 322.

173. ORDINAL OF HERZOGENBURG

HMML 3292

Austria (Herzogenburg), 15c

Paper. 199 ff. About 26-27 long lines. Frame only. Composition of gatherings not visible on film. Plain and pearl Lombards, some with simple pen-flourishing; many initials not executed. Bastarda.

1r-188r *Rubrica Duceburgensis* [!]. *In sancta nocte penthe-*
costen ... 72r *Incipit rubrica secundum ritum et*
ordinem monasterii sancti Georgii canonicorum regula-
rium ordinis sancti Augustini Hertzenburge. Iterum
prima dominica in adventu domini ... Includes these
feasts: 9r Viti Modesti et Crescencie — 15v
 Udalrici episcopi — 16v Kyliani et sociorum eius
 — 17v Margarethe virginis et martiris — 19v
 <M>arie Magdalene — 20v <A>nne matris Marie vir-
 ginis — 23r <I>n <i>nvencione corporis sancti
 Stephani prothomartiris — 24r <V>alentini epis-
 copi — 24v <A>ffre martiris — 27r <Y>politi
 et sociorum eius — 32v <A>ugustini episcopi
 sanctissimi patris nostri — 35v <I>n octava sancti
 Augustini — 44r <I>n translacione sancti Ruperti
 episcopi — 44v <M>ichaelis archangeli — 47v
 <I>n translacione sancti Augustini patris nostri —
 48r <M>aximiliani episcopi — 48r <C>holomani
 martiris — 49r <M>arthe hospite christi —
 50r <U>ndecim milium virginum — 56r <T>heodori
 martiris fratris sancti Georgii — 58v <E>lyzabeth
 landtgravie — 61v <K>atherine virginis et marti-
 ris — 62v <V>igilii confessoris et episcopi —
 77r <I>n festo sancte Barbare virginis — 89r
 <D>e sancto Stephano — 97r <I>n octava sancti
 Stephani — 102r <D>e sancto Valentino — 116r
 lasii martiris — 117r <D>orothee virginis et
 martiris — 119v <I>n conversione sancte Marie
 Magdalene — 119v <C>hunegundis virginis —
 169r <I>n festo sancti Georgii nostri patroni —
 178v <D>e sancto Floriano — 178v <I>n festo
 sancti Johannis ante portam latinam.

Directory for the liturgy (office and mass) at Herzogenburg, *de*
tempore and *de sanctis* combined, beginning and ending with the
 vigil of Pentecost and *Urbani pape*. Contemporary notes in the
 margin include: 151v *Nota contigit anno Millesimo quingentesimo*
decimonono festum sancti Georgii cecidisse in diem sanctum pasce
nullum suffragium propter sanctitatem festivitatis sancte pasce
habebatur sed festum eius postpositum fuit in octava pasce quod
tandem festive et solenniter celebrabatur. Sed in die sancto
pasce in secundas vespas habeatur suffragium de sancto Marco
scilicet Filie Jerusalem etc.

188v blank.

189r-193v *Rubrics for votive offices of the BMV and local patron saints:*

189r-190r <S>equitur de beata virgine quando complacuerit vel oportunum fuerit de ipsa horas tenere.

190v-191r <I>tem quando placet habere de beata virgine infra nativitatem domini et purificationem virginis.

191r-192r Sequitur hystoria [de BMV] infra festum pasce et penthecosten.

192r-192v <N>ota quando placet habere de patrono sic procedas.

192v-193r <D>e sancto Augustino sic est habendum quando oportunum fuerit.

193r-193v <I>tem quando volueris habere de sancto Stephano tunc sic procedas.

194r-199v [Historiae]

194r-196v <H>istoria de sancta Barbara. Rimed office: AH 25, pp. 116-121, n. 42.

196v-198v *In festo conceptionis beate Marie virginis.* Rimed office: AH 5, pp. 57-59, n. 15.

198v-199v *Dorothee virginis et martiris.* Rimed office: AH 5, pp. 163-165, n. 56. Apparently incomplete at the end.

Secundo folio: 2r per totas octavas

Ownership mark: 1r [18c] Bibliothecae Ducumburgensis.

The MS was written for use at Herzogenburg (ff. 1r, 72r, 169r).

175. CISTERCIAN BREVIARY; SERMONS

HMML 3291

Austria, 15c

Paper. 186 ff. 20-30 long lines. Frame only, except for ff. 1r-9v (calendar) which are ruled 21-25 lines per page. [*]¹¹ i-iv¹² v¹⁴ vi-ix¹² x⁸ xi-xv¹². Ff. 23v-166v signed 1-13 in arabics or romans in center of lower margin on last verso. Plain Lombards. Bastarda.

Front pastedown Fragment, possibly of a biblical commentary. Includes many references to Isaiah.
Notula. 14c.

1r-9v *Calendar. Feasts include:* Genofeve [Jan 3] ———
 Wilhelmi episcopi [Jan 10] ——— Commemoracio episcoporum et abbatum ... [*illegible*] [Jan 11] ——— Mauri abbatis [Jan 15] ——— Juliani episcopi [Jan 29] ———
 Scolastice virginis [Feb 10] ——— Albin episcopi [Mar 1] ———
 Thome confessoris [Mar 7] ——— Gregorii pape [Mar 12] ———
 Cutberti episcopi et confessoris [Mar 20] ——— Benedicti abbatis [Mar 21] ———
 Ruberti abbatis [Apr 29] ——— Hugonis abbatis [Apr 30] ———
 Floriani martiris [May 4] ——— Yvonis confessoris [May 19] ———
 Commemoracio omnium monachorum et fidelium ecclesie et generalem secundum consuetudinem monialium in Slierbach [?] [May 20] ———
 Medardi episcopi [Jun 8] ——— Albin martiris [Jun 22] ———
 Marcialis episcopi [Jun 30] ——— [*added twice*] Utharici [!] [Jul 3 and 4] ———
 Translacio sancti Martini [Jul 4] ——— Kiliani et sociorum eius [Jul 8] ———
 Translacio sancti Benedicti [Jul 11] ——— Margaretha [!] virginis [Jul 12] ———
 Marie Magdalene [Jul 22] ——— Anne matris Marie [Jul 26] ———
 Inuencio sancti Stephani [Aug 3] ——— Valentini [Aug 4] ———
 Dominici confessoris [Aug 5] ——— Spine [!] corone [Aug 11] ———
 Ypoliti et sociorum eius [Aug 13] ——— Bernhardi abbatis [Aug 20] ———
 Octava Bernhardi abbatis [Aug 27] ——— Ewrcii episcopi [Sept 7] ———
 Sollempne tercenarium [Sept 18] ——— Sequani abbatis [Sept 19] ———
 Francisci confessoris [Oct 4] ——— Dionisi et sociorum eius [Oct 8] ———
 Cholomanni martiris [Oct 13] ——— Undecim milium virginum [Oct 21] ———
 Quintini martiris [Oct 31] ——— Malachie episcopi [Nov 5] ———
 Martini episcopi [Nov 11] ——— Emundi episcopi [Nov 16] ———
 Aniani episcopi [Nov 17] ——— Elizabet regine [Nov 19] ———
 Commemoracio patrum matrum fratrum sororum [Nov 20] ———
 Columbani abbatis [Nov 21] ——— Eligii episcopi [Dec 1] ———
 Barbare virginis [Dec 16]. *Et sic calendarius est finis [!] laus detur iesu christi.*

A French Cistercian calendar, adapted for use in Austria by the inclusion of Austrian saints.

10r-11v *Nota triginta dies in anno qui sunt periculosi.*
 Nota quod quolibet anno sunt triginta dies periculosi
 sicut a magistro parisiis et ab astronomis pervisum
 est ... Januarius habet sex dies. Prima in circum-
 cisione domini — numquam febres eodem anno habebit.
 Quod est verum etc.

Followed by pen trials, the date 1525 and ownership marks in
 various hands.

12r-130r [Proprium de tempore, Pars aestivalis] Text of
 the Office from Easter through dom. 24 post Pent.

130v blank.

131r-167v [Officia nova]

131r-140v *Incipit hystoria de visitacione sancte Marie.*

140v-144v *Incipit hystoria de translacione sancti Bene-
 dicti.* Rimed office: AH 25, pp. 145-149, n. 52.

144v-148v *Incipit hystoria de sancta Anna.* Rimed office:
 AH 5, pp. 110-112, n. 35.

148v-153v *Incipit hystoria de sancta Katherina.* Rimed
 office: pieces from AH 26, pp. 197-204, n. 69, and
 AH 26, pp. 212-215, n. 73.

153v-157r *Incipit hystoria de sancta Margareta.* Rimed
 office: AH 28, pp. 17-20, n. 3.

157r-161v *Incipit hystoria undecim milium virginum.*
 Rimed office: AH 5, pp. 238-241, n. 87.

161v-166r *Incipit hystoria Marie Magdalene.* Rimed
 office: AH 28, pp. 35-36, n. 10.

166r-167v *In collacione [!] sancti Johannis Baptiste.*
 Rimed office: AH 26, pp. 150-154, n. 52.

167v-170r *Incipiunt ympni de novis hystoriis.*

167v *Primo de sancta Ursula.* Recreator et purgator ...
 [Chevalier 17050].

167v *Marie Magdalene.* Pange lingua Magdalene ... [14497].

168r *Ympnus de sancta Katherina.* Christe redemptor
 omnium ... [2964].

168v *De sancta Margaretha.* Laudes solvat armonia ...
 [10421].

169r *De sancta Anna.* Assunt Anne sollempnia ... [538].

169r *In translacione sancti Benedicti.* Criste fili iesu
 summi ... [2875].

169v *Ympnus de sancta [!] Andrea.* Post Petrum principem
 Andreas ... [15179].

170r *Expliciunt nove hystorie.*

170r-174v *Hystoria de concepcione Marie virginis.* Rimed
 office: AH 5, pp. 47-50, n. 12.

175r-187r [Sermones]

175r-176r *Item sermo de adventu domini.* Hora est iam
 nos de sompno surgere [Rom 13:11]. Karissimi est

- quod quedam aves horis certissimis tempore noctis cantant — sine querela in adventu domini nostri servetur. Rogemus.
- 176r-177v *De nativitate christi sermo bonus.* Exivi a patre et veni in mundum [Jn 16:28]. Hodie celebramus temporalem nativitatem filii dei — in se ipso in matre et in mundo. Rogemus.
- 177v-178r *In die palmarum.* Ecce rex venit tibi [Mt 21:5]. [*illegible*] ... de hominibus et de dignitatibus — unicuique secundum opera sua etc. Rogemus.
- 178r-180r *Sermo de omnibus sanctis bonus.* Laudem dicite deo nostro omnes sancti ... [Apoc 19:5]. Verbum istud convenit hodiernae festivitati in qua agitur festum omnium sanctorum — quod oculus non vidit etc. Rogemus.
- 180v-183r *De animabus sermo bonus.* Ne tradas bestiis animas confitentium tibi ... [Ps 73:19]. Nam ista possunt esse ecclesie cuius est orare deum pro animabus fidelibus — ad eterna tabernacula ubi deus regnat sine fine. Amen.
- 183r-186v *Item de eodem sermone.* Sancta ergo et salubris est cogitatio pro defunctis exorare ... [2 Mac 12:46]. In verbis istis describitur duplex effectus oracionis — ut illi a pena purgatorii liberentur et ad gaudia celi perducantur ubi cum deo sine fine gaudebunt. Amen.
- 186v-187r (= back pastedown) Quocienscumque manducabit panem hunc ... [1 Cor 11:26]. Propter quod dominus cum daret corpus suum et sanguinem discipulis suis — Et ergo passio christi sit mihi salus et protectio. Amen.

Secundo folio: 13r ymolatus est

Ownership marks: 11v [16c-18c?] F. Andr. Hof. de Stams. 11v
Herzogenburg library stamp.

The MS was copied for and presumably at a Cistercian monastery where commemorations were made according to the custom of the nuns in Schlierbach (f. 4r), and it belonged to Andreas Hof of Stams, perhaps in 1525 (f. 11v), before its acquisition by Herzogenburg.

Austria, 16c (1562)

Paper. 171 ff., numbered 1-170 (f. 128 twice). Ff. 1-158 numbered in arabics by the hand of the text in the upper right corner of the recto. Long lines. Variable count. Vertical margins ruled in ink. Kurrentschrift; titles in textura quadrata flammata.

1r-170r *Rechenbüech auff die ziffer gericht, einem der rechnen lernen will ganz nuzliche. Durch Melchiorem Igerium schuelmaster zu Sanct Laurenzen. 1562.*

Includes many examples, figures and tables.

170v not filmed.

Ownership marks: Front pastedown 1606. Diss buech mir Adamen Purwalder von Sillian zugehörig [zugehörig in ras.] ... [illegible] Purwalder ... [illegible]. 1r Bibliothecae Ducumburgensis procurante Ludovico C.R.D. Donum illustrissimi Domini Comitis Emerici de Breunner de Nussdorf. Anno 1817 die 11 Aprilis.

The MS was probably copied in 1562, perhaps by Melchior Iger. In 1606 it belonged to Adam Purwalder of Sillian and at a different time may have belonged to another member of the Purwalder family (front pastedown). In 1817 it was given to Herzogenburg by Count Emericus de Breunner of Nussdorf at the request of Ludovicus, probably Ludovicus Mangold, a canon of Herzogenburg (f. 1r; cf. Herzogenburg, MS 211 front pastedown).

Austria, 15c

Paper. 146 ff., numbered 1-146 in a modern hand in the upper right corner of the recto. Ff. 24-44 also numbered 1-21 in contemporary arabics in center of upper margin on recto. Ff. 46-57, 59-69 also numbered 1-23 in contemporary arabics in center of upper margin on recto. Probably several booklets bound together. 15-30 long lines; the count remains constant within each section. No ruling visible on film. Gatherings apparently irregular. Incomplete at the beginning. Lombards throughout, many pen-flourished. Several bastarda hands under humanistic influence.

1r-19v [CICERO, *Paradoxa stoicorum*] [*mut.*] ... conieci in communes locos — ac pauperes estimandi sunt etc. Finis.

Ed.: Cicéron, *Les paradoxes des Stoïciens*, ed. Jean Molager (Paris, 1971), pp. 93-129. The text is complete except for the first three sections of the prologue. With contemporary marginal and interlinear glosses.

20r-20v blank.

21r-22r [PRUDENTIUS, *Cathemerinon* (Pars: *Hymnus de novo lumine paschalis sabbati*)] Inventor rutili dux bone luminis — Texens perpetuis secula seculis. Amen. Excerpts from *PL* 59, 818-831. With contemporary marginal and interlinear glosses.

22v blank.

23r Pen trials. The phrase *Item Hanns Schmid* is repeated several times.

23v Notes on Latin pronunciation.

24r-38v *HIERONIMI DE VALLIBUS PADUANI ad Petrum Donati eiusdem urbis episcopum in passionem domini carmen incipit foeliciter. Invocatio ad deum. Maxime celicolum supera qui celsus in aula — Hos nostro cantus interposuisse labori. / Gloria laus et honos tibi sint ac summa potestas / Imperiumque ingens. Hieronomi de Vallibus Paduani in passionem domini carmen finit. Finis est.*
Walther 10806. With contemporary marginal and interlinear glosses.

39r-39v [PSEUDO-CLAUDIUS CLAUDIANUS] *De salvatore oratio*.
Criste potens rerum redeuntis conditor evi — Annua
sinceri celebret [!] ieiunia sacri. Finis.
CPL 1461.

39v-41r [GREGORIUS TIPHERNAS] *Disertissimi utriusque
linguae periti poetae Tipherni in laudem inclytae
virginis dignum carmen*. Virgo decus celi virgo
sanctissima virgo — Edidit hoc carmen donum tibi
virgo Thiphernus / Cum Pius in Petri sede secundus
erat. Finis.
Chevalier 21759.

41v-44v *Aeneae Silvii sive Pii papae secundi in laudem
virginis careni dicolos tetrastrophos*. Virginum
virgo genitrix tonantis / Regum cuius genus est
vetustos — Et pii luctus gemitusque fontes.
Not in the 1571 Basel edition of the works of AENEAS SYLVIUS
PICCOLOMINI (PIUS II PAPA).

45r-45v Alphabetical index to the commentary on ff. 24r-38v
above.

46r-69r *AULI PERSII FLACCI Satirarum liber incipit foeli-
citer*. Nec fonte labra prolui caballino — Inventus
Chrisippe tui finitor acervi. *Finis. Finis.*
Ed. W. V. Clausen, *A. Persi Flacci et D. Iuni Iuvenalis Saturae*
(Oxford, 1959). With contemporary marginal and interlinear glosses.
F. 58 is not included in the contemporary numeration, and is blank
except for notes on f. 58r regarding place value in arabic numerals:
*Primum per se. Secundum decies — Decimum millesies millesies
mille.*

69r-69v *Epigrama in laudem Persii*. Qui tibi iam nuper
varios exponere vates — Et minimis reserat vulnera
tectata male.
Walther 15703.

70r blank.

70v-71v Alphabetical index to the commentary on ff. 46r-69r
above.

72r-120r *AUGUSTINI DATI SENENSIS oratoris clarissimi ad
Andream domini Cristoferi filium in artis gramaticae
praeceptiones elegantiores Hysagogicus libellus incipit
foeliciter*. Credimus iamdudum a plerisque viris etiam
disertissimis — consequeris ad exercitationem acco-
moda. Vale. Finis.
GW VII 289 seqq. With contemporary marginal and interlinear
glosses.

120r [Epigramma] Admonet Augustine tuus se quidquid
ineptum — Optans foelici claudere fata die. M.C.
V.P.M.F.P.

120v-122v blank.

123r-145v [CASTULUS, De arte poetica] Qui cupit audaci
depromere carmina mente — Dicite at hec nobis
Castulus arte dedit. *Praefatio*. Cum nuper a vobis
rogatus essem optimi adolescentes ... 123v *De littera
atque eius divisione*. Littere quibus ad omnem ora-
tionem latinam — 144r Sed ne longius progrediamur
carmen hoc librum finiam. *Sequuntur versus*. 145v
Quisquis iocundas musarum intrare choreas — Non
tamen obscurus sed brevitatem nitens.
Metrical prologue: Walther 15452. Metrical epilogue: Walther
16189.

145v-146r *AENEAE SILVII poetae laureati sive PII PAPE
SECUNDE epigrama in Teucros*. Thurca paras altae sub-
vertere moenia Rhomae — Nec frustra tantum gens
pia pergat iteri. *Finis*.
Walther 19566. Followed by the pen trial (?) *dii coepta
secundant*.

146v [De syllabis] Qui breviter syllabarum quantitates
nosse voluerit inferius annotatos versus memoriae
tradat ... *Prima syllaba*. Aspice littoribus [!]
modulantia numina sacris — Exosas dantur his
(michi crede) pedes. *Finis*.

Secundo folio: 2r quibus abundarent
25r Convocacio
47r Scilicet haec populo
73r quod in calce
124r vocales sunt

The MS was written after 1458 when Pius II was elected pope (ff. 41v,
145v) and probably after 1471 when the *Elegantiae* of Augustinus Datus
was first published (GW VII 289).

Bibliography: J. Huemer, "Eine Handschrift der Paradoxa Ciceronis etc.
in Herzogenburg," *Zeitschrift für die österreichischen Gymnasien* 36
(1885) 589-591.

180. CHOIR DIRECTORY AND COLLECTAR OF
KLOSTERNEUBURG

HMML 3276

Austria (Klosterneuburg), 16c (1569)

Paper. 190 ff., numbered 1-189 in a modern hand (f. 104 occurs twice, the first time numbered f. 184). Three contemporary parts, intended for use together:

I (ff. 1-65): Also numbered ff. 24-88 in contemporary arabics in upper right corner of recto. 24-28 long lines. Vertical margins ruled in ink. No evidence for gatherings visible on film. Catchwords on every page. Late humanistic cursive.

II (ff. 66-71): Vertical margins ruled for calendar. One month to a page. Late humanistic cursive.

III (ff. 72-189): Also numbered ff. 1-78, 80-117 in contemporary arabics in upper right corner of recto. 21-27 long lines. Vertical margins only. No evidence for gatherings visible on film. Catchwords on every page. Occasional 5-line staves with Gothic neumes, ff. 147r-158v. Late humanistic cursive.

Front pastedown De effigie christi versus. Effigiem christi, qui transis pronus honora — Hanc induas, sed mente colas, quod nosis in ipsa.

I DIRECTORIUM CHORI

1r-47r [Prop. de temp. et sanct.] Liturgical directory or ordinal for the leader of the choir at the Office and Mass, *de tempore* and *de sanctis* combined. Incomplete at the beginning; begins 1r ... *In prima dominica quadragesimae*. Ends with the saints after Pentecost, including Virgil. Feasts include: 18v *Floriani* ... 29v *Udalrici* ... 30r *Chiliani et sociorum eius* ... 30r *Margarethae* ... 30v *In festo sanctae Mariae Magdalenae* ... 31v *Annae matris Mariae* ... 32r *In inventione sancti Stephani* ... 32r *In translatione sancti Valentini* ... 32v *In festo transfigurationis Christi* ... 33r *Affrae* ... 34r *Hyppoliti* ... 35v *De sancto Augustino episcopo et patre nostro* ... 36v *In octava sancti Augustini* ... 39v *In translatione sancti Ruperti* ... 39v *De translatione sancti Virgilii* ... 40v *Festum dedicationis nostri templi* [between *De sancto Remigio* and *De sancto Leodogario (!)*] ... 41r *Infra octavam dedicationis* ... 41r *In octava dedicationis* ... 41v *In translatione sancti Augustini patris nostri* ... 41v *Maximiliani confessoris* ... 42r *In festo sanctarum undecim milium virginum* ... 44v *In festivitate sancti Leopoldi confessoris olim Marchionis Austriae cognomento pii fundatoris huius nostri monasterii* ... 45v *Elizabeth viduae* ... 46r *In octava divi Leopoldi* ... 46v *Virgilii episcopi*.

On f. 11v (Easter) occurs the note: *Processio ad moniales*.

- 47r-48v *Commune officium sanctorum.*
- 48v-49v Gregorius papa VII constituit ut omnium romanorum pontificum et martyrum festiuitates solemniter ubique cum pleno officio celebrentur — usque ad mortem recolimus.
- 49v-51r *In prima dominica post octavam pentecostes ad vespervas ...*
 Outlines the distribution of OT readings and other texts after Pentecost.
- 51r-53r *Antiphonae minores ex euangelis dominicarum trinitatis cum officiis sanctae missae.*
- 53r-55r *Historiae commemorationum beatae Mariae virginis per annum.*
- 55r-55v *Commemoratio sancti Augustini confessoris patris nostri.*
- 55v *Commemoratio sancti Leopoldi confessoris.*
- 55v *Nota: Tractus infra septuagesima de communi sanctorum.*
- 56r-56v *De varietate officiorum dedicationis ...*
- 57r-58r *Tabula impositionem historiarum complectens.*
- 58v-64r *Rubrica per aduentum domini ad omnes litteras dominicales rite ordinata.*
 A table for finding the Sundays of Advent.
- 64r *Explicit Directorium chori Neuburg<ensis> per Christ-<ophorum> Gösl anno domini [?] MD.LXIX conscriptum.*
- 64v-65v *Rubrica pro officio maturo beatae Mariae virginis.*
- 65v *Sequitur Calendarium, cuius numerus in extremitatibus foliorum positus, officiantem in horis canonicis ad capitula et orationes sanctorum reperienda dirigit.*
 The title for ff. 66r-71v. As indicated here, the calendar doubles as a table of contents for ff. 72r-126r.

II CALENDARIUM

- 66r-71v *Calendar, January-December. Feasts include:*
 Valentini episcopi [Jan 7] — Translatio sancti
 Leopoldi [Feb 15] — Ruperti episcopi [Mar 27] —
 Floriani martyris [May 4] — Bernhardini confessoris
 [May 20] — Bedae presbyteri [May 28] — Udalrici
 episcopi [Jul 4] — Chilian et sociorum eius [Jul 8]
 — Margarethae virginis et martyris [Jul 12] —
 Henrici imperatoris [Jul 13] — Mariae Magdalene

[Jul 22] — Annae matris Mariae [Jul 26] — Inventio sancti Stephani [Aug 3] — Translatio sancti Valentini [Aug 4] — Transfiguratio Christi [Aug 6] — Affrae virginis et martyris [Aug 7] — Hyppoliti et sociorum eius [Aug 13] — Augustini episcopi [Aug 28] — Octava sancti Augustini [Sept 4] — Corbiniani confessoris [Sept 9] — Emerammi confessoris [Sept 22] — Translatio sancti Ruperti [Sept 24] — Anniversarius Marchionissae [Sept 24] — Translatio sancti Virgilii confessoris [Sept 26] — Wentzeslai regis [Sept 28] — Translatio sancti Augustini [Oct 11] — Maximiliani episcopi et martyris [Oct 12] — Colmanni martiris [Oct 13] — Hedwigis viduae [Oct 15] — Undecim milium virginum [Oct 21] — Wolfgangi episcopi [Oct 31] — Leopoldi pii Marchionis Austriae [Nov 15] — Elizabeth viduae [Nov 19] — Octava sancti Leopoldi [Nov 22] — Virgilii episcopi [Nov 27] — Ottiliae virginis [Dec 13].

III COLLECTARIUM

72r-126r [Capitula et orationes] 72r *Dominica I in adventu domini* ... 76r *De sanctis in adventu incidentibus. In vigilia sancti Andreae* ... 110r *De sancta trinitate* ... 110v *De corpore christi* ... 111r *De sanctis post Pentecosten* ... 121v *Dedicationis templi Neuburgensis* ... 125v *Virgilii episcopi* ... 126r *Expliciunt sanctorum capitula cum collectis propriis.*
 Chapters and prayers *de tempore* from dom. 1 Adv. through Trinity Sunday and *de sanctis* throughout the year. Feasts correspond to those listed in the calendar on ff. 66r-71v above, which serves as an index to this section; cf. f. 65v.

126r-126v *Commemoratio beatae Mariae virginis* ...

126v *In commemoratione sancti Augustini.*

126v *In commemoratione sancti Leopoldi fundatoris coenobii Neuburgensis.*

127r-127v blank.

128r-130v *Commune sanctorum.*

131r-135v *Dominicae trinitatis ordine sequuntur.* 135v *Expliciunt capitula et collectae dominicales.*
 Chapters and prayers for the Sundays after Trinity.

135v-137r *Orationes ad suffragia communia.* Included are:
 136v *De sancto Leopoldo* ... 137r *De sancto Augustino* ... 137r *De sancto Stephano.*

- 137v-161v [Psalterium feriatum, pars]
 137v-147r *Horae canonicae*. Prime-Nones, with hymns
 Chevalier 9272, 12586, 17061, 17328.
 147r-158v *Psalmi feriales, per heptadomadam* [!], *et primo*
psalmi dominicales ad secundas vespervas.
 Includes only the psalms for Vespers. Differentiae for the
 psalm tones have been added in the margins and blank spaces
 (Gothic neumes on 5-line staves).
 158v-161v *Psalmi finales ad horas circa finem post*
collectam dicendae [!].
- 161v-163v *Preces in quadragesima ad vespervas et matutinas*
dicendae. Oremus pro omni gradu ecclesiae ...
 Cf. Herzogenburg, MS 76 f. 2v.
- 164r-181r *Hymni ad vespervas omnium festivitatum sanctorum*
per circulum anni. Chevalier 10691, 8453, 20268, 3484,
 14968, Magne genus potentiae qui ex aquis ortum genus
 ..., 13150, 3734, 5683, 15000, 7042, 21234, 758, 2960,
 26, 18461, 19153, 8073, 4426, 4791, 16881, 9196, 1889
 (not written out), 4601, 5610, 9607, 21481, 21977,
 17875, 6264, 21204, 13150 (not written out), 14467,
 21039, 1596, 8671, 9469, 8151, 538, 4521, 6729, 13297,
 3807, 16347, 899, 7042 (not written out), 2846, 3000,
 8401, 6735, 14062, 11189, 1679, 1659, 12372, 1888?
 (not written out), 1716, 20918, 1889, 10895, 10968.
- 181r-183v *Hymni de communi sanctorum*. Chevalier 5832,
 18607, 17453, 4534, 11228, 9136, 9628, 9136 (not
 written out), 7798, 9507, 21703, 183v *Expliciunt*
hymni quos circulus postulat anni.
- 183v *Magnificat canticum beatae Mariae*. *Magnificat anima*
mea dominum ...
- 184r-188v *Versiculi tam de tempore quam de sanctis in*
horis et vespervis usurpandi.
- 189r-190r blank.
- 190v not filmed.

Secundo folio: 2r intret
 73r Abjiciamus

Ownership marks: Front pastedown Christophoro Göselio comparatus.
 MCLXX. 64r See colophon quoted above.

Part I of the MS was copied by Christopher Gösl in 1569, and sold to Klosterneuburg in 1570 (f. 64r and front pastedown). The other two parts are contemporary with the first, and were copied in conjunction with it (f. 65v) for Klosterneuburg (cf. references to St. Leopold on ff. 44v, 126v, etc., and on f. 121v *Dedicationis templi Neuburgensis*).

211. THE ENGLISH SCHISM; MARY QUEEN OF SCOTS (German) HMML 3287

Bavaria (Landshut), 17c (1609)

Paper. iii + 248 ff., numbered 1-252 in the modern corrected foliation in arabics in the lower right corner of the recto (this foliation, which will be used below, still embodies inaccuracies: ff. 71 and 72 are omitted, and there is one leaf too few, ff. 76-80 and ff. 96-100). Ff. 1-174 also have an older foliation, also in arabics in the lower right corner of the recto, which has many more inaccuracies. Two contemporary parts bound together:

I (ff. i-172): Ff. 1-15 also numbered pp. 1-30 in arabics in upper outer corner of page. 25-50 long lines. Gatherings mostly of 6 bifolia. The first recto formed by each bifolium numbered consecutively in arabics in the center of the lower margin. Kurrentschrift; titles in Kanzleischrift.

II (ff. 173-252): Ff. 175-246 also numbered pp. 1-142 in arabics in upper outer corner of page (one unnumbered leaf, f. 224, occurs between pp. 98-99). 36-40 long lines. Gatherings mostly of 6 bifolia. Ff. 175r-245r signed A-G in center of lower margin on first recto. Catchwords on every verso. Kurrentschrift; titles in Kanzleischrift.

i^r blank, except for ownership mark.

i^v blank.

ii^r-165v *Ursprung unnd verloffenhait dess Abfalls vom Gehorsam dess Römischen Stuels, auch Zertrennung dess Glaubens im Khönigreich Enngelland. Inn drey Buecher durch Niclassen Sanderen verfasst, inn wellichen ain sehr lesswürdige Hystori, was sich vasst inn 60. Jar lang als nemblich sieder Khönig Heinrichens, diss namens dess Achtens, inn Engelland und bey 21. Jaren seiner Regierung darinn Er erstens, wie Er sein Ehegemachlen die frome Khönigin Catharinen Prinzessin inn Hispanien von sich zestossen Ihme [?] fürgenomen, biss auf das 28. Jare der ietzigregierenden Khönigin Elissabethen, obgedachten Khönig Heinrichens lesteren Erbin, (sonnderlich inn Geistlichen sachen,) zuegetragen habe, getreulich begriffen, unnd angezeigt würdet. Auss dem Latein inns Teütsch gebracht, durch Albrechten Fürsten zue Herbsthaim, ... Hertzog Maximilianens inn Bayrn und Regiments Rhatte zu Landshuett. Was dann jeden Bueches besonnderbahrer innhalt ist mit aller khürze am negstvolgennden blettlein angezeigt zefinnden. Anno domini 1609.*

German translation of NICOLAS SANDERS, *De origine ac progressu schismatis anglicani libri tres* ... (Ingolstadt, 1558, and other edd.). Blank: ff. iii^r-iii^v, 54r, 164r. Book 1, f. 1r; Book 2, f. 85v; Book 3, f. 119r.

166r-166v *Verzeichnus aller Geistlichen unnd Ordensleütth nämen so von schutzes wegen der Römischen Khirchen höchsten Obrigkhäigtt, oder Primats, zu Khönig Hainrichen dess Achtens inn Engellannnd lebzeitten gemarttert worden, ausser der Layen, unnd anderer vill mehrren Personen, die eben umb diser ursachen willen im khrieg oder inn anderlay weiss umbkhomen.*

A Latin version of the same list is found at the end of Nicolas Sanders, *De Origine ac progressu schismatis anglicani libri tres* ... (Ingolstadt, 1588).

167r-172v *Khurtzer vergriff, was sich umb der Catholischen Religion willen inn der gefengnuss dess Thurns zue Londren, vom 1580. Jar, biss auff das 1585. Jare verlossen, darinn gleichsam inn ain Tagsbüechlein, was für schwehren ungemach, unnd Marter die Arme Catholischen auss stehen müessen, zu ersechen ist. So durch ain Person, welliche solliche gantze Zeitt auch daselbst inn verhafft gelegen, mit sonderem Vleiss auffgemerkht, unnd zusamen getragen worden.*

A German translation of *Rerum pro religione catholica ac in turri Londinensi gestarum. Ab anno Domini 1580. ad annum usque 1585. Indiculus seu diarium. Ab eo observatum atque collectum qui toto illo tempore captivus interfuit* (Ingolstadt, 1588).

173r-214v *Khurtzer ausszug der Durchleüchtigigisten [!] Fürstin, unnd Frawen, Frawen Marien Khönigin inn Schottlannd, verwittibtem Khönigin inn Frankhreich, Erbin in beider Cronen Engellannnd, unnd Hibernien, gebornen Herzogin dess Khöniglichen hauss der Stuarten etc, auch der Römischen Catholischen Khirchen Martyrerin, wahrhaftigen verthetigung. Das Sie nemlich an dero Ehegemachlens, dess Fürsten Heinrichen Darleiens Todschlag allerdings unschuldig gewesen sey. Darinn vast das gantze leben so höchsternannte Khönigin ellenndigclich geführt aber herrlich beschlossen, gleichsam Hystoriens weiss begriffen gantz aussführlichen angedeüttet würdet. Durch Augbrechten Barnestapolien erstlich Anno 1588 inn Lateinischer Sprach im Trukhauss geferttiget. Dann gleichermassen ain Summarischer vergriff allerlay bedenklichen ursachen, dardurch der Cron Engellannnd Cantzler, unnd deroselben Stennden [?] Vorredner den Pukhering der Khönigin Elissabethen und obgedachte unschuldige Khönigin auss Schottlannd und hinrichten zulassen, gerhatten haben, sambt der Engellendischen Khönigin darauff ervolgten Revolution, unnd urthail zu ein unverschulden Todt. Wie auch der darüber im Schloss zu Fodrinhaye würkklich ervolgten Execution, neben ettlichen erheblichen widerlagen der Ihr aufgetragnen felschlich erdichten innzüchten, dann nit weniger ain khurtze Cronikh Ihres gantzen Lebens unnd sterbens. Welliche zway unterschiedliche Tractettlein vor disem inn mehrlay frembden Sprachen getrukht aussgangen Jüngstlich aber durch Albrechten Fürsten zue*

Herbsthaim ... Hertzog Maximilianens inn Bayrn etc Rhatte zu Landshuett auss dem Latein inns hochteütsch gantz getrewen vleiss gezogen worden. Anno 1609. German translation of Maria Stuarta, Regina Scotiae, Dotaria Franciae, Haeres Angliae et Hyberniae, Martyr Ecclesiae, Innocens a caede Darleana, vindice Oberto Barnestapolio ... (Ingolstadt, 1588). Blank: ff. 173v-174v.

215r-246v *Kurtzer vergriff ainer Supplication so der Canzler inn Engellann, inn namen aines Rhatts unnd gantzen Gemain derselben Cron, wegen hinrichtung der durchleüchtigisten Fürstin Frawen Marien, Khönigin inn Schottlannd Iher Khönigin Frawen Elissabethen übergeben. Sambt ainer wolgegründten widerlag aller der falscherdichten Innzüchten, so wider die besagte frome Khönigin fürgebracht worden. Darinn aber der Lesser vermerkhen solle, das der innhalt gemelter Supplication stukhhweiss, unnd darauff die widerlag inn gleichermass unnd form mit Buechstaben bezaichnet, angedeütt würd. German translation of Summarium rationum, quibus cancellarius Angliae et prolocutor Puckeriungius Elizabethae Angliae Reginae persuaserunt occidendam esse serenissimam Principem Mariam Stuartam Scotiae Reginam ... (Ingolstadt, 1588).*

247r-251v *Die frome unnd unschuldig Khönigin auss Schottlannd, weilund fraw Maria Stuartin, Christseeligister gedechtnuss, würd durch den Engle inn Engellann berueft. German verse translation of the Latin poem Maria Scotorum Regina, ab angelo evocatur e Scotia in Angliam, published with the work cited under ff. 215r-246v above.*

252r blank.

252v not filmed.

Ownership marks: Front pastedown Ex libris Alberti Sigismundi Josephi Stieller a Rosenegg 1690. i^r Donum hoc Praenobilis Domini L. B. Caroli Stieler a Rosenegg Consiliarii Regiminis S. ... Reg. Majest. comparavit Ludovicus Mangold C.R.D. Cooperator in Nussdorf anno 1817.

The MS probably represents a translation from the Ingolstadt editions of 1588 cited above, given the correspondence of contents between the codex and copies of the printed works bound together in a 16c or 17c binding and now in the Rare Book Collection, Alcuin Library, Saint John's University, Collegeville. Written in Landshut in 1609 (ff. ii^r, 173r), the MS belonged to the Stieler family of Rosenegg by the end of the 17c (front pastedown, f. i^r). Ludovicus Mangold, a canon of Herzogenburg, acquired it for the monastery in 1817 (f. i^r).

Bibliography: Frast, p. 39.

213. DESCRIPTION AND HISTORY OF THE TIROL (German) HMML 3284

Austria, 17c

Paper. 167 ff., numbered 1-173 (one unnumbered leaf after f. 28; ff. 61-68 omitted from the series of numbers; one unnumbered leaf after f. 73; no foliation after f. 164). Long lines. Variable count. Unruled. Kurrentschrift.

1r-173v *Beschreibung der fürstlichen Grafschafft Tyrrol.*

A description of the Tirol, including economy, history and religion. The most recent dates mentioned are: 1649 (f. 69r), 1647 (f. 80v), 1633 (f. 154r).

Ownership marks: Front pastedown Donum Illustrissimi Comitis Emerici de Breuner in Nussdorf 1821 procurante Gaudentio C.R.D. a vicario.
1r Herzogenburg library stamp.

Acquired by Herzogenburg in 1821 from Count Emericus de Breunner of Nussdorf through the agency of the canon Gaudentius (front pastedown).

Bibliography: Frast, p. 40.

Italy, 13c

Parchment. i + 496 ff., numbered 1-495 (one extra leaf, ff. 490-495). Ff. 4-208 also numbered 1-54, 56-206 in medieval arabics, partly trimmed away, in the upper right corner of the recto. 2 col., ff. 1r-463v; 3 col., ff. 464r-495bis^v. 49 lines (occasionally 50), ff. 1r-463v; 53 lines, ff. 464r-495bis^v. Frame-ruled. Composition of gatherings not visible on film. Headlines. Contemporary marginal corrections in pen-flourished frames, *passim*. Illuminated, historiated initials at the beginning of each book*; Lombards at the beginning of each chapter have pen-flourishing extended vertically to form a border at the left side of each column. Textura rotunda.

1r-463v [Biblia sacra ex vulgata versione] *Includes books (and prologues) as follows:* 4r Gen (Stegmüller 284, 285) — 22r Ex — 37r Lev — 47r Num — 62r Deut — 75v Jos (311, 307) — 84v Jud — 94r Ruth — 96v 1 Reg (323) — 109v 2 Reg — 120r 3 Reg — 132v 4 Reg — 145r 1 Par (327, 328) — 155v 2 Par — 168v Oratio Manasse (Stegmüller 93,2) — 169r 1 Esd (330) — 173r Neh — 178v 3 Esd (Stegmüller 94,1) — 184r Tob (332) — 188r Judith (335) — 193r Esther (341, 343) — 198v Job (349, 344, 357) — 207v Ps (430) — 230v Prov (457, 456, 455) — 238v Eccl (462) — 241r Cant — 242v Sap (468) — 248v Ecclus (Multorum nobis ...) — 262v Oratio Salomonis (R. Weber, *Les anciennes versions latines du deuxième livre des Paralipomènes* [Collectanea Biblica Latina, 8; Rome, 1945], pp. xi-xiii) — 263r Is (482, 480) — 280v Jer (487, 490, 486) — 302r Lam (Et factum est ...) — 304r Bar (491) — 306v Ezech (492) — 326r Dan (494) — 334r Osee (500, 501, 506) — 336v Joel (511, 510) — 338r Amos (512, 515) — 340r Abdias (519, 517, 516) — 340v Jonas (524, 522) — 341v Mich (526, 525) — 343r Nah (528, 527) — 344r Hab (531, 529) — 345r Soph (534, 532) — 346v Agg (538, 535) — 347r Zach (539, 540) — 350r Mal (543, 544) — 351r 1 Mac (551, 552) — 362v 2 Mac — 372r Mt (595, 596, 590/591) — 384r Mk (607) — 391v Lk (620, Quoniam quidem ...) — 404r Jn (624) — 414v Rom (669, 677, 675) — 419r 1 Cor (690, 685) — 424r 2 Cor (697, 699) — 427r Gal (707) — 428v Eph (715) — 430r Phil (728) — 431r Col (736) — 432r 1 Thes (748) — 433r 2 Thes (752) — 434r 1 Tim (765) — 435r 2 Tim (772) — 436r Tit (780) —

*Colored exposures of most of the decorated initials.

436v Philem (783) ——— 437r Heb (793/794) ——— 440v
 Act (633, 640) ——— 453r Jac (807, 806, 809) ——— 454v
 1 Pet (815/816) ——— 455v 2 Pet ——— 456v 1 Jn (822)
 ——— 457v 2 Jn (823) ——— 457v 3 Jn (824) ——— 458r
 Juda (825) ——— 458v Apoc (834, 829) ——— 463v *Deo
 gracias et virgini Marie.*

464r-495bis^V *Hic sunt interpretaciones hebraicorum nominum
 incipientium per a litteram. Aaz apprehendens vel appre-
 hensio. Aad testificans vel testimonium ——— Zuzim
 consciliantes [!] eos vel consciliatores [!] eorum. Deo
 gracias et virgini Marie.*

Attributed to STEPHANUS LANGTON; cf. Stegmüller V 7708-7709.

Secundo folio: 2r phylosophis

Ownership marks and former shelf-marks: *i*^r [19c?] Nro. 2 et Nro. 223.
i^r Ex Propriis Mathiae Eigl Canonici Ducumburgensis, 1821. *i*^r [18c
 or 19c?] A. Lin. 3. Nro. 14 [?]. 1r [16c?] Beatae Virginis Mariae
 In Gloria Sacri Cisterciensis Ordinis Cathalogo Inscriptus N. 2. 1r
 Herzogenburg library stamp.

Written in Italy, this MS formerly belonged to a Cistercian monastery
 dedicated to B.V.M. in Gloria (f. 1r). It was acquired by Herzogenburg
 in 1821 from the canon Mathias Eigl (f. *i*^r; concerning Eigl, cf. Černík,
Schriftsteller, pp. 282-283).*

Bibliography: Herzogenburg. *Das Stift und seine Kunstschatze*, p. 93;
Die Gotik in Niederösterreich (1963), p. 112; Gerhard Schmidt, "Ita-
 lienische Buchmaler in Österreich," *Alte und Moderne Kunst* 6 (1961) 2-5.

*After this description had been prepared for publication, Mme. M.-Th.
 Gousset of the Bibliothèque nationale identified MS 223 as Bolognese
 of the third quarter of the 13c, and suggested a comparison with the
 Bible Oxford, Bodleian Library, MS Canon. Bibl. Lat. 56 (Otto Pächt
 and J. J. G. Alexander, *Illuminated Manuscripts in the Bodleian
 Library, Oxford*, Vol. II: *Italian School* [Oxford, 1970], no. 78
 [there listed as Cremona, 1265]). [Personal letter from Mme. Gousset
 to the editor, July 1, 1982].

Austria, 17c

Paper. 400 pp., numbered 1-378 in contemporary arabics in upper left corner (p. 87 and p. 115 each occur twice; after p. 220 the numbering reverts to p. 201 and continues in sequence). The left column of each page is blank. Variable line count. Unruled. Kurrentschrift.

1r-378v [Vermögensrecht] Deals with matters such as contracts, usury, sale, inheritance, real estate. Pp. 375-378: transcription of a document of Maximilian II (1564-1576) regarding mining rights.

The typescript inventory of 1949 dates the MS to 1607 and describes it as *Practisches Rechtsbuch von Virilas Varenbullen*.

242. ALCHEMY (German)

HMML 3273

Germany or Austria, 18c

Paper. 86 ff. Long lines. Variable count. Frame only or frame-ruled.
Kurrentschrift, with Latin words and phrases in late humanistic cursive.

1r-1v blank.

2r-3v *Paraenesis ad lectorem benevolum anonymi ejusdem
veraeque philosophiae studiosi. Cum ad omnium mira-
bilium operationem duo sufficient — cultro anatomico
dissolvere queant.*

F. 3r blank.

4r-32r [HEINRICH KHUNRATH] *Erklärung von und über dem
Aeussern [triangle] philos<ophorum>. Man visitire,
besehe und durchlese hin und wieder alle aller [!]
wahren, das ist, Naturgemäss — und Arbeiten philo-
sophisch erstattet werden. [Latin and German on alter-
nate lines] Gloria deo in excelsis quod talia mani-
festaverit hominibus in terris! Halleluia! Halleluia!
Halleluia! Phy diabolo, ejusque squamis! Ehre sey
Gott in der Höhe, der solche dinge denen Menschen auf
[inverted triangle with internal horizontal crossbar]
offenbahret hat. Hochgelobet sey Gott! Hochgelobet
sey Gott! Hochgelobet sey Gott! Pfuy dem deufel und
seinen schuppen. Dixit et scripsit Henricus Khunrath
Lipsiae Medicus utriusque Doctor, et Theosophiae
Amatoris fidelis. Amen.*

On Khunrath, see Thorndike VII 273-275, and Kopp II 361.

32v blank.

33r-39r *Der zweite Tractat. ... [two lines obliterated]
Judicium Philosophicum Anonymi über die vier Figuren der
Grossen Amphitheatri Chymici H. D. Heinrich Khunraths,
welcher ehedem zu Strassburg in weniger, hernach aber
zu Hanau in mehrerer Anzahl gedruckt worden, und mit
schönen Kupferstichen gezieret versehen, von Anonymis
Philosophis dazu befördert worden. 33v Das gantze
Werck ist in vier Haupt-Theile unterschieden und ge-
theilet. Das erste, welches H. Autor D. Heinrich
Khunrath, Prologum genannet, sind Sprüche Salomonis
— und geschehen auf auf [!] magische weise, und nicht
anders. Hiermit den H. D. Heinrich Khunrath dem lieben
Gott befehlend.*

On HEINRICH KHUNRATH, see references cited under ff. 4r-32r above.

39v-40r *Benedictus Figulus Utenhofias ad lectorem ...*

Dieweil dieses mein Judicium so einen überaus trefflichen Bericht gibt, über die vier Figuren — grossmächtigen Gnaden Schutz befohlen von mir, der ich heisse *Benedictus Figulus Utenhovias, Fr. Poeta Th. Th. Ph. Medic. Eremita. T. M.*

On BENEDICTUS FIGULUS, see Thorndike VII 154-155, and Kopp I 237.

40v-41v blank.

42r-51r *Der dritte Tractat. De Tinctura sive Oleo Antimonii, Welcher Theophrastus Paracelsus Bompast seinem guten Freund Theodoro zugeschrieben den 17. Maji, Anno 1536. Mein lieber Theodore! Es haben wohl recht und billig die alten Spagyrici gesagt: Est in mercurio — mit welchem Stein ihr projectiren möget. Lobet Gott den Herrn für solche seine hohe Offenbahrung, und danket ihm in Ewigkeit. Amen.*

On PARACELSUS, see Thorndike V, VI *passim*, and Kopp I 33 *seqq.*

51v *Multiplicatio. Die alten Weisen, die diesen Lapidem erfunden und bereitet haben zu vollkommener Krafft — denenselben zu helfen und zu rathen allezeit darneben befohlen seyn. Amen. Laus Domino Deo Omnipotenti in secula seculorum. Amen.*

52r-55v *Offenbahrung Fr. Basillii Valentini Wie er das grose Geheimnis beyde der Reichthums und der Gesundheit nach Anzeigung seiner zwölf Schlüssel, und anderer seiner Handschrifften mehr selbst ausgearbeitet hat. Im Nahmen des Allerhöchsten Gottes, des Vaters, Sohns, und Heiligen Geistes. Genge ich Fr. Basilius Valentinus ein Kloster-Diener des Herrn, des Benedictiner Ordens, an, den rechten Weg und Handgriff ... Wie ich das Licht der irrdischen Weisheit, natürlicher Dinge — dieser Subtilitat zu vergleichen, die weil sie Aller in Allen ist. Gott sey gelobet in alle Ewigkeit. Amen. Also ist das gantzes Werck durch vier Operationes vollkommen, und wird in 20. Monaten gebracht zu einem erwünschten Ende. Amen.*

On BASILIUS VALENTINUS, see Thorndike VII 156, and Kopp I 29-31.

56r-75r *Trinum Chymicum. Drey Chymische Tractätlein. I. Fr. Vincentii Koffsky, Philosophi et Monachi Dantiscani, Seculo XVto. II. Alphidii, Philosophi Kurtze Parabol. III. Clavis Raymundi Lullii Philosophi.*

56v-64v [VINCENTIUS KOFFSKY] *Ein ausführlicher Bericht, von der erste Tinctur-Wurtzel, und prima Materia Lapidis Philosophorum. Allen irrenden, verführten, neuanfangenden Philosophen ... 57r Damit wir von unserer, der Philosophen, alten, einigen, rechten, ansehnlichen geringen Materia — so bleibt sie verborgen, verachtet und verworfen.*

On Koffsky, see Kopp II 339. F. 56v begins with this note:
*Dieses Tractätlein, so Frater Vincentius Koffsky zu Posen
 gebohren, und zu Dantzic im schwartzen Mönchs-Kloster mit
 goldenen Buchstaben geschreiben [!] Anno 1448, die 3 Maij,
 also verlasen worden, ist durch den Ehrwürdigen Herrn Paulum,
 der Zeit Prior im schwartzen Mönchs-Kloster, Prediger Ordens,
 im Creutz-Gang in der Mauer Anno 1588, die 14 August gefunden
 worden, worinnen zu finden ist [title as given above].*

65r-65v *II. Tractatus.* Alphidius Philosophus spricht:
 Es war ein Vater, der hatte einen Sohn, den hatte
 er sehr lieb — und lassen sich nimmermehr scheiden.
 Concerning ALPHIDIUS, see Thorndike III 43-44, and Kopp II 339.

66r-75r *Clavis Raymundi Lullii ohne welchen seine andere
 Bücher nicht zu verstehen. Vor diesem noch niemals
 aus dem lateinischen ins Teutsche übersetzt. Filiis
 Hermiticae Doctrinae zu gut an den Tag gegeben von
 einem Liebhaber der edlen Spagyrischen Kunst. Strass-
 burg, bey Joh. Albr. Dolhopff. Anno 1699.* 66v
 blank. 67r Ich Raymundus Lullius habe viele und
 weitläufftige Bücher geschrieben in dunkeln und
 zertheilten Werken und Wegen ... 68r *Cap. I. Vom
 Unterscheid des gemeinen, und des Philosophischen
 Argenti vivi.* Ich sage nochmals dass das Argentum
 vivum vulgum nicht das Argentum vivum Philos<ophorum>
 ist — Sigillire es mit Wachs, und verwahrs.
 On RAYMUNDUS LULLIUS' supposed alchemical writings, see
 Thorndike II 867-868; IV 3-64; III, V-VIII *passim*; and Kopp
 I 24-27, II 339.

75v blank.

76r-85v *Processus Lapidis Philosophorum Sigismundi von
 Taubenheim, einem Dantziger, welchen der Hof-Organist
 zu Bayreuth H. Tobias Crentlin von Dantzic mit gebracht
 hat, allwo er ihn von seinem Schwager H. Francisco von
 Taubenheim bekommen, der ein Bruder Sigismundi von
 Taubenheim gewesen, bey welchem auf dieses nach seinem
 Tod in einem Geld-Kasten bey der Erbtheilung gefunden
 worden ist wie hier geschrieben stehet. Deo soli
 Gloria. Gottes Gnadn [!] und Seegen jederzeit zuvor
 freundlicher Hertzlicher Bruder Francisce von Tauben-
 heim! Hiebey gefügt und wohl verwahrt, übersende ich
 dir den längst begehrten warhaftigen Process ... 76v
Versus. Vom Philosophischen Ofen. Es schreiben die
 Philosophi mit Macht / wie das Hermetis Ofen soll seyn
 gemacht ... 77r Lieber Bruder! Nimm im Namen des
 dreyeinigen Gottes der allerbesten röthesten Hölland-
 ischen Ziegeln — danke Gott allezeit und bitte auch
 Gott für mich armen Sünder. Datum Dantzic auf meinem
 Frëy-Guth, den 1. Martii, Anno Domini 1580. Dein
 lieber Bruder Sigismundus von Taubenheim.*

HERZOGENBURG 242

86r-86v blank.

The MS was copied after the publication in 1699 of the edition cited on f. 66r.

296. PRIORS OF HERZOGENBURG

separate

Austria (Herzogenburg), 17c (1604-1608)

Paper. 33 ff. Ff. 2r-12r numbered pp. 1-21. Long lines. Variable count. No visible ruling. Composition of gatherings not visible on film. Humanistic cursive of the 17c.

1r-1v blank.

2r (p. 1) *Insignis Coenobii Herzogburgensis, Inferioris Austriae, Origo et Dominorum ibidem Praepositorum Series. Ordine perspicuo ac brevi digesta a Magistro Udalrico Höllwierth Praeposito Herzogburgensi Trigesimo primo. [al. man.] Post Translationem.*

2v blank.

3r-5r (pp. 3-7) [De fundatione et translatione coenobii] Herzogburgum, elegantissimum Ordinis divi Augustini Canonorum Regularium Coenobium, in Austria inferiori ad Traisnam fluvium — ibidem coronatus est Anno Domini M.C.1⁰.

5v blank.

6r-32r *Herzogburgense Divi Georgii Coenobium a prima Fundatione ad nostra usque Tempora hos habuit Gubernatores seu Praepositos.*

6r-8r List of priors from *Wisento*, *primus omnium erat Praepositus in Insula Danubiana ... through Wolkrenn, duodecimus Praesul, fatis ereptus est Anno gratiae 1243. Et hic finis Praepositorum in Insula Istri.*

8v-10r *Nota Lector. De praescriptis Praepositis parum reperi in factis fortasse quod omnia per incendium conflagrata fuerunt — inter Annales relatam reperitur. Nunc ad alios Antistites huius Inclytae aedis veniamus, de quibus plenior notitia.*

Note on the destruction of Herzogenburg by the Bohemians which Höllwirth dates ca. 1464 and to which he attributes the loss of earlier records.

10v-32r List of priors from *Engelschalkus, Tertius decimus Praesul ... Praepositus iste ultimus Praesul erat in Insula Danubiana, primus vero in Coenobio Herzogburgensi ... through Trigesimus primus Praepositus erat Udalricus Höllwierth ...*

Höllwirth was the 31st prior of St. George after the move to Herzogenburg, the 43rd of the entire series of priors. He held office 1604-1608; cf. Brunner, p. 229, and Lindner, p. 233. Most of the priors in this series are provided with historical notes describing their activities.

HERZOGENBURG 296

32v-33r blank.

33v not filmed.

The codex was compiled by Ulrich Höllwirth, prior of Herzogenburg 1604-1608, and copied at Herzogenburg in the 17c, presumably under if not by Höllwirth (f. 2r).

302. COLLECTION OF HORSE BRANDS (Italian)

HMML 3228

Tirol, 17c

Paper. 56 ff. Six pen-drawn emblems on each page.

1r Emblem consisting of a lozenge surmounted by a crown and containing the initials FC. Underneath, the caption *Marchio del Serenissimo Prencipe [!]*
Ferdinando Carlo Archiduca di Austria.

1v blank.

2r-56v Emblems numbered 1-650 and bearing captions in Italian identifying the possessors, mostly Italian, who are arranged approximately in order of social precedence from the rank of duke downwards. Many of the devices are accompanied by comments on the quality of the horses bred by the owner in question. Indication of the parts of the horse on which the marks are to appear suggest that they were used as brands.

Ownership mark: 1r [stamped in the lower margin] Colloredo.

The collection was apparently compiled for Archduke Ferdinand Karl, who ruled in the Tirol 1646-1662. This MS belonged to the Counts Colloredo (f. 1r), and according to the inventory of 1949, came to Herzogenburg from Bibliothek Walpersdorf.

Austria or Germany, 15c (1482)

Paper. 105 ff. About 15-20 long lines. Frame only. Composition of gatherings not visible on film. Plain or pearl Lombards, *passim*; divided Lombards (3-9 lines), ff. 1r, 10r, 28r, 32r, 33r, 38v, 56v. Bastarda.

1r-7v *Hie hebt sich an die legend von sand Barbara der heiligen junckfraw. Es ist gewesen zu den zeiten des kayzers Maximiani des grossen — und ir marter ist geschehen am dem vierten tag des krist monäts.*

7v-9r *Ain schön gepet von der heiligen junckfrau sand Barbara. Götlicher krafft parmhertziger wanndlung ist mit deinem namen volpracht O heilige junckfraw und martrerin und sponss Jhesu xpristi [!] sand Barbara — mir zu hail und lebentigen und todten zw hilff trost und erledigung. Amen.*

9r-9v *Collecten von sand Barbara. Almächtiger ewiger got der dw den leib der heiligen junckfrawn und martrerin sand Barbara in der stund yres leidens — und all unser veindt sichtig und unsichtig mit frewd überwinden durch Jhesum [!] deinen sun der mit dir regniert in aynigkait des heiligen geist ymmer und ewigklich. Amen. 1482.*

9v-31v *Hie hernach stendt geschriben dye syben tagzeit von unsers herren leyden ...*
A votive office of the Passion in German.

31v-32v *Das ewangeli sand Johannis das sich anhebt In principio erat.*
Text of Jn 1:1-14 in German translation.

33r-38v *Hie hebt sich an ain andächtigs gepet von dem gantzen leiden unsers herren. In deinem namen herr ihesu xprist [!] süllen gepogen werden alle knye der himelischen yerdischen und hellischen — und erfüllt müg werden der frewd deines götlichen anplicks an leib und an sel ymmer und ewigklich. Amen.*

38v-39v *Ain ander schön gepett von unsers herren leyden. Ich pitt dich herr Jhesu criste [!] durch dy dasig unaussprechlich und höchste lieb — und ain fröliche und genädige vestend und darnach das ewig leben durch dein grosse parmhertzigkait. Amen.*

39v-40r *Aber ain anders andächtigs gepett von unsers herren leyden. O dw schepfer und erlediger der welt herr*

ihesu criste [!] da dw giengst zu dem leiden nit auss
deiner notturfft — in der zeit aller meiner not und
angst hye und dort behüeten wellest. Amen.

40v-42r *Hie heben sich andächtige gepet von unser lieben
frawen Maria. O werde junckfraw Maria O dw himel
künigin dw zier der engel erparm dich über dein arme
sünderin und dienerin — ablas der sünden und nach
dem ellenden zer gäncklichen leben das ewig leben.
Amen..*

42r-45r *Von unser lieben frawen ain ander schöns gepet und
andächtigs das gemacht hat sand Thoman von Aquin [al.
man.] prediger ordens. 42v O dw aller heiligiste
und dw süessiste junckfraw Maria dw mueter gots vol
aller gütigkait ain tachter des aller höchsten
künigs — und mich in seiner und deiner lieb ster-
bendt fuerst in den weg der sälligkait. Amen.*

45r-50v *Aber ein ander gepet von unser lieben frawen der
junckfrawn Maria. 45v O du heilige Maria ein junckfraw
ob allen junckfrawn ein mueter der parmhertzigkait ein
mueter aller wirdigkait ein süesser trost aller
betrüebten — den toten die ewig rue und sälligkait.
Amen. O Barbara dient got und Marie.*

50v-56r *Aber ain ander schön gepet von unser lieben frawen
Maria.*

51r-52v *O du allmächtigiste kayserin aller wirdigkait O
du hochgeporne mueter aller gütigkait O du raine
maid aller kewschait — das ich got meinen herren
von augen zu augen anschaw des helff mir dy krafft
gots und dy hilff aller gottes heyligen. Amen.*

52v-54r *O du unvermayligte frucht des ewigen gots wenn
in dir verschlossen ist das ewig hail — und vor
pösem ungewitter des helff mir got der allmächtig
der da künfftig ist ze richten über lebentig und
tod und über die welt mit fewr. Amen.*

54r-56r *O du offenbars liechts [?] gold des ewigen
schatz wenn du ye verschlossen pist gewesn in dem
hertzen des allmächtigen vater — das ich nit
abkertt werd von dem kristenlichen glauben des helff
mir dy krafft gots und aller seiner heiligen. Amen.*

56v-61r *Hie hernach stendt gescriben andächtige gepet die
der mensch petten sol des tags so er gots leichnam
enphahen wil.*

56v-57r *O ewiger parmhertziger got erzündt mich mit dem
fewer deiner götlichen lieb — dy heiligen kristen-
hait mit genadenreichen schein erlewchtet.*

57r-58r *O mynnigkleicher himlischer schepfer wer pin ich
das ich dich hochwirdigs guet wil enphahen — da
durch mir vergeben werden all mein sündt und missetat.
Amen.*

- 58r-58v O wee lieber herr Jhesu criste [!] ich waiss wol
das ich dein gantz unwirdig pin zu enphahen wann
ich pin eytel und lär an allen gueten werchen —
und sy entzündest in dem fewr deiner lieb und in
deiner gruntlosen parmhertzigkait. Amen.
- 58v-59r Herr Jhesu criste [!] ich wil dich hewt enphahen
in rechter gehorsam und diemüetigkait — und auch
dein liebe wirdige mueter Maria und alles himlisch
her nach allem deinem willen. Amen.
- 59r-59v Herr ich wil dich hewt enphahen zu ainer ertzney
krafft und sterck für all mein veindt sichtig und
unsichtig — auch über alle die für die ich
schuldig pin zw pitten sy sein lebentig oder tod und
auch zu eine trost allen gelaubigen selen. Amen.
- 60r-60v Herr ich wil dich hewt enphahen als ich dann
glaub an allen zweifel von grundt meines hertzen
— und yn verleichest ware rew und rechte pessrung
alles nach deinen götlichem willen. Amen.
- 60v-61r Herr hilf das ich dich hewt enpfach zu einer
widerpringung aller meiner verloren zeit — das
ich alles püess und pesser nach deiner gnaden und
erparnung und nach meiner armen und ellenden sel
hayl. Amen.
- 61v-65r *Das hernach geschriben gepet sprich auch ee das du
gotzleichnam enphachst zw der werden und unvermayligten
junckfrawen und mueter gots Maria. O du aller höchste
künigin der himel ich fleuch zw dir und zu der schass
deiner müeterlichen parmhertzigkait — also das ich
meinen got und schepfer enphach in der raynikait
meines hertzen das es mir nutz sey zu dem ewigen leben.
Amen.*
- 65v *Das gepet sol man sprechen so man gots leichnam
enphangen hat. Ich sag dir dannckh herr allmächtiger
got das du mich gespeist hast mit dem heiligen leichnam
deins aynigen sun — sey mir auch ain krafft zu
austreiben aller meiner sünd und ain merung aller
tugent. Amen.*
- 66r *Von deinem aygen engel. O du heiliger engel gots der
du mir von got dem allmächtigen zwe geaygent pist
— und behüet zy vor den pösen veindten und füler sy
zu dem ewigen leben. Amen.*
- 66v-105r *blank, except for these texts scribbled in later
hands:*
- 103v Salve. Gegruessst seyst du kunigin der parmhertzig-
kait unser leben ...
The beginning only of a Salve regina in German.
- 104v Got dem himlichen vatter gib ich mich ...
The beginning of a prayer in German.

104v *A partially illegible text referring to ... den ii*
November im 1579 iar ...

105v not filmed.

Secundo folio: 2r ainen ewigen sponss

The MS was written in 1482 (f. 9v) for the use of a woman or female religious community, as indicated by feminine references in the prayers (e.g., f. 40v). The presence of several pieces addressed to St. Barbara suggests a special devotion to her (ff. 1r-9v, 50v).

321. CISTERCIAN DOCUMENTS

separate

Austria (?), 16c-17c

Paper. 222 ff., numbered 1-229 in a modern hand (ff. 9-10, 70-74 missing). Three booklets bound together, apparently at the end of a printed work:

I (ff. 1-8): Long lines. Variable count. Late humanistic cursive. Margins trimmed with loss of text.

II (ff. 11-69): 30-45 long lines. Gatherings probably of 8 bifolia. Horizontal catchwords in the lower right corner of ff. 16v, 32v, 48v, 64v. Late humanistic cursive. Margins trimmed with loss of text.

III (ff. 75-229): 20-30 long lines. Gatherings of 4 bifolia. Ff. 79r-223r signed 2-20 in arabics in lower left corner of first recto. Late humanistic cursive.

First verso, facing f. 1r Woodcut of the lactation of St. Bernard. Visible traces of text printed in Gothic type on recto of leaf.

I

1r-7v *Ordinatio capituli generalis anno domini 1628 die vero vigesima secunda mensis Maii et sequentibus apud Cistercium celebrati.*

Text faded and not fully legible on microfilm. Ed. J.-M.

Canivez, *Statuta capitulorum generalium ordinis Cisterciensis* VII (Bibliothèque de la Revue d'histoire ecclésiastique, 14A; Louvain, 1939), pp. 356-364.

8r-8v blank.

9r-10v missing.

II

11r-68r *<Incipit libellus definitionum Ordinis Cisterciensis Anno 1599. Prima diffinitio agit in generali de ordinatione et institutione ordinis universi ——— faciant ab aliis observari firmiter. Amen. Explicit libellus diffinitionum in capitulo generali editus. Anno domini M.CC.LXXXIX. In anno 1599 descriptus.* The first line on f. 11r has been mostly trimmed away. The text differs considerably from that printed in Julianus Paris, *Nomasticon Cisterciense seu antiquiores ordinis Cisterciensis constitutiones* (Paris, 1670), pp. 482-582.

68v *blank, except for the note: Hunc modum visitator ipse a Sancta Cruce dedit excipiendi visitatorem.*

69r-69v blank.

70r-74v missing.

III

75r-229v *Incipit Prologus in librum qui dicitur ordinarium Cisterciense. Quoniam multi et maxime simplices non semper possunt vel nesciunt aut etiam negligunt scripta vel statuta ... 76r Sequitur opus sive tractatus qui dicitur ordinarium Cisterciense inceptum anno 15.*

From first Vespers for dom. 1 in Adv. and St. Lucy through the year. Incomplete at the end.

Secundo folio: 2r [illegible]
 12r quo]ve modo
 76r verita]te huius

Ff. 1r-7v were written after 1628 (f. 1r) and ff. 11r-68r, in 1599 (ff. 11r, 68r).

328. LAWS AND CONSTITUTIONS OF LOWER AUSTRIA (German) HMML 3282

Austria, 16c (after 1521)

Paper. 128 ff., numbered 1-126 in tens (one extra leaf, ff. 60-70 and ff. 70-74). 21-25 long lines. Kurrentschrift.

1r-1v blank.

2r-125r Documents pertaining to the administrative reorganization of Lower Austria by Maximilian I (1493-1519).
Section titles which refer to dates are:

- 15r *Hernach volgend die mengl unnd gebrechenn so des Furstenthumb Osterreich under der Enns Ansschuss und gesanten von allen Stenndten der Romischen Kayserlichen Maiestat etc unnserrn Allernadigistn herrn in Awgspurg des xv^{co} unnd iehennden jars furbracht habenn und dar bey der gedachten Kaiserlichen Maiestat Antwort und beschaid in darauf gegeben.*
- 58r *Libell zw Augspurg Anno etc decimo der Funff Lannt. Nach dem die Rhomisch Khayserlich Maiestatt etc. An irer gnaden Lanndtschafften der funff Niderosterreichischen Lannde Namblich osterreich unnder unnd ob Enns Steyr Khernten und Khrain auff den Lanndtagen so zw sanndt Niclaus tag dess funffzehenhundertisten unnd Newndtn Jars nachstnerschnienn in den gedachten Lanndten gehalten werden ...*
- 73v *Ain annder hanndlung und Lanndtag wiehernach volgt. Anno 1514.*
- 94r *Hanndlung und werbung in Krembs auf dem lanndtag so gehalten ist worden in Montag nach dem Suntag Letare etc der vassten anno 1521.*

125v-126v blank.

Ownership marks: Front pastedown Bookplate from Bibliothek Walpersdorf: Catalog L 78 XII 30a, Standort A-14 2-4. 2r Ex Bibliotheca J. Schwartzman Philosophiae et Medicinae Doctoris. 1669.

Copied after 1521 (f. 94r), the MS was owned in 1669 by Dr. J. Schwartzman (f. 2r). Herzogenburg acquired it from Bibliothek Walpersdorf (front pastedown).

330. LAW OF MARRIAGE

separate

Austria, 19c (after 1817)

Paper. i + 96 + i ff., numbered 1-98. 30-34 long lines. Frame only. Gatherings of 2 bifolia. Latin cursive script of the 19c.

1r not filmed.

1v blank.

2r-97v *Enchiridion iuris matrimonialis Austriaci. Pars prima. Wilh. B. Canon. reg. Lat. et Theol. II. anni.*
62r *Pars secunda.*

On f. 23r, a reference to 16 August 1817; on f. 89r, to 15 August 1817. Blank: 2v, 62v.

98r blank.

98v not filmed.

Ownership mark: 2r Herzogenburg library stamp.

Copied for his second year theology course by the canon Wilh. B., whose name appears in identical form on ff. 2r and 62r. The scribe is probably to be identified with Wilhelm Bielsky, who was clothed at Herzogenburg on October 19, 1817, took solemn vows there on October 22, 1820, and was ordained to the priesthood on August 28, 1822 (cf. Černík, *Schriftsteller*, p. 283).

Austria, 15c

Paper. i + 13 + i ff. About 26-29 long lines. Unruled. No visible evidence for composition of gatherings. Bastarda.

1r-13v [Tractatus de musica] Non claudas ora canencium deo enim [?] gratum est obsequium eorum. *Circa initium musice mensuralis seu figurative hec verba convenienter dici solent:* Pro quorum intellectu [?] est notandum quod cano — partim ut sic [*musical example*].
About white mensural notation with examples on 3, 4, and 5 line staves.

Secundo folio: 2r Regulata est modulacio

Ownership mark: 5r Herzogenburg library stamp.

334. JOHANNES FRIBURGENSIS (German); VISION DES
RITTERS GEORG AUS UNGARN

HMML 3281

Austria, 15c (1431)

Paper. 146 ff. 2 col. About 32-37 lines. Frame only. Gatherings mostly of 6 bifolia. Ff. 16r-88r signed ii-viii in romans in lower right corner of first recto. Lombards of 2-5 lines (guide letters usually visible), *passim*, some with modest pen-flourishing; more elaborate divided and pen-flourished Lombards, ff. 1r, 4r, 4v, 92v, 96v. Bastarda.

1r-3v *Das ist der passian [!] ann dem palm tag. Dixit ihesus discipulis suis scitis quia post biduum ... Jhesus sprach zu seinen jungern wisst ir das uber zwentag — sitczund gegen dem grab. Amen. Das ewangelium.*

Mt. 26:1-27:61 in German translation.

4r-92v *Incipit prologus. Der summe Johannis des decretzs. Zu merkch. Unusquisque sicut accepit gratiam in alterutrum ... [1 Pet 4:10]. Sanctus Petrus spricht in seiner ersten epistel in dem vierden capitel das ein ygleich mensch als er hat gnade der tugend enphangen von got ... 4v Wavon [?] ain pabst germanichleich den menschen müge ablosen. Merkch. Ablosen mag ein pabst den menschen der da ist ein warer Rewe von allen seinen sunden — und wer sich da wider setzt der war auff dem weg der vor-dampnuzz. [cancelled] Explicit prologus Johannis. The Summa confessorum of JOHANNES FRIBURGENSIS OP in the German version by BERTHOLDUS OP. *LexThK* V 498-499; II 228. *Verfasserlexikon* V 458-461; I 209.*

92v-96r *Hie hebt sich an die awslegung uber den glawben den die heiligen zwelffpoten gemacht habent. Davon merkch. Da [?] wir mit christo ymmer wollen leben so schullen wir horen disew lere — da wir dich loben ymmer und ewigchleich amen.*

96r-145r *[Vision des Ritters Georg aus Ungarn] Das puech und Georgius des marschalkchen sun des Grassaphan aws Ungerland gibt dir ze chennen wie du mit leip-leichen awgen magest erfarn die weitczenn und die pein die sand Patricii der heilige Bisscholff in Ybernia ain ersten vorsuecht hat. Das merkch. 96v Das spricht sand Paulus in der heiligen epistel zu den Judischhait manigualtichleich und manigerlay hat unser herre got geredet ... Der selb Georgius was aines machtigen edlen Ritters sun von Ungerlant des nam was gehaissen Grassaphan — der gemeinschafft*

der heiligen christenhait zu ainer merung alles hailes
an sel und an leib amen. *Hie hat das puech ain ende.
Got uns sein heiligen engel send. Anno domini etc.
Tricesimo primo feria quarta ante festum Urbani etc.
Per Johannem Lessonitz [?] de Legnicz.*

The vision of the knight George from Hungary, who made a pilgrimage to Ireland in the 14c. Ehrismann II 2/2, p. 410.

The scribe's name is uncertain because the corner of the page has been torn away, taking with it the lower half of that line of script, and the letters have been restored on the piece of paper pasted in to mend the defect.

145v pen trials.

146r blank.

146v not filmed.

Secundo folio: 2r Sprach ich

The MS was written in 1431 by Johannes Lessonitz de Legnicz (f. 145r). According to the unpublished inventory of 1949, it was a gift to Herzogenburg from Bibliothek Walpersdorf.

334a. SPIRITUAL EXERCISES (German)

HMML 3277

Austria, 17c

Paper. 140 ff. About 20-21 long lines. Frame only or unruled.
Kurrentschrift.

1r-129v [Geistliche Exercitien] Exercises for 10 days,
each divided into meditations for four hours, with an
introduction and conclusion for each day and a
preface to the whole.

130r-140r blank.

140v not filmed.

According to the inventory of 1949, Herzogenburg acquired the MS from
Bibliothek Walpersdorf.

Austria, 16c (1582)

Paper. viii + 590ff., as numbered in contemporary arabic numerals; now missing from this series are ff. 277, 442, 499-502, 505-517, 524-527, 550-571. Long lines. Variable count. Unruled. Blank: 2v, 293r-296v, 305v, 335v, 344r-345v, 355v-360v, 376v-382v, 432r, 470v, 498v-504v, 518v-523v, 548v-572v, 573v-574r, 580v-581v, 582v. Kurrentschrift; titles in Kanzleischrift.

Front pastedown Records of a marriage in 1637 and of the births of 5 children from 1638-1649 in a family sur-named Tisin.

i^r-590v *Landt Tafel Ausgang. Anno 1582.* A collection of legal texts and documents, including mandates of Holy Roman emperors of the 16c. With continuations dated as late as 1613 (f. 573r).

Ownership marks: *Front pastedown* Tisin family records (see above).
Front pastedown Bookplate from Bibliothek Walpersdorf: Catalog W 36 XII 62a, Standort A-14 1-6.

Written in 1582, the MS was owned by the Tisin family in the 17c and subsequently belonged to Bibliothek Walpersdorf, from which it passed to Herzogenburg (front pastedown).

353. MEDICAL RECORDS

separate

Austria (Herzogenburg), 18c (1758-1792)

Paper. i + 117 pp., as filmed; possibly additional blanks at end.
Long lines. Variable count. Unruled; rough lines between sections.
Many cursive hands of the 18c.

i^r-116 *Liber Medicinalis Pro Canonica Ducumburgensi Coeptus*
Anno 1758. List of the prescriptions issued and the
canons who received them during the years 1758-1792.

Compiled at Herzogenburg during the 18c (cf. title page = f. i^r).

357. DOCUMENTS CONCERNING BONAVENTURA HAN (GALLUS) separate

Germany or Bohemia, 16c-17c (after 1595)

Paper. 29 ff. About 20 long lines. Unruled. Possibly one gathering only (stitching visible after f. 18v). German and Latin cursive scripts of the 16c-17c.

1r-29v *Documents pertaining to the career of Bonaventura Han (Gallus):*

1r-3r Grant of a coat of arms to Han's father of the same name and his descendants. Issued by the emperor Charles V, 1544.

3v-8v *Privilegium Sacratissimi Imperatoris Rudolphi secundi concernens Nobilitatem Reverendi Domini Doctoris Han.* A grant of noble status confirming the previous document. Issued by the emperor Rudolph II, 1581.

8v-10v *Natales.* Wir Burgermaister unnd Rathmanne der Stadt Grossenglogaw, bekhennen offentlich ... Letter from the mayor and council of Glogau testifying to the parentage and legitimate birth of Bonaventura Han.

10v-11v *Insinuatio studii triennalis inchoati.* Franciscus Sansonius prothonotarius apostolicus ac inclytæ universitatis gymnasii almae urbis generalis ac perpetuus rector ... fidem facimus et attestamur reverendum et eximium dominum Bonaventuram Gallum in artibus et philosophia doctorem, cathedralis ecclesiae Vratislaviensis canonicum a trigesima Martii anni Millesimi quingentesimi septuagesimi quinti studium triennale inchoasse, ac protestatum esse solemniter, se in utroque iure civili et canonico idipsum in academia huius almae urbis completurum ... Issued at Rome, 1575.

12r-13v *Triennale studium in eadem facultate iuridica.* Nos Caesar de Grassis sacri palatii apostolici causarum auditor et almi Romani gymnasii coadiutor ... attestamur dominum Bonaventuram Gallum almae huius urbis universitati incorporatum et in matriculam relatum et inscriptum esse ... eumque circa eandem academiam continue et sine interruptione in studio iuris canonici et civilis usque ad annum mensem et diem infrascriptum perseverasse, catholice pie ac honeste vixisse ... Issued at Rome, 1578.

14r-19v *Doctoratus.* Grant of the doctorate in canon and civil law to *Reverendus Dominus Bonaventura Gallus Silesius Cathedralis Ecclesiae Vratislaviensis et Collegiatae Glogoviae maior Canonicus.* Issued at Bologna, 1578.

20r *Acolytatus.* Document confirming Han's ordination as acolyte in 1556. Issued by Martin, bishop of Bratislava, 1574.

- 20r-21r *Dimissoriales*. License for Han to receive higher orders. Issued by Martin, bishop of Bratislava, 1575.
- 21r-22r *Subdiaconatus*. Document attesting Han's ordination to the subdiaconate. Issued at Rome, 1576.
- 22r-23r *Diaconatus*. Document attesting Han's ordination to the diaconate. Issued at Rome, 1577.
- 23v-24v *Indultum ad Presbyteratum procedendi non servato anni curriculo*. Issued by Pope Gregory XIII, 1577.
- 25r-26r *Presbyteratus*. Document attesting Han's ordination to the priesthood. Issued at Rome, 1577.
- 26v-28v *Serenissimi et Reverendissimi Principis Electoris et Archiepiscopi Coloniensis Investitura super Canonatu Hildesheimensis*. Issued by Ernest, archbishop of Cologne, 1595. Followed by evidence of the chapter of Hildesheim's acquiescence in the appointment of Han as one of its members.
- 28v-29r *Nos capitulum ecclesiae cathedralis sancti Joannis Wratislaviae publice recognoscimus nos superscriptas litteras in originali vidisse et in manibus nostris habuisse salvas et integras omni prorsus vitio carentes de verbo ad verbum fideliter a notario descriptas ...* Includes a statement to the effect that Han was elected a canon of Bratislava in 1574. Issued at Bratislava, 1595.
- 29v Notary's note testifying to the accuracy of the copy.

According to these documents, Bonaventura Han or Gallus was a Silesian, born at Glogau (ff. 8v-10v). In 1556 he was ordained acolyte at Bratislava and in 1574 elected a member of the cathedral chapter there (ff. 20r, 28v-29r). In 1575 he began a three-year course in canon and civil law at Rome (ff. 10v-11v), during which he was ordained subdeacon in 1576 (ff. 21r-22r), deacon in 1577 (ff. 22r-23r), and priest in 1577 (ff. 25r-26r). In 1578 he was made doctor of laws at Bologna (ff. 14r-19v). In 1581 the emperor Rudolf II confirmed the noble status and coat of arms (ff. 3v-8v) granted by Charles V to Han's father in 1544 (ff. 1r-3r). In 1595 Han was appointed a canon of Hildesheim (ff. 26v-28v), and a copy of the documents attesting his career was made for the cathedral chapter at Bratislava (ff. 28v-29v). Han's nephew of the same name was prior of St. Andrä an der Traisen 1629-1640 (Lindner, p. 224) and must have brought this MS to St. Andrä, from which it presumably passed to Herzogenburg after the dissolution of St. Andrä in 1783.

Bibliography: Wilhelm Bielsky, "Johann Bonaventura Han, Propst zu St. Andrä an der Traisen, kein Bisthums-Candidat für Breslau," *Oesterreichische Vierteljahresschrift für katholische Theologie* 6 (1867) 93-102.

Austria, 16c? (before 1518)

Paper. 41 ff., numbered 1-40, 45 (corrected to 41) in contemporary arabic numerals in center of upper margin on recto. Eight 4-line staves per page. Gothic neumes. Lombards. Bastarda.

1r-8r [Antiphonarium speciale]

1r-2v *In dedicatione*. Sanctificavit dominus tabernaculum suum ...

Antiphons and responsory for the office of the dedication of a church.

2v-4r *De apostolis*. Ecce ego vobiscum sum ...

Antiphons and responsory for the commons of apostles and martyrs.

4r-5v [De sancto Johanne Baptista] Descendit angelus domini ad Zachariam ...

Antiphons and responsory for the nativity of John the Baptist.

5v-8r *Responsorium*. Justum deduxit dominus ...

Additional antiphons and a responsory for the commons of martyrs.

8v-17v [Kyriale]

8v-14r Kyrie-Gloria pairs.

14v-17v Sanctus-Agnus pairs.

18r-35r [Graduale speciale] Includes mass propers with sequences for the following feasts (Chevalier numbers for the sequences in parentheses):

18r-19v *In dedicatione [ecclesiae]* (15712).

20r-21v Easter (21505).

21v-24v *De sancto Marco* (15066).

24v-26v *De sancto Joanne [Baptista]* (18521).

26v-28v *De sancto Christophoro* (19249).

28v-33r *De martyribus* (772).

Following the mass proper in this section is a group of additional pieces for feasts of martyrs.

33v-35r Mass of the BMV (21343).

35v blank.

36r-39v [De sancta Anna]

36r-37v [Historia de sancta Anna]. Rimed office: AH 5, pp. 110-112, n. 35.

37v-39v [Missa de sancta Anna]. Sequence: AH 55, p. 73, n. 62.

40r empty staves.

40v-41r blank.

41v not filmed.

Secundo folio: 2r et porta celi

All titles as quoted above were entered in the margins of the MS by a different hand from that of the text; the hand which wrote the titles also wrote the date 1518 in the upper margin of f. 1r. The MS was evidently compiled for use in a small chapel or church where the anniversary of the dedication, the mass of Easter and the feasts of a few saints were celebrated.

Austria, 15c

Paper. 153 ff. 26-32 long lines. Frame only. Composition of gatherings not visible on film. Lombards, *passim*; one with pen-flourishing, f. 1r. One bastarda hand.

1r-151r [ULRICH VON POTTENSTEIN, tr., Cyrillus-Fabeln]
 Der hochswebund in naturleichen chunsten Maister
 Aristotiles spricht in problematibus ... Seint aber
 mit den vier vorgeunden und ubertrefleichen angel-
 tugenden die die schrifft also benennet weishait
 grosmütichait gerechtichait und messichait ... 2r
*Nun heben wir unser puech an und schreiben dez
 ersten von dem laster der unweisen torhait daz der
 ersten angeltugent der weishait widerwertig ist
 leren allzeit und in den lesten zeiten hab den
 grosten vlerz weishait ze leren. Dez ersten sprich-
 worts geleichnuss ist die. Eyn alter fuchs waz
 entzundet in begyr mer zechunnen — die da todlich
 ist sich vätht und auch pindet mit todlichen strikchen.
 Also hat daz puech ein ende. Got allen chumer an uns
 wende.*

Verfasserlexikon III 918-923.

151v-153r blank.

153v not filmed.

Secundo folio: 2r auch waren

Former shelf-mark: 1r # 54.

According to the unpublished inventory of 1949, this MS once belonged to Bibliothek Walpersdorf.

426. KONRAD VON MEGENBERG (German), etc

HMML 3272

Austria (Vienna), 15c (II = 1446)

Paper. 202 ff. Two booklets bound together, probably copied by the same scribe:

I (ff. 1-97): About 17 long lines. No ruling visible on film. Gatherings mostly of 6 bifolia. Ff. 15r-87r signed 2-8 in arabics in center of lower margin on first recto. Calligraphic initials; space left for 3 line initials (guide letters visible). Bastarda.

II (ff. 98-202): About 17-18 long lines. No ruling visible on film. Gatherings of 6 bifolia. Ff. 98r-194r signed i-viii in romans in center of lower margin on first recto. Calligraphic initials; a few Lombards, with spaces left for others (guide letters visible). Bastarda.

I

1r Herzogenburg bookplate.

1v-2v blank.

3r-71v [Von dem menschen] *Das puch ist gehaissen ain puch nach der schikchung dez menschen gelider. Zu dem ersten mal wirt gefragt warumb daz sey als Galienus spricht daz under allen tirlein alain der mensch — damit reiben so wirt in paz.*

A series of questions and answers about the anatomy and physiology of human beings.

71v-93r [Von der Seel] *Von den engeln und der sel. Send von den engeln die natur annders wenn der gelaub ... 80r Waz die sel sey in ir selber in irm wesen. Aber waz die sel sey in ir selber und in irm wesen und in irr natur daz ist gar gewenn die alten philosophen ... 86v Wie die sel ainvaltig in irm wesen. Nu hat die sel manigerlay und vil chreffft ... 90v Wie die sel ordnung hab nach iren werchen und tat. So reden wir von der sel darnach sy ordnung hat zu irn werchen und zu irr tat — also malt man si mit kunst und mit tugenden.*

Four articles, as indicated, on the nature of the soul.

93v-97v blank.

II

98r-199r [KONRAD VON MEGENBERG, Buch der Natur] *Von dem geschoph dez menschen well wir sagen etc. Got beschuef den menschen an dem sechsten tag nach anndern creaturen — 198v daz magstu wol vinden in dem puch. 199r Hie hat daz puch ain ennd got all unser laid wennd. Amen. Et est finitus iste libelus [!] per manus Ann-dream [!] Stampuchler tunc temporis Scripor [!] in*

HERZOGENBURG 426

*Wienna in die Apostulorm [!]. Anno domini etc.
Quadragesimo sexto.*

The incipit agrees with Munich, UB 2^o 605 f. 8v (cat.
Kornrumpf/Völker). *Verfasserlexikon* II 900-906.

199v-202r blank.

202v not filmed.

Secundo folio: 4r Da ye lennger
99r und gesmeid.

Ownership marks and previous shelf-marks: Front pastedown Book-plate from Bibliothek Walpersdorf: Catalog P 430 XII 46a, Standort A-23 8-13. 1r Herzogenburg bookplate: blanks for Buchstabe, Fach, Zahl, Katalog-Nr. not filled in; Standort C/22-Zh [Standort number entered in pencil and subsequently crossed out]. 3r [entered in pencil in upper margin] N. [?] 317.

Part II of the MS was copied by Andreas Stampuchler in Vienna in 1446 (f. 199r), and Part I appears to have been written by the same hand. Herzogenburg acquired the codex, presumably both parts of it, from Bibliothek Walpersdorf.

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Zeno, S. Invocation to, 80 f. 30v.

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LATIN INCIPITS

- A a a domine deus nescio loqui quia ego sum puer [Jer 1:6]. Et licet illud verbum propheticum ab ipso propheta, 33 f. 1r
- A cunctis nos quaesumus domine reatibus et periculis absolve, 84 f. 58v
- A patre unigenitus ad nos venit per virginem, 67 f. 84r; 74 f. 105r
- A solis ortus cardine ad usque terrae limitem, 67 f. 83r; 74 103v; 80 f. 145r; 82 f. 208r; 85 f. 201v; 86 f. 74v; 87 f. II 130r; 180 f. 167v
- Aaron est proprium nomen sicut legitur in veteri testamento et interpretatur ubi in sacra pagina ponitur id est magnus vel fortitudo, 33 f. 1v
- Aaz apprehendens vel apprehensio. Aaz testificans vel testimonium, 99 f. 553r; 102 f. 496r; 223 f. 464r
- Aaz apprehendens vel apprehensor. Ad testificans vel testimonium, 110 f. 395r
- Ab aeterno ordinata sum ... [Prov 8:23]. Bene omnia fecit [Mk 7:37]. Et non est mirum quia cum sit deus secundum deitatem est optimus artifex, 70 f. 154r
- Ab initio et ante secula creata sum ... [Ecclus 24:14]. In quibus verbis quattuor inveniuntur distinctiones iuxta quattuor praerogativas beatae Mariae virginis, 52 f. 3r
- Ab occultis meis munda me domine ... [Ps 18:13-14]. Haec verba sunt David et in his petit a deo duo scilicet emendationem peccatorum, 9 f. 12v
- Ab occultis meis munda me domine ... [Ps 18:13-14]. Hic duo ponit propheta scilicet emendationem peccatorum propriorum et indulgentiam alienorum, 39 f. 49r
- Ab occultis meis munda me domine ... [Ps 18:13-14]. Nota quod sunt novem aliena peccata quorum si unum tecum post mortem tuleris, 38 f. 204r
- Ab oriente venerunt Magi in Bethlehem [Mt 2:1]. In verbis istis notare possumus septem in quibus isti tres Magi commendantur, 59 f. 126v
- Abba pater omniaabilia sunt apud te [Mk 14:36]. Transfer a me calicem indignationis tuae, 85 f. 170r
- Abba sicut dicit glossa ad Gal 4 hebraicum est et interpretatur pater et habet acutum accentum in fine, 35 f. 31v
- Abbas. Abbas non debet esse nimis rigidus, 55 f. 135r
- Aben mellis secundum Serapionem est minae ii, 79 f. 116r
- Abiciendum est peccatum quia nidus est diaboli. Nota avis quando nidum facit, 39 f. 52v
- Abiit iesus trans mare Galilaeae ... [Jn 6:1]. Licet secundum Augustinum non debeamus loqui sublimia tamquam sapientes mundi, 64 f. 22v
- Abominatio ista secundum glossam est antichristi, 47 f. 94r
- Abominatio ista secundum glossam est antichristus, 43 f. 227v
- Abortivum qui procurant si corpus fuerit animatum sunt homicidae si non fuerit animatum non sunt homicidae, 6 f. 1r
- Abraham accedens ad ancillam suam excusatur a peccato, 6 f. 13v
- Abraham non peccavit emens speluncam in sepulturam, 6 f. 13v
- Absolvere in aliquo delicto non debet aliquis nisi ipse sit immunis ab isto, 6 f. 1r
- Absterget deus omnem lacrimam ab oculis eorum ... [Apoc 21:4]. Et legitur in lectione quae cantatur loco epistolae in officio missae de dedicatione basilicae. In quibus verbis beatus Johannes apostolus et evangelista tangit quintuplicem miseriam, 41 f. 329r

Abstinencia est meriti augmentativa sapientiae acquisitiva, 6 f. 151r;
 40 f. 89r
 Abyssus abyssum invocat [Ps 41:8]. Pro veteri et novo testamentis, 35
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 Accedamus cum fiducia ad thronum gratiae ... [Heb 4:16]. Thronus iste est
 beata virgo de qua legitur in libro Regum quod rex Salomon, 38 f. 133v
 Accede ad altare ... [Lev 9:7]. Nota historia Lev 9: Quando dominus dixit
 ad Moysen applica, 39 f. 277r
 Accedens ad altare vel ad communionem habeat cor mundum contritione con-
 fessione satisfactione, 84 f. 184v
 Accepit autem omnes timor quia insuetum erat quod ad verbum hominis
 imperantis, 64 f. 204r
 Accepit iesus panem ... [Jn 6:11]. Secundum quod Avicenna dicit, 32 f. 102r
 Accepturus hodie singulare mysterium intemerati et vivifici corporis et
 sanguinis christi, 85 f. 233v
 Accepturus singulare mysterium intemerati corporis et sanguinis domini
 nostri iesu christi in amaritudine animae, 84 f. 66r
 Accesserunt ad iesum discipuli dicentes quis putas maior est in regna
 coelorum. Quod saepe monui etiam nunc observandum est, 8 f. 175v
 Accesserunt discipuli ad iesum dicentes quis putas maior est ... [Mt 18:
 1-2]. Si diligenter audistis evangelicam lectionem intelligere debeat, 8
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 Accessit ad iesum mater filiorum Zebedaei ... [Mt 20:20-21]. Dominus con-
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 Accessuro ad curiam principis etc. Require supra. Nota quod septem sunt
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 Accipe puerum istum et nutri eum ... [Ex 2:9]. Historia huius verbi librum
 Exodi legentibus est aperta, 19 f. 132v
 Accipe spiritum sanctum ... [Jn 20:22-23]. Verbum dei dimittat peccat qui
 ergo peccatorum remissionem vult accipere, 17 f. 21r
 Accipite spiritum sanctum ... [Jn 20:22-23]. Salvator noster christus
 dominus sicut omnia in sua passione ostendit ut declareret suam humani-
 tatem, 66 f. 25r
 Actus Apostolorum historiam nascentis ecclesiae fidem opusque describit,
 21 f. 122r
 Ad celebres rex coelice laudes cuncta pangat, 108 f. 231r
 Ad coenam agni providi et stolis albis candidi, 67 f. 86v; 74 f. 107v;
 78 f. 139v; 80 f. 142v; 82 f. 211v; 85 f. 204bis^v; 86 f. 83v;
 87 f. II 135v; 88 f. 197v
 Ad confirmationem et observationem primi valet etiam illud Senecae:
 Quotiens inter homines, 85 f. 222r
 Ad curia et volenti negotia sua utiliter expedire et a principe aliqua
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 Ad declarationem distinctionum 40^e et 41^e. Quaeritur utrum cognatio carna-
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 Ad dilatandum thema, 109 f. 113v
 Ad faciendum aquam fortem secundum dictum Magistri Antonii, 79 f. 263r
 Ad gloriam et honorem dignitatis sacerdotalis et ad devotionem populi, 66
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 Ad hoc hortatur divus Augustinus in sermone: Adest nobis dilectissimi
 optatus dies beatae ac venerabilis semper virginis Mariae, 70 f. 378r

Ad honorem dei et virginis Mariae et omnium sanctorum et ad aedificationem
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Ad illam enim domum christus frequenter divertebat, 52 f. 54r

Ad intellectum tabulae compilatae ad opus beati Thomae de Aquino sciendum
est quod tabula remittit, 6 f. 13r

Ad laudem beatae virginis Mariae possunt haec verba referri, 35 f. 101r

Ad laudem et honorem sanctae crucis cuius hodie exaltationis festum
celebrat, 42 f. 163v

Ad laudem gloriosae virginis de ipsius conceptione quoniam devotio quorun-
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Ad laudes salvatoris ut mens incitetur humilis, 108 f. 240v

Ad mensam dulcissimi convivii tui rex angelorum, 85 f. 40r; 89 f. 148v

Ad mensam magnam sedisti [Ecclus 31:12]. Quia celebraturi sumus festum
corporis christi ergo haec verba proposui in quibus possumus duo con-
siderare. Primo quare corpus christi dicatur magna mensa, 22 f. 102r

Ad nos pervenit quod cum Hippocrates morti appropinquaret praecepit ut
virtutes, 79 f. 244v

Ad perfectae gratiae infusionem quam sancti patres habebant, 65 f. 182v

Ad preces studentium dum essem lector in monte Pessulano et ut fratres
pauperes sub compendio haberent sententias libri Sententiarum ego Johannes
de fonte ordinis fratrum minorum per modum conclusionum, 21 f. 138r

Ad reliquias pretiosas non debet homo accedere, 21 f. 1v

Ad salutem fidelium cleri simul et civium, 86 f. 78r

Ad sancti ac beatissimi patris nostri cuius hodie festa celebramus fratres
carissimi laudes addidisse, 8 f. 243v

Ad sanctitatis tuae pedes dulcissima virgo Maria corde prostratus et corpore
supplex exoro, 84 f. 113r; 88 f. 237r; 89 f. 217v

Ad sanctitatis tuae pedes dulcissima virgo Maria corde prostratus et corpore
supplex oro, 85 f. 235v

Ad sanctum spiritum ad trinitatis, 69 f. 132v

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tates duodecim signorum, 63 f. 14r

Ad tempore Claudii Ptolemaei viri Alexandrini cogitanti mihi, 6 f. 220r

Ad videndum igitur qualiter deus hominem assumpsit, 28 f. 80r

Adam et Eva cum expulsi fuissent de paradiso voluptatis fecerunt sibi
tabernacula, 43 f. 247r

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Adam protoplastus et colanus paradisi, 21 f. 122v

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103 f. 93r

Adamavit eam rex plus quam omnes mulieres ... [Esther 2:17]. Verba proposi-
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Adest nobis dilectissimi optatus dies beatae et venerabilis semper virginis
Mariae, 8 f. 156r

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Adolescens iuxta viam suam et cum senuerit non recedit ab ea [Prov 22:6].
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 Aliud exemplum in quo cognoscitur quomodo mali per merita Mariae efficiuntur boni. Fuit vir nobilis sed tyrannus erga suos, 34 f. 233r
 Alma Dionysii hic scribitur vita beati, 57 f. 259r
 Alme pater Augustine doctor auguste nos fove qui, 180 f. 176r
 Almi prophetae progenies pia clarus parente, 80 f. 151r
 Aloe est sucus herborum, 79 f. 150v
 Altaria tua domine virtutum ... [Ps 83:4]. O deus meus et rex meus quarum magnarum virtutum sunt tua altaria, 35 f. 137r
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 Ambulans iesus iuxta mare Galilaeae ... [Mt 4:18]. In hoc evangelio tria notantur. Primum est qualitas vocantis cum dicit ambulans, 47 f. 104r; 47 f. 105r
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 Amen amen dico vobis nisi granum frumenti cadens in terram mortuum fuerit ipsum solum manet, 8 f. 114r
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 Amen dico vobis quod scimus loquimur ... [Jn 3:11]. Carissimi prout dicit beatus Hieronymus ad Heliodorum: Grandes materias ingenia parva non sufferunt. Nulla materia grandior et periculosior quam loqui de profundo mysterio trinitatis, 4 f. 163r
 Amen dico vobis si quid petieritis ... [Jn 16:23]. In his verbis hodie notare debemus quod sex sunt quae impediunt orationes ut adeo non exaudiat, 172 f. 144v
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 Andreas interpretatur decorus, 22 f. 1r; 42 f. 2v; 101 f. 6r

Angeli eorum semper vident faciem ... [Mt 18:10]. Ex quo hodierna die peragitur festum sancti Michaelis, 34 f. 222v

Angeli eorum semper vident faciem patris ... [Mt 18:10]. In verbis propositis tanguntur ea quattuor exercitia angelorum, 15 f. 186r

Angelorum esca nutriti populum [Sap 16:20]. Verba ista secundum litteralem intelligentiam dicta sunt de esca illa qua dominus pascuit filios, 38 f. 155v

Angelorum nomen est officii non naturae, 8 f. 171v

Angelus domini cum magna claritate apparuit Joachim dicens: Ego sum angelus missus ad te ut annuntiem tibi, 64 f. 198bis^r

Anima christi sanctifica me corpus christi sana me, 84 f. 98r

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Anima devota cupiens ad divinam contemplationem spiritualiter se exercere, 65 f. 224r

Anima mea turbata est valde [Ps 6:4]. Ex quo hodie peragitur festum omnium fidelium animarum in purgatorio, 34 f. 224r

Anima mea turbata est valde [Ps 6:4]. Nota quattuor genera animarum turbari dicunt, 47 f. 162r

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Anni recurso tempore dies reluxit lumine, 80 f. 155v

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Anno domini M^o ccc viii cremati sunt iudaei in Straubing, 172 f. 303r

Annuntiavi et locutus sum ... [Ps 39:6]. Quia de sermonibus annuntiationis Gabrielis sit praesens intentio idcirco ad declarationem hodiernae sollemnitatis, 70 f. 365r

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Ante diem festum paschae ... [Jn 13:1]. Dominus et salvator noster quod aliis praecipere voluit, 64 f. 72r

Ante diem festum paschae [Jn 13:1]. Hic dies sortita est unum nomen quod numquam dies alia habuit, 52 f. 44r

Ante diem festum paschae ... [Jn 13:1]. Huius evangelii historia ostendit quattuor. Dominus noster iesus christus exemplar totius sanctitatis, 15 f. 113r

Ante diem festum paschae [Jn 13:1]. In parte praecedenti evangelista Johannes descripsit occasionem mortis christi, 52 f. 126r

Ante diem festum paschae ... [Jn 13:1]. Salvator noster iesus christus exemplar totius sanctitatis in historia huius evangelii, 15 f. 219r

Ante omnia, fratres carissimi, diligatur Deus, 112 f. 4r

Ante omnia fratres diligatur deus. Deinde et proximus quia ista sunt praecepta principaliter nobis data, 103 f. 5r

Ante sex dies sol paschae venit iesus in Bethaniam [Jn 12:1]. Ista hebdomada denominationem singularem ab aliis quae dicuntur sancta et hoc propter tria. Primo ut servemus morem iudaeorum, 52 f. 22r

Antequam dominus praedicaret in hunc mundum evangelium, 42 f. 123r

Antichristi sunt omnes haeretici qui fidem quam confitentur destituunt, 49 f. 206v

Antiquorum patrum exemplo didici nonnullos ad virtutes inductos, 55 f. 135r

Antonii pro meritis eiusque gestis inclitis, 7 f. 288v

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 Apocalypsis dicit quod est sancta et nova et vocatur Jerusalem, 32 f. 200r
 Apolloniam nobilem dominus exaltavit ancillam suam humilem, 89 f. 296v
 Apostolorum passio diem sacravit seculis, 80 f. 151v
 Apostolorum supparem Laurentium archidiaconem, 80 f. 152r
 Apostolus dicit ad Ephesios quinto videte quomodo caute ambuletis, 54 f. 173r
 Apostolus dicit 2 Cor xi despondi enim vos uni viro, 54 f. 174v
 Apostolus monere nos volens ut sacramentum dominici corporis digne suscipiamus, 31 f. 248r
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 Apostolus nos tria docet a triplici somno, 70 f. 1r
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 Apparuit gratia salvatoris domini nostri [Tit 2:11]. In verbis propositis tria notantur. Primo quomodo gratia salvatoris apparuerit, 22 f. 159r
 Applica ad diem nivis quia canitur in ecclesia: Sentiant omnes tuum iuvenum qui celebrant tuum sanctum nomen. Ideo ut cognoscamus excellentiam tanti nominis per singulas litteras explanabo. Prima littera est M id est Mater universorum, 70 f. 316v
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 Ascalonita necat pueros, Antipapa Johannem, Agrippa Jacobum, mittens in carcerem Petrum, 65 f. 117r
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 Ascendam in palmam, *see also* Dixi conscendam in palmam
 Ascendant nostrae protinus, 80 f. 153r
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 Assumpsit iesus duodecim discipulos ... [Lk 18:31]. Quia appropinquat tempus quadragesimae in quo debet quilibet christianus carnem suam non solum a voluptatibus refrenare, 14 f. 207r

Assumpsit iesus duodecim discipulos suos ... [Lk 18:31]. Secundum scripturas sanctorum homo per peccatum fit instabilis, 48 f. 111v

Assumpsit iesus duodecim discipulos, *see also* Et assumpsit iesus

Assumpsit iesus Petrum et Jacobum et Johannem ... [Mt 17:1]. Quaeritur utrum praesens mortalis vita recte meritoque possit dici vita, 20 f. 60v

Assumpta est Maria in coelum. Nota quod gloriosa virgo Maria assumpta est in coelum quadrupliciter scilicet integraliter, 22 f. 104v

Assumptionem sacratissimae virginis Mariae angeli admirantur, 22 f. 147v

Astitit regina a dextris tuis ... [Ps 44:10]. Dicunt naturales quod nunquam potest facere viri citius mansuescere quam per mulierem sibi placitam, 70 f. 362v

Astitit regina a dextris tuis [Ps 44:10]. In verbis istis psalmista ostendit statum dignitatem honorem et vestitum beatae Elisabeth, 4 f. 3v

Astitit regina a dextris tuis ... [Ps 44:10]. Regina coeli et terrae est beata virgo Maria qui hodie a dextris dei cepit astare in gloria, 13 f. 170r

Attendite fratres carissimi ineffabilem divinae maiestatis erga nos clementiam, 8 f. 153r

Auctoritate domini nostri iesu christi et auctoritate ordinaria, 43 f. 251v

Audi benigne conditor nostras preces cum fletibus, 74 f. 106v; 80 f. 143r; 82 f. 210v; 85 f. 204v; 86 f. 81r; 87 f. II 134r

Audi benigne conditor nostras preces cum laudibus, 67 f. 85v

Audi dulcissima virgo Maria audi mira audi filia, 42 f. 102r

Audi filia et vide ... [Ps 44:11]. Ista verba sunt psalmista per gratiam spiritus sancti dicta, 13 f. 171r

Audi Israel praecepta domini [cf. Deut 6:3]. Vere mente audire debemus quia dictum lucidum illuminans oculos, 42 f. 167v

Audi Israel praecepta domini et ea in corde tuo ... [cf. Deut 4:1]. In istis verbis propositis spiritus sanctus circa praecepta domini tria facit. Primo namque ostendit quod sint hilariter audienda, 24 f. 123v

Audi me domine deus intus audi me lumen oculorum meorum, 84 f. 156r

Audistis fratres carissimi dum evangelica lectio legeretur ubi dominus in parabolis asseruit, 8 f. 255v

Audistis fratres carissimi quia ad unius iussionis vocem Petrus et Andreas, 8 f. 196r

Audistis quia antichristus venit ... [1 Jn 2:18]. Glossa: Antichristi sunt omnes haeretici qui fidem quam confitentur destituunt, 49 f. 206v

Audite coeli quae loquor ... [Deut 32:1]. Dilectissimi ad insinuandam huius diei praeclaram gloriam, 109 f. 117r

Audite hoc omnes gentes auribus percipite, 24 f. 168r

Audite obsecro universi populi ... [Lam 1:18]. Sicut illa verba O vos omnes qui transitis per viam etc poterant esse christi in cruce pendentis, 47 f. 101v

Audite reges et intelligite ... [Sap 6:2-3]. Cum me video in medio magnatorum stantem et in medio seniorum loquentem, 17 f. 44v

Audivimus apostolum dicentem: Det vobis per spiritum suum virtute corroborari, 8 f. 65r

Audivimus evangelium et quodammodo vidimus in lectione praesenti naviculam periclitantem, 8 f. 104v

Audivimus ex lectione evangelica fratres carissimi quia facta sunt encaenia, 8 f. 279r

Audivistis in proxima dominica quia dura sententia lata est contra se excusantes, 70 f. 235r

Audivit Herodes tetrarcha famam iesu et ait pueris suis ... [Mt 14:1-2].
 Natalem fratres carissimi beati Johannis diem celebremus, 8 f. 147v
 Aufer a me domine omnes iniquitates, 68 f. 63r
 Augustinus: Domina mea misericordissima quos fontes lacrimarum, 59 f. 107v
 Augustinus: Ubi caritas est quid est quod possit deesse, 50 f. 37v
 Augustinus de verbis domini sic refert: Cum quadam die Johannes staret
 cum discipulis suis et videret iesum, 15 f. 177v
 Augustinus dicit super istud verbum: Voluntas dei est ut homo sit stabilis
 in fide, 35 f. 101v
 Augustinus doctor egregius in provincia Tagetensi ortus et honestis
 parentibus, 68 f. 94r
 Augustinus in epistula ad Macedonium, 48 f. 193v
 Augustinus in homilia huius evangelii laudans opus nostrae restorationis,
 39 f. 268r
 Augustinus in libro de vera et falsa paenitentia dicit capitulo 11 ubi
 loquitur de vere converso, 22 f. 142v
 Augustinus in sermone de resurrectione dicit de peccatore. Sine causa est
 a foris vel genere vel honore conspicuus, 64 f. 149r
 Augustinus in sermone huius festi: Dignum arbitror carissimi ut fideles
 christi diligentius considerent, 29 f. 284v
 Aurea alexandrina datur habentibus frigora, 79 f. 170v
 Aurea luce et decore roseo lux lucis omne perfudisti, 67 f. 89r; 68 f. 77r;
 82 f. 214r; 85 f. 207r; 87 f. II 139r; 92 f. 34v; 180 f. 173v
 Aures tuas quaesumus domine pulsantibus aperi precibus ut qui sancti
 Quirini martyris tui translationem, 92 f. i^v
 Aurora iam spargit polum terris dies illabitur, 67 f. 82r
 Aurora rubens fugat noctis stellas alma ac luce promat, 180 f. 179r
 Austriae decus princeps et patrone da Leopolde, 68 f. 85r; 180 f. 178r
 Ave beatissime et sanctissime Johannes evangelista floride, 84 f. 178r
 Ave benigne iesu christe gratia plenus, 85 f. 222v
 Ave benignissima sanctissima et misericordissima domina mea virgo Maria,
 84 f. 94v
 Ave caro christi quae pro me passa fuisti, 78 f. 126r
 Ave Catharina martyr et regina virgo deo digna, 67 f. 93r; 68 f. 87v; 82
 f. 217v; 85 f. 211r; 86 f. 86r; 87 f. II 145v; 92 f. 42v; 180 f. 179v
 Ave facies domini praeclara quae pro nobis in crucis ara, 63 f. 161v
 Ave gratia plena ... [Lk 1:28]. Augustinus in homilia huius evangelii
 laudans opus nostrae restorationis, 39 f. 268r
 Ave gratia plena ... [Lk 1:28]. In his verbis angelus tria maxima dicit
 de beata virgine. Primo dicit eam gratia plenam, 47 f. 158v
 Ave gratia plena, *see also* Ave Maria
 Ave in aeternum coelestis potus mihi super omnia dulcis, 85 f. 179v
 Ave Maria [Lk 1:28]. Sanctus Bernardus salutat virginem Mariam non hodie
 sed omni hora, 35 f. 108v
 Ave Maria [Lk 1:28]. Sicut angelus officiosus salutavit virginem Mariam
 venerabiliter sic sedule imitari debemus angelum, 52 f. 5v
 Ave Maria gratia plena ... [Lk 1:28]. Audi dulcissima virgo Maria audi
 mira audi filia, 42 f. 102r
 Ave Maria gratia plena ... [Lk 1:28]. Bernardus: Mos est nobilium virgi-
 num habere et diligere auriculos dulcissonas cantus, 15 f. 148r
 Ave Maria gratia plena ... [Lk 1:28]. Videns dominus humanam genus peri-
 turus esse propter peccatum, 9 f. 332v

Ave Maria gratia plena dominus tecum ... [Lk 1:28]. Dicit Hieronymus:

Nulli dubium quin totum ad gloriam laudis dei pertineat, 21 f. 156v

Ave Maria, *see also* Ave gratia plena

Ave maris stella dei mater alma atque semper virgo, 67 f. 84v; 74 f. 110v; 80 f. 150r; 82 f. 209r; 85 f. 203v; 86 f. 77v; 87 f. II 131v; 180 f. 180r

Ave nostra domina de humilitate ave felix femina nitens puritate, 89

f. 193r

Ave nostra redemptio ave nostra salvatio ave christi caro vera, 85 f. 179r

Ave pastor bone praesul ac patrone, 7 f. 282v

Ave praeclara maris stella, 108 f. 238v

Ave regina coelorum, 97 f. 116v

Ave salve gaude vale O Maria non vernale, 89 f. 179r

Ave sancta Barbara virgo christo desponsata et virginum aureola, 89 f. 211r

Ave sanctissima Maria mater dei regina coeli porta paradisi domina mundi singularis, 89 f. 285r

Ave verbi dei parens virginum humilitas, 108 f. 44r

Ave verbum incarnatum dei altare consecratum, 84 f. 98r

Ave verbum incarnatum in altari consecratum, 84 f. 250v

Ave verum corpus domini nostri iesu christi natum ex Maria virgine, 65

f. 116v; 85 f. 179v

Ave virgo Catharina ave martyr et regina ave sponsa christi vera, 89 f. 212r

Ave vitae vitis ava christi mitis Anna, 67 f. 90r; 68 f. 80r

Ave vivens hostia veritas et vita in qua sacrificia cuncta sunt finita,

85 f. 177v; 88 f. 240v

Balsamus et munda cera cum chrismatis unda, 15 f. 57v

Beata nobis gaudia anni reduxit orbita, 67 f. 88r; 68 f. 73r; 80 f. 147r;

82 f. 213r; 85 f. 206r; 87 f. II 137v; 88 f. 198r; 92 f. 32v

Beata virgo Maria hodie quattuor accepit glorias a filio suo, 13 f. 170v

Beatam me dicent omnes generationes [Lk 1:48]. Johannes de sancto

Geminiano dicit sol non mittit radios suos super terram, 34 f. 226v

Beati famuli tui Bernardini confessoris tui atque egregii praedicatoris,

67 f. i^r

Beati Johannis apostoli tui et evangelistae domine iesu christe nunc et

in hora mortis nostrae tibi commendet oratio, 84 f. 146v

Beati mortui qui in domino moriuntur [Apoc 14:13]. Nota moriuntur quidem

omnes sed diversimode, 47 f. 160v

Beati oculi qui vident ... [Lk 10:23]. Haec verba proposita bene conveniunt

beato Bartholomaeo apostolo quia fuit unus de numero eorum qui corporali-

ter viderunt hominem christum, 15 f. 166v

Beati qui habitant in domo tua domine [Ps 83:5]. Gregorius dicit in sacra

scriptura quasi quoddam speculum mentis nostrae oculis, 22 f. 105r

Beati qui non viderunt et crediderunt [Jn 20:29]. Ista verba secundum

Gregorium in homilia de nobis sunt dicta quia credimus in christum sed

ipsum corporaliter numquam vidimus, 17 f. 280r

Beati Stephani proximo die post nativitatem christi celebratur et quia

nativitas christi terrestris, 30 f. 1r

Beatissimi Laurentii fratres carissimi annua semperque nova festivitas,

8 f. 113r

Beatissimo patri Alexandro quinto pontifici maximo Jacobus Angelus, 6

f. 220r

Beatus Alexius fuit romanus de nobilissimis parentibus est ortus, 172

f. 202v

Beatus Bernardus dicit sermone quodam se videre septem misericordias domini
 in se, 64 f. 104v
 Beatus Bernardus in sermone praesentis sollemnitatis sic dicit opportune iam
 martius venit in medium, 54 f. 171v
 Beatus Dionysius caesar progenie propatus, 42 f. 58v
 Beatus Gregorius papa dum esset summus pontifex et ipso missam celebrante,
 88 f. 261r
 Beatus Gregorius papa librum Job petente sancto Leandro episcopo hispalensi
 exposuit sicut in prologo Moraliū, 94,1 f. 1r
 Beatus Gregorius stationes per basilicas vel beatorum martyrum cimiteria,
 52 f. 144r
 Beatus igitur Procopius natione bohemigena, 42 f. 30v
 Beatus igitur Wolfkangus natione suevigena ex ingenuis parentibus, 57
 f. 211r
 Beatus Johannes evangelista comparatur aquilae volanti propter quinque
 proprietates, 59 f. 124r
 Beatus Maximilianus de parentibus religiosus et nobilibus ortus, 57 f. 231r
 Beatus Paulus qui tantam vim humanae alacritatis ostendit, 8 f. 98v
 Beatus Stephanus est princeps inter martyres sicut sanctus Petrus inter
 apostolos, 59 f. 123v
 Bellator armis inclitus Martinus actu nobilis, 80 f. 154r
 Bene omnia fecit [Mk 7:37]. Et non est mirum quia cum sit deus secundum
 deitatem est optimus artifex, 70 f. 154r
 Benedicat me imperialis maiestas protegat me regalis divitas, 88 f. 243r
 Benedicentes dominum exaltate illum ... [Ecclus 43:33]. Postquam descrip-
 serat sapiens gloriam coeli dicit gloria coeli species stellarum, 70
 f. 323v
 Benedicta semper sancta sit trinitas, 108 f. 227r
 Benedictus qui venit in nomine domini [Ps 117:26]. Hoc verbum cantatur
 in omni missa ad memorandam benedictionem, 109 f. 107r
 Benedictus qui venit in nomine domini rex Israel [Mt 21:9]. In isto sermone
 legitur quod quattuor genera honoraverunt dominum et ipsum susceperunt,
 22 f. 108r
 Benedictus sis tu deus creator qui in uterum Mariae virginis descendere
 dignatus es, 84 f. 249v
 Benignissime domine iesu christe pater misericordiae et deus totius con-
 solationis respice me miserum hominem, 84 f. 167r
 Benignissime domine iesu christe pater misericordiarum et deus totius con-
 solationis respice me miserum hominem et maximum peccatorem oculis tuae
 pietatis, 85 f. 181v
 Bernardus: Captus et ligatus percussus et flagellatus, 59 f. 107v
 Bernardus: Humiliare et apprehidisti, 65 f. 117r
 Bernardus: Mos est nobilium virginum habere et diligere auriculos
 dulcissonas cantus, 15 f. 148r
 Bernardus: Quis cogitare sufficiat quam gloriose hodie regina mundi
 processit, 47 f. 158r
 Bernardus: Septem sunt ... hominis quae si homo consideraret in aeternum
 non peccaret scilicet materia vilis, 54 f. iv
 Bernardus: Si christus non dilexisset me plus quam se, 59 f. 107v
 Bernardus doctor inclitus coelos conscendit hodie, 80 f. 152v
 Bernardus in quodam sermone: Sicut cibus indigestus corpus corripit,
 19 f. 134v

Boni filii bonum patrem imitantur, 70 f. 236r
 Bonifatius in suo prooemio vel exordio recognoscat, 72 f. 169r
 Bonis ergo moris esse solet in scripturis semper exempla patrum praecedentium, 8 f. 143r
 Bonum certamen certavi ... [2 Tim 4:7]. Primo ponit meritum et sine medio infert praemium, 109 f. 106v
 Bonum est et utile deo servire quia non dimittit suos servos, 35 f. 130r
 Bonus pastor cognoscatur a pinguedine pecorum, 17 f. 24v
 Bonus religiosus qui devotionis gratiam spiritualem obtinere desiderat, 65 f. 187r
 Briccius sancti Martini diaconus eiusque plurimum aemulus, 68 f. 63r

 Cadunt capilli et reliqui pili quandoque ex raritate porum, 79 f. 49v
 Caesar Turcorum illustris filius Machimeti praecursorque Antichristi ... Magno sacerdoti Romanorum, 15 f. 1r
 Calixtus episcopus servus servorum dei ... Caesari Turcorum salutem, 15 f. 2v
 Calixtus papa beatus pro fide christiana ad quam multos converterat, 42 f. 58v
 Cantabant canticum novum ante sedem dei [Apoc 14:3]. Verbum istud legitur in epistula hodierna de innocentibus, 47 f. 17r
 Cantate domino canticum novum quia mirabilia fecit [Ps 97:1]. Verba ista hodie cantantur a sancta ecclesia ad laudem et ad gloriam huius nati pueri, 21 f. 191v
 Cantavimus dominica passionis vexilla regis prodeunt, 17 f. 2v
 Cantemus cuncti melodum nunc alleluia, 82 f. 209r; 85 f. 203r; 87 f. II 132r
 Captus et ligatus percussus et flagellatus, 59 f. 107v
 Carissimi consuetudo est quando pauperes et debiles et quicumque infirmi iuxta viam sedent, 57 f. 196r
 Carissimi est quod quaedam aves horis certissimis tempore noctis cantant, 175 f. 175r
 Carissimi festum praesens his verbis praepositis David propheta digna laudatur, 35 f. 102r
 Carissimi haec dies quam in devotione et honore sanctae crucis hodie celebramus salubris et auxiliabilis, 64 f. 153r
 Carissimi haec dies quam prae oculis habemus permixta est cum amore et molestia, 53 f. 17r
 Carissimi hodierna dies illuxit nobis de magna bonitate et gratia dei, 9 f. 275r
 Carissimi hodierna dies utilis facta est toti mundo, 43 f. 119r
 Carissimi hodiernam paschalem festivitatem inter ceteras christi festivitates praecipuam, 66 f. 1r
 Carissimi imperator est pater coelestis qui statuit pro lege, 57 f. 193v
 Carissimi prout dicit beatus Hieronymus ad Heliodorum: Grandes materias ingenia parva non sufferunt. Nulla materia grandior et periculosior quam loqui de profundo mysterio trinitatis, 4 f. 163r
 Carissimi quia thema nostrum loquitur de humiliatione sive humilitate, 93 f. 211v
 Carissimi quidam egregius doctor loquens de veri dei praedicatione sic ait: Mundari oportet te, 66 f. 198r
 Carissimi revolvendo scripta legis et prophetarum ab initio mundi usque modo, 66 f. 176r

Carissimi scitis quod ratio hoc docet et dicat quod quando quis pro aliqua
 re, 52 f. 23r
 Carissimi sicut in proximo promisi me aliquod dicturum de praeceptis
 decalogi. Et antequam ad materiam eorundem descendam est sciendum quare
 deus illa decem praecepta dederit, 61 f. 8r
 Carissimi sicut is prudens diceretur agricola qui antequam semel seminaret,
 16 f. 102v
 Carissimi ut audistis verba thematis deficiente vino pro dolor timendum
 quod, 61 f. 2r
 Carissimi ut hoc verbum melius intelligatis audite unde oriatur, 54 f. 1v
 Carnem vestram domate ieiuniis, 112 f. 1r
 Caro mea vere est cibus, 65 f. 116v
 Caro mea vere est cibus et sanguis meus vere est potus [Jn 6:56].
 Recolentes et celebrantes festum institutionis corporis christi et pre-
 tiosi sanguinis eius, 15 f. 168r
 Castigo corpus meum [1 Cor 9:27]. Non est aliquod animal adeo indomitum,
 27 f. 141r
 Castissimum Mariae virginis uterum sponsae clausum ventris cubiculum,
 8 f. 31r
 Castitatis liliū alma Catharina illustrata nimium, 84 f. 251v
 Catarrhus capitis fluxusque diarrhoea ventris, 79 f. 50v
 Catharina Costi regis filia studiis liberalibus fuit erudita, 22 f. 52r
 Catharina dicitur a katha quod est universum, 57 f. 270r
 Catharina dum esset septem annorum a patre ad scholas ponitur, 39 f. 33r;
 45 f. 193v
 Catharinae collaudemus virtutum insignia cordis, 80 f. 123v
 Cauteria cauteriorum quae sunt actualia, 79 f. 92r
 Caveas tumultum hominum quantum potes, 65 f. 124r
 Cavebitis a longa sessione serotina, 15 f. 6r
 Celebratur purificatio beatæ virginis propter repræsentandam hodiernam
 processionem, 59 f. 129v
 Celebritas hodiernæ diei nos admonet ut in laude virginis, 8 f. 116r
 Cetera mensuræ non sint tibi nomine curæ, 79 f. 118v
 Chorus novæ Jerusalem novam meli dulcedinem, 67 f. 87r; 74 f. 108r;
 80 f. 142v
 Chorus novæ Jerusalem promat christum laudabilem, 7 f. 251v
 Christe coelorum habitator alme hæc domus fulget, 180 f. 176v
 Christe cum sit hinc exire da per matrem nos venire ad palmam victoriae,
 84 f. 175r
 Christe cunctorum dominator alme patris æterni genitus, 80 f. 156r
 Christe fili iesu summi mentes nostras visita coequalis, 175 f. 169r
 Christe potens rerum redeuntis conditor ævi, 179 f. 39r
 Christe qui lux es et dies noctis tenebras detegis, 67 f. 85v; 74 f. 106r;
 80 f. 140v; 82 f. 210r; 85 f. 204r; 86 f. 80v; 87 f. II 133v
 Christe redemptor omnium conserva tuos famulos, 67 f. 92r; 68 f. 84v
 Christe redemptor omnium ex patre patris unice, 67 f. 83r; 74 f. 103r;
 180 f. 167r
 Christe redemptor omnium victor spes atque præmium, 175 f. 168r
 Christe sanctorum decus angelorum rector humani, 67 f. 91v; 68 f. 83v;
 180 f. 176v
 Christi virgo Apollonia pro nobis funde preces ad dominum, 84 f. 76v
 Christi virgo egregia pro nobis Apollonia funde preces ad dominum, 85
 f. 235r

Christianus est imitator iesu christi secundum quod est principale homini
 verbis et operibus, 65 f. 208v
 Christo confixus sum cruci [Gal 2:19]. Verus dei cultor christique
 discipulus, 16 f. 173r
 Christophorus ante baptismum vacabatur et in die beati Jacobi celebratur.
 Ipse erat filius unius Rustici, 172 f. 204r
 Christum rogemus et patrem christi patrisque spiritum, 80 f. 153v
 Christus ad nostras veniat camoenas, 85 f. 202r
 Christianitati suus qualiscumque zelator, 23 f. 253r
 Christus ascendens choros angelorum, 74 f. 109v
 Christus assistens pontifex ... [Heb 9:11]. Notandum quod merito in verbo
 proposito docet nos apostolus quattuor et hoc contra quattuor genera
 hominum. Primo docet quod christus patri suo intercessor assistit, 50
 f. 84v
 Christus habetur Joh 21 prophetavit quia ipse est veritas, 70 f. 222r
 Christus in vita sua nobilem societatem habuit, 47 f. 157r
 Christus passus est pro nobis ... [1 Pet 2:21]. Secundum Augustinum
 christus in terris inter homines, 64 f. 62r
 Christus salvator noster sufficientissime pro nobis satisfecit, 70 f. 282r
 Christus suam mortem potuit sufficienter probare in paucis diebus, 15
 f. 206v
 Christus ut habetur Luc 5 ascendit in unam navem quae erat Simonis Petri
 ... [Lk 5:3]. Usque impleverunt ambas naviculas, 70 f. 259r
 Christus vero ostendit quod ille aptior sit qui est vere humilior, 52
 f. 54v
 Chrysanthus filius Polnus Alexandro, 39 f. 33v
 Chrysostomus dicit quod propter verba quae dominus apostolis dixerat, 64
 f. 131r
 Chrysostomus super illa verba in homilia dicit: Cum appropinquaret tempus
 passionis, 70 f. 207v
 Chrysostomus super illo Matthaei 7: Petite et dabitur vobis, 17 f. 50v
 Chrysostomus super Johannem dicit discipuli multotiens christum interroga-
 bant, 48 f. 175r
 Circa consecrationem templi spiritualis quod nos sumus est notandum quod
 illud templum scilicet congregatio fidelium, 64 f. 229v
 Circa hunc textum quaeritur primo utrum dominus pati voluerit et se
 voluntarium sacrificium, 64 f. 86v
 Circa initium musicae mensuralis seu figurativae haec verba convenienter
 dici solent: Pro quorum intellectu est notandum quod cano, 333 f. 1r
 Circa ista verba notandum quod pater coelestis consulit nobis, 64 f. 153r
 Circa ista verba notare possumus quod secundum consuetudinem primo
 ministri solent stare, 64 f. 135r
 Circa passionem domini potest se habere homo sextupliciter. Primo debet
 eam considerare ad imitandum, 84 f. 196r
 Circa praecepta est notandum quod primum praeceptum est: Non habebis
 deos alienos coram me, 73 f. 78r
 Circa primum completorium contemplare quattuor. Primo institutionem
 nobilissimi sacramenti eucharistiae, 84 f. 208v
 Circa primum sciendum quod christus exivit civitatem ad locum ad quem
 sciebat venturum proditorem, 52 f. 29r
 Circa quod sciendum primo quod duplex est ieiunium evangelicum et ecclesi-
 asticum ieiunium evangelicum est quo aliquis sibi subtrahit cibum,
 70 f. 285v

Circumdederunt me dolores mortis et pericula inferni ... [Ps 114:3]. Homo perdens fragilitatem animae suae et multos homines per vanitates mundi periclitatos, 43 f. 105r

Circumdederunt me gemitus mortis dolores inferni [Ps 17:5-6]. Ista verba sunt David memorantis mortem flendo, 43 f. 104r

Civitas quam aedificavi volo talis debet esse ... [1 Par 22:5]. Et dixit David ad filium suum Salomonem illo tempore, 35 f. 97r

Civitas quam aedificavi volo, *see also* Domum quam aedificare volo.

Clamabunt ad dominum a facie tribulantis ... [Is 19:20]. Propheta in verbis praemissis circa incarnationem christi tria facit. Primo tangit desiderium, 9 f. 1r

Clamitant in coelum de terra crimina quinque, 62 f. 74r

Clare sanctorum senatus apostolorum princeps orbis, 108 f. 236r

Clarum decus ieiunii monstratur orbi coelitus, 67 f. 85v; 74 f. 106v; 82 f. 210v; 85 f. 204v; 86 f. 80v; 87 f. II 133v

Clemens V in concilio Viennensi. Fidei. Fatetur concilium unicum dei filium in essentia, 72 f. 222r

Clementissima domina et dulcissima virgo sancta Maria mater dei omni pietate plenissima summi regis filia, 89 f. 172r

Clementissime deus peto propter immensam clementiam tuam ut des mihi, 85 f. 181v

Coeli deus sanctissime qui lucidum centrum poli, 67 f. 81v; 68 f. 67v; 180 f. 164v

Coeli regem attollamus et in voces erumpamus, 366 f. 37v

Coelorum regnum fratres carissimi idcirco terrenis rebus simile dicitur, 8 f. 260r

Coelum scilicet empyreum per quod intelligitur domina mundi virgo Maria, 40 f. 4r

Cogitandum est in missa quod dominus propter nos est semper ibi totus, 65 f. 217r

Cogitanti mihi aliquid ultimate in quantum possibile est in huius exilii, 65 f. 192v

Cogitatio eorum apud altissimum [Sap 5:16]. Sciendum tria sunt cum quibus peccamus et etiam meremur, 34 f. 203r

Cogitis me O Paula et Eustochium immo caritas christi me compellit, 8 f. 122v; 68 f. 62r

Cognoverunt dominum in fractione panis [Lk 24:35]. Resurrectio dominica non est omnibus notificata sed apostolis, 17 f. 6v

Colligite fragmenta quae superaverant [Jn 6:12]. Quid enim christus panis vivus est qui de coelo descendit, 84 f. 187v

Commendatur beata virgo Maria verbis istis a tribus. Primo a munditia castitatis, 109 f. 105v

Commendatur hic beata virgo ab humilitate, 109 f. 112r

Commendatur Judith ultimo quia in diebus festivis pulchre procedebat, 13 f. 111r

Commendatur specialiter in his verbis beatus Martinus secundum quadruplicem statum, 42 f. 100r

Commessuri itaque cum domino discumbere debent super faenum, 42 f. 215r

Concentu parili hic te Maria veneratur populus, 74 f. 111r; 108 f. 222r

Concludendo sermones suos de tempore notandum per quinque panes, 34 f. 200r

Conditor alme siderum aeterna lux credentium, 67 f. 82v; 74 f. 102r; 80 f. 146r; 82 f. 207r; 85 f. 201r; 87 f. II 129r; 88 f. 197r; 180 f. 165r

Conferunt cerebro in gravi eius oppressione, 79 f. 227r
 Confessio est coram sacerdote vera et optima aperta peccatorum declaratio, 39 f. 51r
 Confessor circa paenitentem taliter se poterit habere, 38 f. 135r
 Confessor domini et sacerdos atque doctor beatissimae sanctae N. tua mens lucidissima, 89 f. 302r
 Confide filia fides tua te salvam fecit [Mt 9:22]. Pusillum et magnum fecisti et aequaliter ei cura de omnibus [Sap 6:8]. Et sit cura de omnibus multo magis de hominibus, 70 f. 270v
 Confitemini alterutrum peccata vestra ... [Jac 5:16]. Istud verbum legitur in ecclesia in diebus rogationum in quibus diebus solent homines ieiunare, 47 f. 65r
 Confiteor deo patri omnipotenti summo sacerdoti deo vivo et vero et beatae Mariae virgini et omnibus sanctis tuis quia ego miser peccator, 63 f. 16v
 Confundatur sortium distributio [Num 36:4]. Haec verba possunt intelligi de sortilegio lusorum et confusione ipsorum, 41 f. 335r
 Congaudent angelorum chori gloriosae virgini, 108 f. 230r
 Conscondat usque sidera coelique pulset intima, 74 f. 110r; 180 f. 175v
 Conscientia culpabilis vitae trepidus, 85 f. 50v
 Conscientia mea trepidus accedo ad sumendum sanctum mysterium corporis et sanguinis, 108 f. 216v
 Conscientia O domine iesu christe trepida accedo ad tractandum et ad sumendum sacrosanctum corpus, 84 f. 149v
 Conscientia quidem trepidus et pollutus ego peccator ad altare tuum accedo sanctum corpus et sanguinem tuum sumpturus, 88 f. 218r
 Conscientia quidem trepidus et pollutus ego peccator ad altare tuum accedo sanctum corpus tuum sanguinem sumpturus, 84 f. 90r
 Conscius sum mihi domine iesu christe innumerabilium peccatorum meorum quod trepidus deus omnipotens, 89 f. 141r
 Consequenter sunt aliqua dicenda de materia festi. Pro quo notandum primo quod sicut anima et vita corporis, 64 f. 97r
 Considerando diem hodiernam nescio cogitare quid sit melius facere quam plorare et praedicare, 45 f. 54r
 Considerando diem hodiernum nescio cogitare quo melius sit facere, 15 f. 105r
 Consors paterni luminis lux ipse lucis et dies, 67 f. 81r; 68 f. 66v
 Consuetudo est in mundo quando aliquis usque in mortem in carcere cruciatur, 47 f. 160v
 Consuetudo est quando aliquis princeps vel nobilis magnus vult servum suum remunerare, 22 f. 97v
 Consuetudo est quod pauperes esurientes nudi et infirmi sedent iuxta viam, 59 f. 108r
 Contre domine fortitudinem inimicorum ecclesiae tuae, 85 f. 200r
 Contra diu dormientes et praedicationem negligentes evangelium testatur, 17 f. 13v
 Contraria sibi sunt ista animalia ut alia ab aliis devorentur, 8 f. 204r
 Contritio est dolor de peccatis assumptus cum proposito confitendi, 39 f. 51v
 Convaluerunt de infirmitate ... [Heb 11:34]. Verba ista possunt sumi ad commendationem sanctorum Mauritii et sociorum eius, 45 f. 141r
 Conversionis necessitatem, 70 f. 196r

Conversus Petrus vidit illum discipulum ... [Jn 21:20]. In praemissis
 verbis notandum est quod iesus dilectionem quam habuit ad sanctum Johannem,
 59 f. 124v

Convertat se ad beatam virginem dicens: O regina coelorum mater misericor-
 diae confugium peccatorum, 85 f. 197r

Convertimini et agite paenitentiam ... [Ezech 18:30]. Conversionis
 necessitatem, 70 f. 196r

Cor meum conturbatum est ... [Ps 37:11]. Verbum istud potest esse virginis
 gloriosae sui doloris vehementia, 42 f. 163r

Coram te iesu dilectissime corde protestor et ore confiteor quod saluberri-
 mam fidem tuam firmiter credere, 65 f. 229v

Corde creditur ad iustitiam ... [Rom 10:10]. Inter tres virtutes theologi-
 cas quae immediate faciunt hominem contemplari deum, 18 f. 2r

Corde creditur ad iustitiam ... [Rom 10:10]. Omnes homines habent unum
 deum et debent unum deum invocare, 70 f. 123r

Corde natus ex parentis ante mundi exordium, 67 f. 83v; 74 f. 103v;
 82 f. 208r; 86 f. 75v; 87 f. II 130v; 88 f. 197r

Cordis ima cum iubilo ablato mortis nubilo promat, 67 f. 93v; 68 f. 87v

Corpus tuum domine iesu christe quod ego miser accepi et sanguinis quam
 indignus sumere praesumpsi, 89 f. 154v

Cortex iste bittere balsamum resudat, 8 f. 285v

Cosmographia designatrix imitatio est totius cogniti orbis, 6 f. 221r

Creator omnium rerum deus pater omnipotens cuius principium initium non
 recepit, 84 f. 165v; 89 f. 147v

Credidit ipse et domus eius tota [Jn 4:53]. Per istam domum intelligitur
 militans ecclesia quae modo per fidem ambulat modo per spem, 9 f. 27v

Credidit ipse et domus eius tota, *see also* Et credidit ipse et domus eius
 tota

Credimus iamdudum a plerisque viris etiam disertissimis, 179 f. 72r

Credo in deum patrem omnipotentem. Ex quo patet quod salvare nos, 35
 f. 109r

Crux a crucio alias dicitur haec crux crucis quia cruciat, 64 f. 152r

Crux fidelis inter omnes arbor una nobilis, 80 f. 143v

Crux quae erat supplicium latronum, 64 f. 152r

Cui assimilabo te cui approbabo te virgo filia Jerusalem [Lam 2:13]. Haec
 sunt verba carissimi prophetae Jeremiae qui illuminatus spiritu sancto
 praevidit ineffabilem honorem beatae virginis Mariae, 35 f. 93r

Cuiuslibet scientiae professor in principio sui studii tria tenetur dicere
 et tractare, 24 f. 1r

Cum ad omnium mirabilium operationem duo sufficient, 242 f. 2r

Cum adhuc in Becci monasterio abbas essem praesumpta est a quodam clerico,
 28 f. 72v

Cum alicui principi aliqua sponsa tradenda, 43 f. 113r

Cum aliquod forte castrum impugnatur non est multum laudabilis, 13 f. 110r

Cum almus christi confessor beatus Franciscus a summo magistro iesu christo
 persanctissime edoctus, 16 f. 1r

Cum appropinquasset dominus Jerosolymis ... [Mt 21:1]. Tempus quod hodie
 incipitur durat usque ad nativitatem domini, 43 f. 1r

Cum appropinquasset iesus Jerosolymis ... [Mt 21:1]. Appropinquante die
 passionis appropinquare voluit iesus loco passionis, 47 f. 154r

Cum appropinquasset iesus Jerosolymis [Mt 21:1]. Chrysostomus super illa verba in homilia dicit: Cum appropinquaret tempus passionis, 70 f. 207v

Cum appropinquasset iesus Jerosolymis ... [Mt 21:1-4]. Cum sublevasset iesus ergo oculos et vidisset quia multitudo venit ad eum, 172 f. 114r

Cum appropinquasset iesus Jerosolymis et venit Bethphage [Mt 21:1]. Evangelium istud in tres partes dividitur. In prima parte dicitur quod dominus iturus de Bethphage venire cepit, 13 f. 116v

Cum appropinquasset iesus Jerosolymis ... [Mt 21:1]. Hodie sancta mater ecclesia incipit celebrare adventum domini, 48 f. 1r

Cum appropinquasset dominus Jerosolymis [Mt 21:1]. Sciendum quod christus dominus sabbato ante palmarum fuit Bethaniae, 17 f. 249r

Cum appropinquasset iesus Jerosolymis ... [Mt 21:1]. Sciendum quod hoc evangelium etiam legitur in dominica palmarum ubi etiam historia eius plenius locum habet, 17 f. 189r

Cum appropinquasset iesus Jerosolymis et venisset Bethphage ... [Mt 21:1-9]. Sciendum quod hodie sancta mater ecclesia incipit reputare adventum domini quae est una pars principalis, 172 f. 250r

Cum appropinquasset iesus Jerosolymis ... [Mt 21:1]. Tempus quod hodie incipitur et durat usque ad nativitatem domini vocatur ab ecclesia adventus domini, 59 f. 3r

Cum appropinquasset iesus Jerosolymis [Mt 21:1]. Tempus quod hodie instat durat usque ad nativitatem domini et vocatur ab ecclesia adventus domini, 14 f. 162r

Cum audieritis proelia et seditiones nolite terreri ... [Lk 21:9]. Quia longius ab urbe digressi sumus ne ad revertendum, 8 f. 221v

Cum audisset Johannes in vinculis opera christi ... [Mt 11:2]. Primo sciendum pro intellectu evangelii quod Herodes Antipas, 17 f. 203v

Cum autem sit intentio ut dictus est colligere aliqua authentica, 16 f. 2r

Cum ceperit mundo finis ultimus appropinquare malitia invalescit, 30 f. 296v

Cum christus ambulavit super terram quadam vice transibat per solitudinem, 172 f. 200v

Cum christus ascendisset a Galilaea in Jerusalem in quo dixit discipulis suis se in Jerusalem tradendum, 39 f. 199v

Cum congregandus est populus ... [Num 10:7]. In hoc verbo praedicator instruitur qualiter se habere debeat in ordinatione sui sermonis, 22 f. 120v

Cum constet omnibus fratres carissimi quia redemptor noster in mundum pro redemptione gentium venit, 8 f. 198r

Cum cuncta sacra eloquia dominicis plena sint praeceptis, 8 f. 207v

Cum devotis orationibus obsequium benevolum et paratum, 78 f. 144v

Cum doctor sive praedicator evangelicus sapientibus et insipientibus debitor sit, 51 f. 4r

Cum dominus egressus esset ad montem oliveti in ortu quendam cum discipulis suis, 64 f. 96r

Cum dormirent homines venit inimicus eius et superseminavit zizania in medio tritici [Mt 13:25]. Licet dominus et salvator noster iesus christus per inimicum hominis bonum semen in agrum, 22 f. 162v

Cum esset desponsata ... [Mt 1:18]. Commendatur hic beata virgo ab humilitate, 109 f. 112r

Cum esset sero die illa ... [Jn 20:19]. In die namque apostoli erant dispersi propter metum iudaeorum, 64 f. 107r

Cum excommunicatis non est loquendum quod patet per mulierem chananaeam cum qua christus noluit loqui, 25 f. 143r

Cum frequenter animus meus in serviendo vobis sataget circumscripta, 24 f. 1r

Cum ieiunatis nolite fieri sicut hypocritae tristes [Mt 6:16]. In evangelio isto tria nos docet dominus facere. Primo ieiunare, 13 f. 126v

Cum ieiunatis nolite fieri sicut hypocritae tristes [Mt 6:16]. In his verbis instruimur de quibusdam vitandis. Hoc autem super omnia et ante omnia est cavendum ne ieiunium, 54 f. i^r

Cum ieiunatis nolite fieri sicut hypocritae tristes [Mt 6:16]. Quaeritur cur a dulcissimo domino nostro iesu christo ieiunium sit nobis institutum, 20 f. 1r

Cum ieiunatis nolite fieri sicut hypocritae tristes [Mt 6:16]. Sciendum est quod tempus quadragesimale quod hodie incipit est ieiunii et abstinentiae, 13 f. 1v

Cum ieiunatis nolite fieri sicut hypocritae tristes [Mt 6:16]. Sciendum quod tempus quadragesimae quod hodie incipit est tempus ieiunii et abstinentiae, 14 f. 1r

Cum ieiunatis nolite fieri sicut hypocritae tristes [Mt 6:16]. Sciendum quod tempus quadragesimae quod hodie incipitur est tempus abstinentiae et ieiunii, 59 f. 19r

Cum ieiunatis nolite fieri sicut hypocritae tristes [Mt 6:16]. Sciendum quod tempus quadragesimale quod hodie incipit est tempus ieiunii et abstinentiae, 47 f. 103r

Cum in omnibus religiosae tuae voluntati velim, 28 f. 79v

Cum in toto mundo virgineus flos Mariae, 8 f. 1r

Cum magna reverentia et mirabili dignitate gloriosa virgo Maria progressa est, 15 f. 164r

Cum me video in medio magnatorum stantem et in medio seniorum loquentem, 17 f. 44v

Cum natus esset iesus in Bethlehem ... [Mt 2:1]. Epiphania domini quadruplici decoratur miraculo et ideo quadruplici vocabulo nuncupatur, 15 f. 135v

Cum natus esset iesus in Bethlehem ... [Mt 2:1]. Sciendum primo quod ut proxime in die nativitatis christi, 17 f. 220v

Cum novitiorum professio fuerit facienda cum capitulo vel conventu, 90 f. 35r

Cum nuper a vobis rogatus essem optimi adolescentes, 179 f. 123r

Cum omnis scientia gerat trinitatis insigne et praecipue, 16 f. 183v

Cum Pippinus genitor sanctae Gertrudis regem Dagobertum, 101 f. 397r

Cum praeclara beati Mathiae apostoli festivitas per annui cursus revolutionem, 8 f. 23v

Cum sanctus Johannes non cessaret praedicare quae de christo per divinam inspirationem sentiebat, 29 f. 1r

Cum secundum beatum Gregorium ruina angelorum per beatos homines debeat restaurari, 15 f. 184r

Cum semel pigritando quiescerem et torpendo negligenter pigritarer, 16 f. 102r; 19 f. 137r

Cum sublevasset iesus ergo oculos et vidisset quia multitudo venit ad eum, 172 f. 114v

Cum sublevasset oculos iesus [Jn 6:5]. In evangelio isto tria nobis sunt considerata. Primo domini religiositas, 13 f. 162v

Cum te intueor beati Diometrii frequenter assistentem mihi et omni cum
vehementia exigentem de cordis compunctione sermonem admiror valde,
53 f. 201r

Cum tempus fructuum appropinquasset ... [Mt 21:34]. In verbis istis duo
tanguntur. Primum est christi circa salutem hominis sollicitudo, 47
f. 44v

Cum turbae irruerent in iesum ... [Lk 5:1]. Tria possumus elicere ex
evangelio hodierno etc: Devotionem populi, 70 f. 236v

Cum venerit ille arguet mundum ... [Jn 16:8]. Inter alia quae necessaria
sunt congregationi unum est ut habeat rectorem, 66 f. 72r

Cum venerit paraclitus ille arguet mundum de peccato ... [Jn 16:8]. In his
notare debemus quod cum dominus venerit in nostro fine sive in novissimo
die, 172 f. 143r

Cum venerit paraclitus ille arguet mundum ... [Jn 16:8]. In verbis istis
duo notantur. Primo adventus spiritus sancti, 47 f. 63v

Cum venerit paraclitus ille, *see also* Ille arguet mundum

Cum videris nudum operi eum ... [Is 58:7]. Vide hodie O homo O tuas mentis
salvatore, 109 f. 119r

Cum videritis abominationem desolationis ... [Mt 24:15]. Abominatio ista
secundum glossam est antichristi, 47 f. 94r

Cum videritis abominationem desolationis ... [Mt 24:15]. Abominatio ista
secundum glossam est antichristus, 43 f. 227v

Cum vita sanctorum sit nostrum speculum in quo cernere debemus maculas
peccatorum nostrorum, 15 f. 160r

Cum vota ac humili recommendatione, 18 f. 275v

Cunctorum licet dilectissimi gloriosas martyrum passiones, 8 f. 4v

Cunctorum quidem prophetarum fratres carissimi veneranda recordatio est,
8 f. 78r

Cur homo sic irrationabiliter erubescit, 62 f. 64r

Currebant duo simul et ille alius discipulus ... [Jn 20:4]. Hi duo disci-
puli christi Petrus et Johannes duas vitas designant, 17 f. 19r

Da mihi domine quae praecepta tuorum documenta declarant diligenter credere,
84 f. 89v

Da mihi domine ut manna coelesti satiat, 88 f. 219r

Da mihi domine ut manna coelesti sacratus ab omni, 84 f. 94r

Da mihi misero peccatori hoc sanctum mysterium corpus et sanguinem filii
tui domini nostri iesu christi ita sumere, 85 f. 39r

Da nobis quaesumus omnipotens et misericors deus qui praeclaris meritis ac
martyris tuae gloriosae a qualibet molestia, 89 f. 210v

Da quaesumus omnipotens sempiternus deus mihi peccatorum meorum veniam, 67
405r

Dabit ipse dominus vobis signum ... [Is 7:14]. In verbis istis mysterium
incarnationis christi hodie factum describitur, 45 f. 88v

Daemoniacus ille apud Matthaeum non solum mutus sed etiam caecus fuisse
narratur, 64 f. 14r

Dalila Sampsonem per turpem necat amorem, 76 *front pastedown*

Damnantur negantes spiritum sanctum ex patre et filio procedere, 72 f. 169r

Date et dabitur vobis [Lk 6:38]. Glossa: Date temporalia et dabitur vobis
aeterna. Nota quod septem sunt species eleemosynae. In primo miserere
animae tuae, 172 f. 156r

David qui interpretatur desiderabilis, 21 f. 180r; 22 f. 122r

De baptismo. Primo de forma quae est talis. Ego baptizo te in nomine patris et filii et spiritus sancti. Amen. Et tenetur a quibusdam doctoribus quod ego et amen non sunt, 54 f. 156v

De dignitate sacerdotii nota septem. Primo est sigillum dei recipit secreta in confessione, 42 f. 164v

De inferno sciendum est quod locus qui dicitur infernus est corpus sub terra, 172 f. 293r

De optimo vino rubeo quod uberius suum spiritum dat, 79 f. 286v

De oratione nobis sermo est sicut dicit Chrysostomus, 17 f. 40r

De orationibus hic signatis et indulgentiis per suggestionem fratrum Mellicensium et in Tegernsee, 88 f. 261v

De ordinatione mundi tenendum est quod totus mundus consistit ex natura coelesti, 172 f. 292r

De patre nato dant et de flumine sacro, 9 f. 393r

De patre verbum prodiens de matre corpus, 67 f. 83v; 74 f. 104v

De plaga quae facta fuit in Jerusalem eo quod dominicum diem non servaverunt, 35 f. 138r

De praescriptis Praepositis parum reperi in factis fortasse quod omnia per incendium conflagrata fuerunt, 296 f. 8v

De primo notandum quod res publica est res populi, 51 f. 6v

De primo notandum quomodo describitur vitium sub nomine naturali, 16 f. 2v

De profundis tenebrarum mundo lumen exit, 84 f. 220r

De quanto enim aliquis actus est nobilior, 31 f. 245r

De restitutione usurarum. Scias quod sufficit usurario restituere rem equivalentem, 4 f. 173r

De sancto Johanne evangelista nota quod eadem die qua deposuit, 30 f. 1r

De se ipso dominus haec loquitur ostendens et si supra dixerit, 8 f. 252r

De stella sol oriturus stellae matrem profert prius, 85 f. 208r; 87 f. II 140v; 92 f. 37r

De summa trinitate et fide catholica. Fides multis modis capitur descriptio fidei secundum apostolum, 19 f. 1r

De tertio scilicet per quos ecclesia sive templum profanatur est sciendum quod ille qui in ecclesia consecrata exercent turpitudines, 64 f. 227r

De tribus illis quaestionibus in quibus dei praescientiae atque praedestinationi, 28 f. 1r

De trinitate dei sciendum est quod in una substantia sunt tres personae, 172 f. 293v

De uno ex sex praedictis ex quibus fidei animae, 9 f. 406v; 41 f. 315r; 56 f. 277v

Debemus pensare malum quod fecimus, 35 f. 122r

Debitor sumus ... [Rom 8:12]. Deo nobis et proximo. Deo tria honorem timorem et amorem, 50 f. 131v

Decanus officii ratione iunioribus moribus integritate eruditione, 90 f. 42r

Decem milia martyrum sub Alexandro imperatore omnes uno die, 101 f. 212r

Decem sunt miracula de corpore christi de quibus ratio directe dici non potest, 22 f. 103r

Decimae dandae sunt de omnibus quae licite acquiruntur, 38 f. 147r

Decus morum dux minorum Franciscus, 7 f. 263v

Dedicatio ecclesiae inter alias festivitates sollemniter ab ecclesia celebratur, 30 f. 283r

Defendere quaesumus domine beata Maria semper virgine intercedente sancto Andrea et beato Lamberto cum omnibus sanctis, 85 f. 200v

Deficiente vino dicit mater iesu ... [Jn 2:3]. Secundum expositionem
 sacrae scripturae duplex reperitur vinum purum, 61 f. 1r
 Dei filius per divinam potentiam erat magister angelorum in coelo, 22
 f. 160r
 Deinde implorat auxilium angelorum inquires: Spiritus coelorum angeli
 beatissimi assistite quaeso mihi migranti ex hoc seculo, 85 f. 197r
 Denariorum numero christus iesus, 80 f. 143v
 Deo nobis et proximo. Deo tria honorem timorem et amorem, 50 f. 131v
 Deo tria honorem timorem et amorem, 50 f. 131v
 Descendens angelus de coelo missus a patre deo in nostrae redemptionis
 exordio, 8 f. 25v
 Descendens iesus de monte stetit in loco campestri ... [Lk 6:17-20]. Et si
 generaliter omnibus loquitur specialius, 8 f. 218v; 67 f. 406r
 Descendit angelus domini ad Zachariam, 366 f. 4r
 Designavit dominus et alios 72, 42 f. 72v
 Designavit dominus et alios septuaginta duos et misit illos ... [Lk 10:1].
 Dominus et salvator noster fratres carissimi aliquando nos sermonibus,
 8 f. 47v
 Deus autem omnes vult trahere iuxta illud: Deus vult omnes homines salvos
 fieri [1 Tim 2:4]. Sed oportet quod homo liberum suum arbitrium adiciat,
 70 f. 167v
 Deus creator omnium polique rector vestiens diem, 80 f. 140r; 180 f. 168v
 Deus creator omnium rerum ex abyssu suae immensae pietatis et misericordiae,
 112 f. 162r
 Deus cuius populum est misereri semper parcere suscipere, 85 f. 243r
 Deus deorum domine rex sempiternae gloriae, 82 f. 215r; 85 f. 208v;
 87 f. II 141v
 Deus fons bonitatis et pietatis origo, 85 f. 40v
 Deus illumina cor omnium gentium qui mira opera tua in virtute sanctae
 Odiliae, 89 f. 300v
 Deus in tua virtute sanctus Andreas gaudet, 108 f. 235r
 Deus namque ipse manet inter omnia, 38 f. 51v
 Deus omnipotens ante mundi constitutionem, 52 f. 2v
 Deus omnipotens custodiat regem nostrum ad gloriam credentium, 19 f. 282v
 Deus omnipotens in principio creationis creavit angelos et collocavit
 eos in coelo, 66 f. 53r
 Deus patrum nostrorum et domine iesu christe pater misericordiae qui
 fecisti omnia verbo tuo, 82 f. 88r
 Deus propitius esto mihi peccatori famulo tuo et da mihi in hac vita talem
 peragere paenitentiam per quam deleantur peccata mea, 85 f. 229r
 Deus qui beatam virginem Mariam in templo tibi praesentari, 92 f. 199v
 Deus qui beatam virginem matrem tuam gloriosissimam Mariam incarnationis
 tuae, 84 f. 176v
 Deus qui beatissimam genitricem tuam gloriosissimam virginem Mariam matrem
 misericordiae incarnationis nativitatis, 89 f. 196v
 Deus qui beatum Hieronymum confessorem sacerdotemque tuum scripturae sacrae
 veritatem, 89 f. 301v
 Deus qui concedis obtentu sancti Antonii confessoris tui, 67 f. 1r
 Deus qui corda fidelium sancti spiritus illustratione docuisti, 84 f. 108r
 Deus qui de indignis dignos facis et de peccatoribus iustos, 84 f. 148v;
 85 f. 39r; 88 f. 216r
 Deus qui ecclesiam tuam ineffabili pretio redemptam mirificis, 88 f. 136r

Deus qui fecit mundum et omnia quae in eo sunt ... [Act 17:24-28]. His
 verbis testatur scriptura deum omni creaturae esse praesens, 70 f. 163r
 Deus qui nobis in sacramento mirabili passionis tuae memoriam reliquisti,
 88 f. 239v
 Deus qui nobis signatis lumine vultus tui memoriale tuum ad instantiam
 beatae Veronicae imaginem, 88 f. 244r
 Deus qui non mortem sed paenitentiam desideras peccatorum, 85 f. 50v
 Deus qui nos ab amore vano huius seculi ad statum perfectionis miseri-
 cordissime vocare dignatus es, 84 f. 130v
 Deus qui nos pauperes tuos ab amore vano seculi huius ad statum perfectio-
 nis misericordissime vocare dignatus es, 88 f. 193v
 Deus qui nos sanctorum tuorum Processi et Martiniani confessionibus
 gloriosis circumdas et protegis, 84 f. 31v
 Deus qui per immaculatam virginis conceptionem dignum filio tuo habitaculum
 praeparasti, 89 f. 285v
 Deus qui pro nobis filium tuum crucis patibulum subire voluisti, 84 f. 124v
 Deus qui salutem humani generis maxima quaeque sacramenta in aquarum
 substantia condidisti, 108 f. 218r
 Deus qui singulari corporis tui hostia cuncta mundi solvisti delicta hac
 oblatione placatus, 89 f. 1v
 Deus qui venerabilem diem beati Udalrici confessoris tui atque pontificis
 annua devotione, 92 f. 262v
 Deus tres vitas hominem dedit. Prima est quae secundum corpus mortale quae
 est valde brevis, 52 f. 35r
 Deus tuorum domine rex sempiternae, 92 f. 37v; 180 f. 174v
 Deus tuorum militum pauperum atque divitum, 67 f. 93r; 68 f. 87r
 Deus tuorum militum sors et corona praemium, 67 f. 94v; 68 f. 90r; 74
 f. 114r; 80 f. 155r; 82 f. 219r; 85 f. 211v; 87 f. II 147r; 92 f. 44v
 180 f. 182r
 Deusque pneuma sacrum esto mihi nunc lavacrum peccatorum, 88 f. 220v
 Devota contemplare mente quia creavit hominem, 84 f. 186r
 Dic obsecro quod soror mea sis ... [Gen 12:13]. Hieronymus in sermone de
 assumptione nulli dubium etc: Cum ergo laus virginis redundat in laudem
 salvatoris merito ipsam laudare debemus, 70 f. 318r
 Dic quaeso O homo, 50 f. 202r; 51 f. 149v
 Dicat haec verba quaelibet fidelis anima cum enim secundum physicam
 transferentes se, 15 f. 189v
 Dicere propono tria. Primo de sacrificio sive de missa sacerdotum novi
 testamenti, 52 f. 38r
 Diceret aliquis: Ex quo dominus per passionem et mortem plene nos liberat,
 64 f. 113r
 Dicit Bernardus: O venerabilis dignitas sacerdotum, 35 f. 122r
 Dicit David: Lucerna pedibus meis verbum tuum [Ps 118:105]. Si aliquis
 deberet transire viam lubricam aut tenebrosam, 22 f. 120r
 Dicit evangelista quod dominus vidit hominem et miseratus super eum, 64
 f. 213r
 Dicit evangelium: Petrus vidit discipulum quem diligebat iesus, 70 f. 132r
 Dicit gloriosus doctor beatus Augustinus quod omnis christi actio est
 nostra instructio, 20 f. 13r
 Dicit Hieronymus: Nulli dubium quin totum ad gloriam laudis dei pertineat,
 21 f. 156v
 Dicit magister Hugo de sancto Victore in tractatu de medicina corporis et
 animae quod physica doceat esse quattuor virtutes, 15 f. 228r

Dicit quod isti homines qui stant solum in exterioribus operibus, 65
f. 118r

Dicit sanctus Thomas in quarto distinctione 48^a quod congruum est quod aliqua signa adventum christi ad iudicium praecedant, 44 f. 1r

Dicite: Accepturus hodie singulare mysterium intemerati et vivifici corporis et sanguinis christi, 85 f. 233v

Dicite filiae Sion: Ecce rex tuus ... [Mt 21:5]. Hoc verbum duplicem recipit expositionem. Primo sic. Ecce rex tuus, 109 f. 111r

Dicite filiae Sion ecce rex tuus veniet ... [Mt 21:5]. In hoc themate nota demonstratio venientis ut digne suscipiatur, 59 f. 123r

Dicite filiae Sion: Ecce rex tuus venit tibi mansuetus [Mt 21:5].
Secundum doctores adventus domini agitur per quattuor fere hebdomadas, 48 f. 1v

Dicite filiae Sion: Ecce rex, *see also* Ecce rex

Dicto in quarta parte huius summae de sacramentis in communi et de tribus primis sacramentis scilicet confirmatione eucharistia et baptismo.
Sequitur quinta pars quae est de sacramento paenitentiae et de sacramento unctionis extremae, 26 f. 1r

Dictum est feria sexta qualiter Joseph ab Arimathaea petiit corpus iesu ad sepeliendum a Pilato, 15 f. 222v

Dictum est prius de superbia et aliquibus vitiis quae ex ea oriuntur. Est nunc dicendum de humilitate ut opposita iuxta se posita magis elucescant, 56 f. 141r

Dictum fuit primo homini post peccatum, 42 f. 145r

Dicunt naturales quod numquam potest facere viri citius mansuescere quam per mulierem sibi placitam, 70 f. 362v

Dicunt physici quod in parte sensitiva hominis sunt duae vires scilicet concupiscibilis et castibilis, 70 f. 327r

Dies absoluti praetereunt dies observabiles redeunt, 67 f. 85r; 74 f. 105v; 82 f. 209v; 85 f. 203v; 86 f. 79r; 87 f. II 132v; 180 f. 169v

Dies ista celebretur in qua pie recensetur Mariae conceptio, 108 f. 241r

Dies sabbati enim specialiter consecratus et deputatus est virgini Mariae, 84 f. 160v

Digna dei munere quaerenda est ratio, 8 f. 8v

Digneris obsecro domina mea aliquae revelare mihi de illo magno doctore ecclesiae Origene qui etiam tuas laudes honorifice et amabiliter multis in locis conscripsit utrum salvus factus sit an non, 7 f. 23v

Dilectissimi ad insinuandam huius diei praeclaram gloriam, 109 f. 117r

Diligite inimicos vestros ... [Mt 5:44]. Duo facit hic dominus. Dat praeceptum perfectissimum quod consistit in inimicorum dilectione, 47 f. 40r

Diligite iustitiam qui iudicatis terram [Sap 1:1]. Audite hoc omnes gentes auribus percipite, 24 f. 168r

Dimittuntur ei peccata multa ... [Lk 7:47]. Secundum consuetudinem et modum loquendi alius dicitur multum diligere, 42 f. 100v

Dissuadens opera bona per scripta vel doctrinam vel contemnens facere sex mala facit: impedit salutem hominis, 70 f. 192v

Distinctio mensurarum et ponderum tribus diversificatis modis secundum Avicennam et Serapionem, 79 f. 116r

Diversi diversimode et in diversis negotiis quaerunt deum, 54 f. 148r

Dives qui habebat villicum sive dispensatorem deus omnipotens est, 8 f. 295r

Dividitur autem liber iste in 34 partes, 79 f. 119r
 Dividitur autem praesens opusculum in tres partes, 18 f. 276v
 Dividitur ergo iste tractatus in tres partes. Quoniam primo agemus de quibusdam praecedentibus, 21 f. 2r
 Divina dispositione et providentia ab aeterno, 48 f. 174v
 Divina potentia infirmos eligit, 23 f. 174r
 Divina scriptura quot modis distinguitur? In quattuor. Quoniam quadri-formi ratione omnis divinatorum eloquiorum series, 94,1 *front pastedown*
 Divum Electionis Vas Sanctus Paulus Apostolus, secundum datam sibi a deo sapientiam, statum vitamque omnium perpendens generalem omnibus et sane divinam praescipsit regulam, 98 f. 10r
 Dixi conscendam in palmam [Cant 7:8]. Nota quod palma inferius est angusta superius vero lata, 13 f. 113r
 Dixi conscendam in palmam, *see also* Ascendam in palmam
 Dixit dominus ad Moysen ut habetur Saul 10: Cum congregandus est populus ... [Num 10:7]. In hoc verbo praedicator instruitur qualiter se habere debeat in ordinatione sui sermonis, 22 f. 120v
 Dixit iesus discipulis suis scitis quia post biduum, 334 f. 1r
 Dixit iesus Simoni Petro: Simon Johannis diligis me plus his ... [Jn 21: 15]. Virtutem nobis perfectae dilectionis praesens sancti evangelii lectio commendat, 8 f. 83v
 Dixit Maria ad angelum quomodo fiet istud [Lk 1:34]. Patres et domini reverendi si magna et mirabilia huius sollemnitatis velimus attente pensare mysteria, 29 f. 289v
 Doctor egregie Paule mores instrue, 74 f. 110v; 180 f. 169r
 Doctor egregie rector iustitiae, 19 f. 283r
 Domina mea misericordissima quos fontes lacrimarum, 59 f. 107v
 Domina mea sancta Maria in sinum tuae pietatis et in manus tuae clementiae commendo hodie corpus, 89 f. 195r
 Domina mea sancta Maria perpetua virgo virginum mater summae benignitatis et misericordiae rogo te per illum, 89 f. 165r
 Domina mea virgo perpetua parte accessum habeamus ad dilectum filium tuum, 84 f. 94r
 Dominator domine rex coelorum et terrae in voluntate tua cuncta sunt posita, 78 f. 134v
 Domine deus meus exaltasti super terram ... [Ecclus 51:13-15]. Non est abbreviata manus domini ... [Is 59:1]. Potest enim deus salvare hominem per varios modos et per varia media, 70 f. 80v
 Domine dilexi decorem domus tui ... [Ps 25:8]. In verbis istis invitat nos propheta exemplo suo ad venerationem duplicis domus, 109 f. 94r
 Domine ecce quem amas infirmatur [Jn 11:3]. In verbis praemissis quattuor tanguntur. Primum est perfectio divinae potentiae, 47 f. 48v
 Domine iesu christe ad te gemo quia tristis est anima mea usque ad mortem eo quod vitam animae meae per consolationem non sentiam, 89 f. 223v
 Domine iesu christe deus verus de deo vero ante omnia tempora natus ineffabiliter in tempore autem de virgine matre, 84 f. 147v
 Domine iesu christe fili dei magne gratias tibi licet indignus ago quod manus apprehendentium, 84 f. 157v
 Domine iesu christe fili dei vivi creator et resuscitator generis humani gratias tibi referamus, 85 f. 43r
 Domine iesu christe fili dei vivi creator et resuscitator generis humani gratias tibi referimus immensas, 84 f. 138v

Domine iesu christe fili dei vivi et aeterni quaeso ut in hac hora et in die exitus mei ex hac praesenti vita, 84 f. 93r

Domine iesu christe fili dei vivi gratia tua cooperante nunc incedo celebrare corpus quoque tuum et pretiosum sanguinem conficere, 85 f. 38r

Domine iesu christe fili dei vivi gratia tua cooperante nunc intendo celebrare corpus quoque tuum et pretiosum sanguinem conficere et consecrare, 84 f. 77r

Domine iesu christe fili dei vivi immensam clementiam tuam humili devotione depono ut non irascaris mihi, 88 f. 242r

Domine iesu christe fili dei vivi qui das iumentis escam ipsorum et pullis corvorum, 89 f. 217v

Domine iesu christe fili dei vivi qui hoc nomen dulcissimum iesus ab aeterno tibi elegisti, 89 f. 205v

Domine iesu christe fili dei vivi qui hora matutinali pro me misero peccatore, 49 f. 245r

Domine iesu christe fili dei vivi redemptor et salvator generis humani qui in hunc mundum venisti, 85 f. 179v

Domine iesu christe fili dei vivi tuae immensae bonitati gratias ago nec ad plenum sufficio tuae ineffabili pietati, 89 f. 161v

Domine iesu christe fili dei vivi vera lux et splendor patris per hoc corpus et sanguinem tuum quod natum est de Maria virgine, 84 f. 93v

Domine iesu christe future iudex seculi qui beatos in coeleste regnum tuum malos vero in ignem aeternum, 84 f. 236v

Domine iesu christe gratias tibi ago qui me peccatorem indignum famulum tuum pretiosi corporis et sanguinis tui sacramento satiare dignatus es, 89 f. 158v

Domine iesu christe immensam clementiam tuam humili devotione depono, 84 f. 97v

Domine iesu christe licet magnus peccator et terribilis sim et nescio si in ultimo die meo te cognovero, 85 f. 244v

Domine iesu christe licet magnus peccator et terribilis sum et nescio si in ultimo die meo te cognovero, 85 f. 216v

Domine iesu christe lumen inextinguibile pater totius gratiae qui indignis nobis dedisti, 89 f. 144r

Domine iesu christe mediator dei et hominum qui cum patre et spiritu sancto vivis et regnas, 84 f. 154v

Domine iesu christe patris unice castissimi virginis unigenite qui primo homini ad vitam condito, 84 f. 141v

Domine iesu christe qui dixisti qui manducat meam carnem et bibit meum sanguinem in me manet et ego in eo veni amantissime iesu in me, 89 f. 138v

Domine iesu christe qui hanc sacratissimam carnem de gloriosae virginis utero assumpsisti, 84 f. 146r

Domine iesu christe qui hanc sacratissimam carnem de gloriosissimo virginis utero, 85 f. 181r

Domine iesu christe qui hora completorii dixisti ad discipulos tuos tristis est anima mea, 84 f. 131v

Domine iesu christe qui hora diei prima permisisti te duci captivum, 84 f. 134r

Domine iesu christe qui hora diei sexta fuisti ante crucem denudatus tuis vestibus, 84 f. 135v

Domine iesu christe qui hora matutina stans ligatus coram pontifice, 84 f. 133r; 85 f. 230r

Domine iesu christe qui hora nona pendens in cruce et clamans voce magna te derelictum, 84 f. 137r

Domine iesu christe qui hora tertia fuisti ab Herode illus, 84 f. 134v

Domine iesu christe qui hora vespertina cum discipulis tuis coenasti et turbatus spiritu, 84 f. 131v

Domine iesu christe qui pro redemptione mundi circumcidi voluisti, 84 f. 44r; 84 f. 123v

Domine iesu christe qui sanctissimi nominis tui dignitatem excellentissimamque virtutem per beatum Bernardinum, 67 f. i^r

Domine iesu christe qui septem verba die vitae tuae in cruce pendens dixisti da ut illa, 89 f. 206r

Domine iesu christe redemptor mundi propitius esto mihi misero peccatori omnibus modis in peccato iacenti, 84 f. 43r

Domine iesu christe supplex quaeso ut hodie et in hora exitus mei sanctissimum corpus et sanguinem tuum cum placida, 89 f. 153r

Domine iesu christe suscipe hodie sacrificium meum in memoriam illius summi sacrificii, 84 f. 78v; 85 f. 38v

Domine iesu christe te rogo et obsecro miserere mei et adiuva me in meis necessitatibus, 85 f. 182r

Domine misericors et miserator qui es unicus cum patre et sancto spiritu his precibus te humiliter deprecor, 84 f. 125v

Domine non sum dignus ut intres sub tectum meum, 88 f. 219r; 89 f. 153v

Domine non sum dignus ut intres sub tectum meum [Mt 8:8]. Ad reliquias pretiosas non debet homo accedere, 21 f. 1v

Domine non sum dignus ut intres sub tectum meum sed propitius esto mihi peccatori, 84 f. 96v; 84 f. 149v

Domine non sum dignus ut intres sub tectum sed tantum fac secundum magnam misericordiam tuam ut sit in medicina, 84 f. 94r

Domine ostende nobis patrem ... [Jn 14:8]. In verbis praemissis duo tanguntur. Primo tangitur praesentis status defectio, 64 f. 138r

Domine sancte pater omnipotens aeterne deus da mihi hoc corpus et sanguinem iesu christi filii tui domini nostri ita sumere ut merear per hoc remissionem, 89 f. 152v

Domine sancte pater omnipotens aeterne deus da mihi misero peccatori hoc sanctum mysterium, 88 f. 219r

Domine sancte pater omnipotens aeterne deus gratias ago pietati tuae et multipliciter gratias refero, 85 f. 10bis^r

Domine sancte pater omnipotens et misericors deus qui es rectus rerum omnium gubernator, 84 f. 153r

Domine sancte pater omnipotens qui creasti coelum et terram mare et omnia quae in eis sunt da mihi peccatori per merita omnium sanctorum tuorum, 84 f. 156v

Domine si vis potes me mundare, 89 f. 153v

Domini et patres reverendi novistis omnes nec quisquam ignorare potest quod quotidie audimus et legimus veterum fidelium sub lege Moysi, 29 f. 285r

Domini venerabiles magnae utique et gloriosae festivitatis diem primordia humanae salutis recolente reciprocas anni cursus nobis adduxit, 29 f. 317v

Dominica praecedenti christus docuit suos fore providos contra malignantium, 39 f. 197v

Dominicus sermo quem debemus omnes non solum studiose verum etiam sapienter audire, 8 f. 240r

Domino ac patri universae ecclesiae in terra peregrinationis summo pontifici Urbano frater Anselmus, 28 f. 72v

Domino suo excellentissimo et in cultu christianae religionis strenuissimo Guidoni de Valentia civitatis Tripolis glorioso pontifici Philippus, 19 f. 281v

Dominus ac redemptor noster fratres carissimi paratos nos invenire desiderans, 52 f. 145v

Dominus ad montana conscendit ut turbas ad altiora secum trahat, 8 f. 220v

Dominus conditor ac redemptor noster vulnera superbiae nostrae, 8 f. 107r

Dominus dicit in Evangelio: Euntes autem praedicare dicentes, 35 f. 117v

Dominus dicit in Evangelio: Maiorem caritatem nemo habet, 35 f. 111r

Dominus et salvator noster fratres carissimi aliquando nos sermonibus, 8 f. 47v

Dominus et salvator noster quod aliis praecipere voluit, 64 f. 72r; 64 f. 95r

Dominus et salvator noster saepe arguit iudaeos super hoc quod sibi non crediderunt, 64 f. 27r

Dominus evidens signum quo milites sui ad aeternum regnum electi, 39 f. 197v; 52 f. 22r

Dominus iesus christus dominus et magister noster, 48 f. 228r

Dominus iesus quadragesimo die suae resurrectionis primo redarguit, 15 f. 188r

Dominus noster resurgens per quadraginta dies in terra moratus, 64 f. 182r

Dominus omnium dilexit eam ... [Sap 8:3]. In verbis istis tria notare possumus. Primo quae sit persona diligens, 4 f. 4v

Dominus prope est [Phil 4:5]. Verbum istud frequentat ecclesia triplici ratione tempore hoc. Primo ut fideles audientes, 109 f. 109r

Dominus vocans beatum Matthaeum dixit sequere me volens ut veniret post eum, 64 f. 203r

Domum maiestatis meae glorificabo ... [Is 60:7?]. Haec domus est beata Maria et cum deitas hanc domum aedificare cogitaret habuit consilium quattuor prophetarum, 52 f. 2r

Domum maiestatis meae glorificabo [Is 60:7]. Haec verba dixit filius altissimi patris per os Ezechielis prophetae, 35 f. 96r

Domum quam aedificare volo ... [1 Par 22:5]. Verba ista sunt David ad Salomonem filium suum. David interpretatur manu fortis, 52 f. 128r

Domum quam aedificare volo, *see also* Civitas quam aedificavi volo

Domum quam aedificare volo vel cupio magna ... [2 Par 2:5]. Notandum cum quis infirmatur et abhorret salutarem cibum signum est mortis, 35 f. 99r

Domum tuam domine decet sanctitudo [Ps 92:5]. Verba ista carissimi sunt prophetae et regis David ad dominum ostendentis, 13 f. 173v

Domum tuam domine decet sanctitudo [Ps 92:5]. Verba proposita bene ascribi possunt praesenti festivitati id est dedicationi huius sanctae ecclesiae, 15 f. 108r

Duae claves discretio idoneitas, 78 f. 2v

Dubitanti utrum sit vel neganti quod sit aliqua talis natura, 28 f. 46v

Ductus est iesus in desertum ... [Mt 4:1]. Dicit gloriosus doctor beatus Augustinus quod omnis christi actio est nostra instructio, 20 f. 13r

Ductus est iesus in desertum ... [Mt 4:1]. Notandum secundum magistrum Sententiarum primo distinctione 21 temptatio est motus animae vel operatio cum qua anima spiritus seu ratio possit flecti, 17 f. 169v

Ductus est iesus in desertum ... [Mt 4:1]. Sicut in bello corporali securius pugnatur et citius obtinetur triumphus, 48 f. 224r

Ductus est iesus in desertum [Mt 4:1]. Solent pugnatoris exempla samsorum proponi victorum, 17 f. 243v

Ductus est iesus in desertum ... [Mt 4:1]. Totam vitam nostram plenam fecit deus tentationibus, 48 f. 118r

Ductus est iesus in desertum, *see also* Tunc ductus est iesus in desertum

Ductus est iesus scilicet immediate post baptismum in desertum a spiritu scilicet sancto quia dicit Gregorius quod illuc eum spiritus sanctus duxit ubi ad temptandum ipsum spiritus malignus invenit, 64 f. 1r

Dudum te frater beatissime in Constantinopolitana urbe, 94,1 f. 1v; 95 f. 20r

Dulcis ave Dorothea post Mariam sola mea sportella rosigera, 89 f. 216r

Dulcis et benigne iesu christe qui sosus altissimus factus es novissimus, 84 f. 124v

Dulcissime domine iesu christe dulcedo animae meae desiderium cordis mei, 84 f. 184r; 85 f. 1r

Dulcissime iesu ob honorem et virtutem tuae benedictissimae passionis iube me recipi intra numerum electorum tuorum, 85 f. 196v

Dum complerentur dies pentecostes ... [Act 2:1]. Hodierna dies est quinquagesima a dominica resurrectione et vocatur pentecostes, 22 f. 152v

Dum complerentur dies pentecostes ... [Act 2:1-2]. Multifarie multisque modis ... [Heb 1:1-2]. In quibus apostolus docet duo tempora praecessisse in mundo tempus patris et filii, 70 f. 65r

Dum domino psallis haec tria tibi signes, 82 f. 189r

Dum lucem habetis credite in lucem [Jn 12:36]. Finito completorio in ecclesia exstinguuntur omnia lumina, 52 f. 46v

Duo ex discipulis iesu ibant ipsa die ... [Lk 24:13]. Iesus volens in die resurrectionis suae discipulis apparere facit sicut magnus et bonus dominus, 59 f. 113r

Duo facit. Primo tractat de summa trinitate, 72 f. 9r

Duo facit hic dominus. Dat praeceptum perfectissimum quod consistit in inimicorum dilectione, 47 f. 40r

Duo hic describuntur. Primum est assumptae defectibilitatis gravamen. Secundum est eiusdem gravaminis modicum sublevamen, 47 f. 46v

Duo sunt quibus regitur mundus dei providentia spiritualis, 41 f. 361v

Duo sunt tempora hominis unum iustitiae quod incipit in hominis morte, 9 f. 201r; 17 f. 137v

Duodecies duodecim faciunt centum et quadraginta quattuor et per numerum istum significatur omnes illi, 59 f. 125r

Duplex hic ponatur praerogativa beati Nicolai. Primo in electione ibi, 109 f. 1v

Ea quae dicuntur in hoc evangelio facta sunt in die paschae, 59 f. 116v

Ecce ancilla Domini ... [Lk 1:38]. In quibus verbis triplex mysterium declaratur ipsius gloriosissimae virginis Mariae scilicet stupendae humilitatis abyssus, 70 f. 359r

Ecce descripsi eam tibi tripliciter [Prov 22:20]. Quod verbum de sapientiae descriptione dicitur, 5 f. 1r

Ecce descripsi tibi eam tripliciter [Prov 22:20]. Cum omnis scientia gerat trinitatis insigne et praecipue, 16 f. 183v

Ecce dies venirent ... [Jer 23:5]. In hac dominica designantur quia sicut apostolus caecitas ex parte contingit, 4 f. 161r

Ecce dies veniunt dicit dominus et suscitabo germen iustum ... [Jer 23:5].
 Secundum officium ecclesiae principium anni est in prima dominica
 adventus, 70 f. 120r

Ecce ego mitto ad vos ... [Mt 23:34]. Ecce ego mitto ad vos prophetas et
 sapientes et scribas, 8 f. 293v

Ecce ego mitto ad vos prophetas et sapientes ... [Mt 23:34]. In quibus
 tria: dominicalem ordinationem, 70 f. 190r

Ecce ego mitto ad vos prophetas ... [Mt 23:34]. Quia inter discipulos
 christi multi habuerunt spiritum propheticum, 52 f. 53r

Ecce ego mitto ad vos prophetas et sapientes et scribas, 8 f. 293v

Ecce ego mitto ante vos prophetas et sapientes ... [Mt 23:34]. Sanctus
 evangelista in hoc loco narrat qualiter dominus noster habuit, 42 f. 123v

Ecce ego mitto vos sicut agnos inter lupos [Lk 10:3]. Contraria sibi sunt
 ista animalia ut alia ab aliis devorentur, 8 f. 204r

Ecce ego vobiscum sum, 366 f. 2v

Ecce ego vobiscum sum ... [Mt 28:20]. Johannes de sancto Geminiano dicit:
 Sicut corpus nihil valet sine societate animae, 36 f. 115r

Ecce iam ipsa qualitate convivantium aperte ostenditur, 64 f. 217r

Ecce iam noctis tenuatur umbra lucis aurora rutilans, 67 f. 80r; 68 f. 65r

Ecce isti quos hodie videtis vel vidisti in manifesta pena qui promeruerunt,
 78 f. 129v

Ecce morior cum nihil horum fecerim ... [Dan 13:43]. Verba ista dixit
 Susanna de illis qui eam cum esset innocens morti tradere voluerunt,
 47 f. 53v

Ecce motus magnus factus est in mari ... [Mt 8:24]. Per istud mare signi-
 ficatur mundus in quo magnus est motus tentationum, 47 f. 28r

Ecce mundis et sanctis discipulis praeter Judam dominus pedes lavit,
 59 f. 91v

Ecce nos reliquimus omnia et secuti sumus te [Mt 19:27]. Novistis fratres
 dilectissimi in domino iesu regulariter congregati quorum sunt verba haec
 iugiter nobis meditanda, 53 f. 1r

Ecce nos reliquimus omnia, *see also* Ecce reliquimus omnia; Respondens Simon
 Petrus; Tunc respondens Petrus

Ecce nunc tempus acceptabile [2 Cor 6:2]. Duo sunt tempora hominis unum
 iustitiae quod incipit in hominis morte, 9 f. 201r; 17 f. 137v

Ecce nunc tempus acceptabile ... [2 Cor 6:2]. Et quia praesens tempus
 acceptabile est tempus militiae christianae, 61 f. 135v

Ecce nunc tempus acceptabile ... [2 Cor 6:2]. Legitur quod sit tempus
 acquirendi et in verbo proposito demonstrat nobis ecclesia tempus
 acceptabile, 50 f. 63v

Ecce nunc tempus acceptabile. Ecce nunc dies salutis [2 Cor 6:2]. Quia
 hodie agimus initium quadragesimae ideo pro nostra spirituali consola-
 tione, 20 f. 8v

Ecce panis angelorum factus cibus, 108 f. 10v

Ecce puer meus [Mt 12:18]. Verba ista sunt prophetica et evangelica,
 19 f. 130r

Ecce qui christi decoravit aulam summus interpres, 7 f. 260v

Ecce reliquimus omnia et secuti sumus te ... [Mt 19:27]. Tria tanguntur in
 evangelio: relictio totalis, 70 f. 288r

Ecce reliquimus omnia, *see also* Ecce nos reliquimus omnia; Respondens Simon
 Petrus; Tunc respondens Petrus

Ecce rex tuus venit ... [Mt 21:5]. Aliquem principem venturum propter
 quinque causas libenter et reverenter suscipimus, 15 f. 200r

Ecce rex tuus venit tibi mansuetus ... [Mt 21:5]. Deus qui fecit mundum et omnia quae in eo sunt ... [Act 17:24-28]. His verbis testatur scriptura deum omni creaturae esse praesens, 70 f. 163r

Ecce rex tuus venit ... [Mt 21:5]. Egregius noster doctor de Aquino dicit quod nulla actio sit perfecta, 34 f. 1r

Ecce rex tuus venit ... [Mt 21:5]. In hoc tangitur adventus utilitas eius. Et nota quod venit ad nos tamquam dominus ad servos, 38 f. 64r

Ecce rex tuus venit tibi mansuetus [Mt 21:5]. Item in praesenti tempore celebratur adventus domini prout venit in uterum beatae virginis, 41 f. 1r

Ecce rex tuus venit ... [Mt 21:5]. Nota huic regi debentur specialiter tria. Primo timor propter potestatem, 38 f. 64r

Ecce rex tuus venit ... [Mt 21:5]. Si aliquem amicum ad nos suscepturi sumus venturum, 43 f. 121r

Ecce rex venit tibi [Mt 21:5]. ... de hominibus et de dignitatibus, 175 f. 177v

Ecce rex, *see also* Dicite filiae Sion: Ecce rex

Ecce sacerdos magnus. Dicere propono tria. Primo de sacrificio sive de missa sacerdotum novi testamenti, 52 f. 38r

Ecce sacerdos magnus qui in diebus suis [cf. Ecclus 50:1]. Commendatur specialiter in his verbis beatus Martinus secundum quadruplicem statum, 42 f. 100r

Ecce sanus factus es ... [Jn 5:14]. In verbis praemissis dominus tria facit. Primo tangit impensum beneficium, 47 f. 42v

Ecce sto ad hostium mentis tuae et pulso praedicatione vel interna inspiratione, 22 f. 56r

Ecce vado et quaeritis me ... [Jn 8:21]. Haec est excellentia curiae nostrae quia sive in coelo, 54 f. 148r

Ecce videntes clamabunt foris ... [Is 33:7]. Sicut prophetae in sacris litteris appellantur videntes, 29 f. 249r

Ecce videtis quem elegit deus ... [1 Reg 10:24]. Duplex hic ponatur praerogativa beati Nicolai. Primo in electione ibi, 109 f. 1v

Ecce vox sanguinis fratris tui Abel ... [Gen 4:10]. Verba ista sunt domini increpantis infelicem Boleslaum super mortem fratris sui sancti Wenceslai, 172 f. 169v

Ecclesia in hodierno officio instruit nos circa dilectionem proximi ostendens in evangelio proximum sic esse amandum, 50 f. 182v

Ecclesia sancta filios generans generis masculini nunc turbatur, 17 f. 28r

Ecclesia sancta videns membra sua per peccatis damnata, 23 f. 241r

Ecclesiam tuam quaesumus domine gratia coelestis amplificet, 89 f. 298v

Edent pauperes et saturabuntur ... [Ps 21:27]. In quibus verbis tria consideravi sanctissimo eucharistiae sacramento convenientia, 59 f. 1r

Effigiem christi, qui transis pronus honora, 180 *front pastedown*

Effimera est febris quae fit, 79 f. 2r

Egestio sive excretio sive exiens quae synonyma sunt duobus modis sumpta reperiuntur, 79 f. 239r

Ego dilecto meo et ad me ... [Cant 7:10]. Hoc verbum concordat huic verbo quod dixit beata Lucia, 109 f. 2r

Ego elegi vos de mundo [Jn 15:19]. Ex quo christus dicit in evangelio Matthaei 20: Multi sunt vocati pauci vero electi, 34 f. 214r

Ego Frater N. Promitto Deo et vobis stabilitatem, 112 f. 18v

Ego miserrimus et infelix confiteor coram deo et tibi sancta et gloriosa virgo, 85 f. 216r

Ego N. de Stain divinatorum socius ibidem recognosco, 15 f. 57v
Ego nescio quomodo hodie possum praedicare vobis magis convenienter, 45 f. 54r
Ego nescio quomodo possim vobis hodiernam diem facere magis convenientem, 59 f. 81v
Ego pro eis rogo non pro mundo ... [Jn 17:9]. Quemadmodum virtuosus princeps matrem suam in hominibus honorat, 35 f. 103v
Ego si exaltatus fuero a terra ... [Jn 12:32]. Non ergo dixit omnes sed omnia non enim omnium est fides, 8 f. 165v
Ego sum angelus missus ad te ut annuntiem tibi, 64 f. 198bis^r
Ego sum lux mundi ... [Jn 8:12]. Scimus quod ambulantes in tenebris necessarium si volunt offensiones diversaque pericula evadere, 70 f. 342r
Ego sum lux mundi ... [Jn 8:12]. Vita peccatoris comparatur nocti, 35 f. 100r
Ego sum panis vitae ... [Jn 6:48-49]. Hic est panis de coelo descendens ut sicut ex ipsis manducaverit, 52 f. 48r
Ego sum panis vivus qui de coelo descendi, 88 f. 239v
Ego sum pastor bonus [Jn 10:11]. Bonus pastor cognoscatur a pinguedine pecorum, 17 f. 24v
Ego sum pastor bonus [Jn 10:11]. Deus omnipotens in principio creationis creavit angelos et collocavit eos in coelo, 66 f. 53r
Ego sum pastor bonus [Jn 10:11]. Modo notare debemus in evangelio hodierno quod bonitas boni pastoris in quattuor cognoscitur. Primo in hoc quod incognoscit oves suas singulariter, 172 f. 141r
Ego sum pastor bonus ... [Jn 10:11]. Principalis causa litium et turbationum inter homines est quia homines pro nunc cupiunt delectabiliter vivere, 66 f. 45r
Ego sum vitis vera ... [Jn 15:1]. Iste locus evangelicus fratres ubi se dicit dominus vitem, 8 f. 36v
Ego sum vitis vera ... [Jn 15:1]. Nota quod isto tempore convenienter canit ecclesia de martyribus, 54 f. 167v
Ego veni ut vitam habeant ... [Jn 10:10]. In verbis istis duplex bonum consideratur quod homini ex adventu christi in mundum, 47 f. 71r
Ego vidi frater Papia sicut Themison, 79 f. 208v
Egredietur virga de radice Jesse et flos de radice eius ... [Is 11:1-3]. Ex hac auctoritate et aliis sacrae scripturae et sanctorum constat septem esse dona spiritus sancti, 56 f. 259v
Egredietur virga ... [Is 11:1]. Isaias propheta praevidens in spiritu beatam virginem Mariam hodie nascituram dicit verba praemissa ad laudem eius, 64 f. 199r
Egredimini filiae Sion et videte regem Salomonem ... [Cant 3:11]. Carissimi revolvendo scripta legis et prophetarum ab initio mundi usque modo, 66 f. 176r
Egregius christi confessor Udalricus ex Alamannorum prosapia extitit oriundus. Cuius parentes Hupoldus, 57 f. 222v
Egregius noster doctor de Aquino dicit quod nulla actio sit perfecta, 34 f. 1r
Egressus est iesus cum discipulis suis ... [Jn 18:1]. Circa primum sciendum quod christus exivit civitatem ad locum ad quem sciebat venturum proditorem, 52 f. 29r
Egressus iesus ... [Mt 15:21]. Mulier ista chananaea audiens christi famam credidit quod posset eius filiam sanare, 64 f. 6r

Egressus iesus cum discipulis suis trans torrentem Cedron [Jn 18:1]. Considerando diem hodiernam nescio cogitare quid sit melius facere quam plorare et praedicare, 45 f. 54r

Egressus iesus cum discipulis suis ... [Jn 18:1]. Ego nescio quomodo possim vobis hodiernam diem facere magis convenientem, 59 f. 81v

Egressus iesus cum discipulis suis ... [Jn 18:1]. Nota quod dominus post coenam surrexit et ivit cum apostolis de domo in qua coenaverat, 59 f. 102r

Egressus iesus cum discipulis suis ... [Jn 18:1]. Passio domini a quattuor evangelistis scripta est quia quattuor diebus legitur, 52 f. 40r

Egressus iesus cum discipulis suis ... [Jn 18:1]. Sapiens ecclesiastes dicit quod omnia tempora tempus habent, 48 f. 235v

Egressus iesus cum discipulis suis trans torrentem ... [Jn 18:1]. Secundum Augustinum ordo historiae talis fuit quod mons olivarum ita dictus fuit, 57 f. 204r

Eia deus meus misericordia mea parce mihi misero peccatori omnia peccata mea, 84 f. 80r

Eia deus meus misericordia mea remitte mihi misero peccatori omnia peccata mea remitte mihi indigno sacerdoti, 88 f. 221v

Eia fratres extollamus odarum concentibus, 7 f. 258r; 74 f. 112v

Eia nunc homuncio fuge paululum occupationes tuas, 28 f. 41r; 103 f. 57r

Eia nunc oro piissime deus ut sit mihi dilectissimum hoc sacramentum contra omnium peccatorum meorum vulnera, 85 f. 41v

Eia nunc piissime deus oro pro omnibus parentibus fratribus sororibus benefactoribus et familiaribus, 85 f. 41v

Eia precor te nunc piissime deus sit mihi hoc dulcissimum sacramentum contra omnium peccatorum meorum vulnera efficacissimum, 89 f. 162v

Eia recolamus laudibus piis digna, 108 f. 219r

Eia tibi nunc gratias ago piissime deus qui me ad sacerdotale mysterium elegasti, 85 f. 41v

Elegi eum ex omnibus ... [1 Reg 2:28]. Haec verba dominus dixit de summo et primo sacerdote scilicet Aaron, 39 f. 278r

Elisabeth impletum est tempus pariendi [Lk 1:57]. Id est novem mensium et peperit filium sicut per angelum est praedictum, 52 f. 49r

Elisabeth impletum est tempus pariendi ... [Lk 1:57-58]. Praecursoris domini nativitas sicut sacratissima lectionis evangelicae prodit historia, 8 f. 79v

Emitte spiritum tuum [Ps 103:30]. Ad honorem dei et virginis Mariae et omnium sanctorum et ad aedificationem mutuae fraternalis caritatis, 52 f. 7r

En miranda prodigia concepit iam virgo, 67 f. 89v; 68 f. 78v; 85 f. 208r; 87 f. II 140v

Enixa est puerpera quem Gabriel praedixerat, 80 f. 146v

Ephemera est febris quae fit, 79 f. 2r

Epiphania domini quadruplici decoratur miraculo et ideo quadruplici vocabulo nuncupatur, 15 f. 135v

Erant appropinquantibus ... [Lk 15:1]. Audivistis in proxima dominica quia dura sententia lata est contra se excusantes, 70 f. 235r

Erant autem ibi lapideae hydriae sex positae secundum purificationem ... [Jn 2:6-11]. In isto evangelio determinatur de eius divina potentia, 172 f. 288r

Erat Andreas frater Simonis Petri ... [Jn 1:40]. Gloriosus apostolus christi Andreas habuit sicut legimus duos magistros peritissimos in doctrina sanctitatis, 37 f. 1r

Erat homo ex pharisaeis Nicodemus ... [Jn 3:1]. Erat homo ex pharisaeis Nicodemus nomine, 8 f. 67r

Erat homo ex pharisaeis Nicodemus nomine, 8 f. 67v

Erat homo ex pharisaeis Nicodemus nomine ... [Jn 3:1]. Hodie peragimus festum sanctae trinitatis hoc est cum sollemnitate laudamus dominum deum, 172 f. 3r

Erat iesus eiciens daemonium ... [Lk 11:14]. Daemoniacus ille apud Matthaeum non solum mutus sed etiam caecus fuisse narratur, 64 f. 14r

Erat iesus eiciens daemonium ... [Lk 11:14]. Quaeritur cur daemones maligni spiritus ita libenter possident homines, 20 f. 135v

Erat iesus eiciens daemonium ... [Lk 11:14]. Quam detestabile sit vitium invidiae et fugiendum patet propter multa mala, 64 f. 9r

Erat Judith procedens in diebus festis cum magna gloria [Judith 16:27]. Ad laudem beatae virginis Mariae possunt haec verba referri, 35 f. 101r

Erat proximum pascha dies festus [Jn 6:4]. Totum hodiernum evangelium festivum est et plenum laetitia, 13 f. 113v

Eratis enim aliquando tenebrae ... [Eph 5:8]. Quaeritur utrum imago dei cuilibet impressa, 20 f. 127v

Ergo domine qui das fidei intellectum, 28 f. 46r

Erigenda est nobis fratres carissimi ad deum maior intentio ut verba sancti evangelii, 8 f. 61r

Erunt signa in sole et luna et stellis [Lk 21:25]. Dicit sanctus Thomas in quarto distinctione 48^a quod congruum est quod aliqua signa adventum christi ad iudicium praecedant, 44 f. 1r

Erunt signa in sole ... [Lk 21:25]. Dominus ac redemptor noster fratres carissimi paratos nos invenire desiderans, 52 f. 145v

Erunt signa in sole et luna ... [Lk 21:25]. In praecedenti dominica dictum est de adventu christi in carnem propter quem eum diligamus. Hodie agitur de secundo adventu, 15 f. 201v

Erunt signa in sole et luna ... [Lk 21:25]. Quaecumque scripta sunt ad nostram doctrinam scripta sunt [Rom 15:4]. Potissima enim via pervenire debet ad notitiam dei, 70 f. 170v

Erunt signa in sole et luna ... [Lk 21:25]. Sciendum quod hoc evangelium facit mentionem de adventu christi ad iudicium, 17 f. 193r

Est autem postulatio ut dicit Bernardus circa obtinenda temporalia et huius vitae necessaria, 64 f. 233v

Est enim nata quod infirmi per eam sanarentur, 64 f. 196bis^v

Est in flore status hominis bene significatus, 13 f. 192v

Est locus in partibus Germaniae dives opibus praepotens armis, 57 f. 235v

Est medicinalis medicorum regula talis. Dum infirmus dicit ha a medicus dicat da da, 79 f. 51r

Est puer unus hic habens quinque panes ... [Jn 6:9]. Concludendo sermones suos de tempore notandum per quinque panes, 34 f. 200r

Est puer unus hic habens quinque panes ... [Jn 6:9]. Cum christus ambulavit super terram quadam vice transibat per solitudinem, 172 f. 200v

Est puer unus hic habens quinque panes, *see also* Habet quinque panes hordeaceos

Est via quae homini videtur recta ... [Prov 14:12]. Quia secundum Gregorium Moraliū multa sunt vitia quae sub virtutum specie occultant, 29 f. 271v

Estote imitatores dei ... [Eph 5:1]. Notandum quod iste articulus fidei nostrae et esset valde utile homini ad regendum vitam suam, 50 f. 76r

Estote imitatores dei, *see also* Imitatores dei estote

Estote misericordes sicut et pater vester ... [Lk 6:36]. Praesens evangelium nihil aliud continet nisi dulcissima verba, 43 f. 100v

Estote misericordes sicut pater vester coelestis ... [Lk 6:36]. Boni filii bonum patrem imitantur, 70 f. 236r

Estote misericordes sicut pater vester ... [Lk 6:36]. In verbis praemissis christus facit duo. Primo proponit doctrinam salutarem, 47 f. 72r

Estote prudentes et vigilate ... [1 Pet 4:7]. Post christi ascensionem usque ad spiritus sancti missionem, 66 f. 121r

Estote prudentes ... [1 Pet 4:7]. Prudentes esse debemus id est praevidentes futura pericula, 50 f. 109v

Et assumpsit iesus [Lk 18:31]. Postquam salvator ostendit orationis efficaciam hic convenienter inducit discipulos suos ad martyrii tolerantiam, 52 f. 136v

Et assumpsit iesus, *see also* Assumpsit iesus duodecim discipulos

Et bene lex nova in monte praedicatur quia lex Moysi in monte data est, 21 f. 189r

Et credidit ipse et domus eius tota [Jn 4:53]. Per istam domum intelligitur militans ecclesia, 35 f. 108v

Et credidit ipse et domus eius tota, *see also* Credidit ipse et domus eius tota

Et cum gloria suscepisti me [Ps 72:24]. Beata virgo Maria hodie quattuor accepit glorias a filio suo, 13 f. 170v

Et cum ieiunasset quadraginta diebus ... [Mt 4:2]. Sancti patres primitivi christianae ecclesiae instituunt ieiunium fidelibus observandum, 48 f. 178r

Et cum istis epistulis beatus Hieronymus praemittit quendam prologum in quo commendatur doctrina praedictarum epistularum, 24 f. 3r

Et cum transiret inde iesus vidit hominem ... [Mt 9:9]. Id est in quo solent camposores sedere, 52 f. 130r

Et cum transiret inde iesus vidit hominem, *see also* Vidit iesus hominem sedentem in telonio

Et dicit Aristoteles tertio Ethicorum: Omnium terribilium terribilissimum est mors, 45 f. 53v

Et dividitur iste liber in tres partes, 57 f. 106r

Et dixit David ad filium suum Salomonem illo tempore, 35 f. 97r

Et egressi servi eius in vias... [Mt 22:10]. Ecce iam ipsa qualitate convivantium aperte ostenditur, 64 f. 217r

Et egressus iesus ibat secundum consuetudinem in montem olivarum ... [Lk 22:39]. Primo evangelista ostendit scandalum discipulorum ad eorum confirmationem, 57 f. 196v

Et episcopatum eius accipiet alter [Act 1:20]. Ita beatus Mathias accepit episcopatum Judae qui christum tradidit. Nota fuit vir in Jerusalem nomine Ruben, 172 f. 201v

Et excepit illum gaudens in domum suam [Lk 19:6]. Haec tria sunt notanda. Primo quod excepit et ubi et qualiter, 32 f. 200v

Et illi continuo relictis retibus et navi secuti sunt eum [Mt 4:20]. Matthaeus scribit hodie in evangelio quod cum iesus ambularet iuxta mare, 38 f. 108v

Et ingressus angelus ad eam ... [Lk 1:28]. Hodie dilectissimi sancta mater ecclesia reducit ad memoriam cuilibet fideli animae, 15 f. 216r

Et ingressus iesus [Lk 19:1]. Postquam descripta est conversio peccatorum in generali hic convenienter describit in particulari scilicet in conversione Zachaei, 52 f. 129v

Et ingressus iesus, *see also* Ingressus iesus perambulabat Jericho

Et legitur in lectione quae cantatur loco epistulae in officio missae de dedicatione basilicae. In quibus verbis beatus Johannes apostolus et evangelista tangit quintuplicem miseriam, 41 f. 329r

Et licet illud verbum propheticum ab ipso propheta, 33 f. 1r

Et non est mirum quia cum sit deus secundum deitatem est optimus artifex, 70 f. 154r

Et nota, quod differunt inter se gaudium spirituale et gaudiumulare, 64 f. 181r

Et nota secundum Bernardum quod tria in festivitatis debemus considerare scilicet eorum auxilium, 40 f. 41r

Et praecipitur nobis per hoc ut solum deum revereamur, 73 f. 78r

Et primo ex oblatione panis et vini per Melchisedech et immolatione agni paschalis, 70 f. 290r

Et quia praesens tempus acceptabile est tempus militiae christianae, 61 f. 135v

Et si christus ubicumque in scriptura dicatur mons ratione summitatis suae excellentissimae perfectionis, 49 f. 244r

Et si generaliter omnibus loquitur specialius, 8 f. 218v; 67 f. 406r

Et si sic dicitur orat pro peccatoribus, 64 f. 197bis

Et sit cura de omnibus multo magis de hominibus, 70 f. 270v

Et tunc videbunt filium hominis venientem ... [Lk 21:27]. Sicut valde consultum est sermo, 48 f. 18r

Et tunc videbunt filium hominis, *see also* Tunc videbunt filium hominis

Et ut dicit Augustinus. Crux quae erat supplicium latronum, 64 f. 152r

Et vos estote parati [Lk 12:40]. Nota quod octo modis aliquid praeparatur sive mundatur vel clarificatur, 109 f. 111r

Eucharistia est sacramentum corporis christi et sanguinis eius, 84 f. 221r

Euntes autem praedicare dicentes, 35 f. 117v

Euntes docete omnes gentes ... [Mt 28:19]. Solent homines dicere et quis posset omnia facere quae praedicantur, 17 f. 17v

Evangelicam lectionem quam modo recitatam fratres audistis paulo superius praemisit, 8 f. 203r

Evangeliorum praefatio quamquam quadrifaria sit una est tamen, 21 f. 121v

Evangelium hodiernum dicit quod christus ambulans iuxta mare Galilaeae vidit duos fratres, 23 f. 1v

Evangelium illud est designatio futurorum quando boni et mali convenient, 43 f. 222r

Evangelium istud in tres partes dividitur. In prima parte dicitur quod dominus iturus de Bethphage venire cepit, 13 f. 116v

Evangelium Matthaei dividitur in duas partes quia primo stabilit suum subiectum, 52 f. 137v

Evangelizo vobis gaudium magnum ... [Lk 2:10]. Dicunt physici quod in parte sensitiva hominis sunt duae vires scilicet concupiscibilis et castibilis, 70 f. 327r

Evangelizo vobis gaudium magnum ... [Lk 2:10]. Scitis dilectissimi mei in domino quod in natali puerorum regalium, 21 f. 190v

Evangelizo vobis gaudium magnum ... [Lk 2:10-11]. Tria notanda sunt:
 Evangelicalem mentionem, 70 f. 188r

Evangelizo vobis gaudium magnum [Lk 2:10]. Verba ista sunt angeli ad
 pastores, 43 f. 129r

Ex abundantia cordis loquitur os [Mt 12:34]. Ex verbis et gestis virginis
 possumus elicere sanctitatem diei. Tria ergo sunt dicenda sive notanda:
 dignificationem matris, 70 f. 315r

Ex Aegypto vocavi filium meum [Mt 2:15]. Licet illud de christo dicat
 Matthaeus iii. d ut adimpleretur quod demonstratum est per prophetam
 dicentem, 13 f. 163v

Ex caritate causatur gaudium de deo et divinis rebus, 56 f. 57r

Ex hac auctoritate et aliis sacrae scripturae et sanctorum constat septem
 esse dona spiritus sancti, 56 f. 259v

Ex istis verbis accipi potest et intelligi quod Maria prophetissa quae fuit
 soror Moysi, 41 f. 343r

Ex more docti mystico servemus hoc ieiunium, 67 f. 85r; 74 f. 105v; 82
 f. 210r; 85 f. 204r; 86 f. 79v; 87 f. II 133r; 180 f. 170r

Ex quo christus dicit in evangelio Matthaei 20: Multi sunt vocati pauci
 vero electi, 34 f. 214r

Ex quo communiter tenetur quod peccatum originale traducatur in omnes
 homines utriusque sexus, 52 f. 2v

Ex quo dominus per passionem et mortem plene nos liberat, 64 f. 113r

Ex quo hodie peragitur festum omnium fidelium animarum in purgatorio, 34
 f. 224r

Ex quo hodie peragitur sollemnitas omnium sanctorum, 34 f. 223v

Ex quo hodierna die peragitur festum sancti Michaelis, 34 f. 222v

Ex quo patet quod salvare nos, 35 f. 109r

Ex quo ut audistis in prioribus caritas infusa omnem ipsam habentem, 56
 f. 49r

Ex tribu Juda duodecim milia signati ... [Apoc 7:5-10]. Glossa aperte
 docet quod per illum numerum duodecim filiorum Israel universi fideles,
 52 f. 36v

Ex vaticinio Ezechielis sumitur verbum istud possumus illud exponere de
 sancta Catharina, 47 f. 153r

Ex verbis et gestis virginis possumus elicere sanctitatem diei. Tria ergo
 sunt dicenda sive notanda: dignificationem matris, 70 f. 315r

Exaltavi lignum humile [Ezech 17:24]. Ad laudem et honorem sanctae crucis
 cuius hodie exaltationis festum celebrat, 42 f. 163v

Exaudi quaesumus domine ecclesiam tuam non solum paganorum persecutione
 attritam, 88 f. 136r

Exaudi quaesumus domine iesu christe preces servorum tuorum, 75 f. 11r

Excellentissimum corpus et sanguinis domini nostri iesu christi, 45 f. 253v

Excitatio mentis ad contemplandum deum, 28 f. 40v

Excommunicatio timenda est quia dicitur gladius spiritualis separans animam
 a deo sicut enim gladius temporalis separat corpus ab anima, 15 f. 59r

Exemplum aliud in quo cognoscere possumus adiuvamen in morte. Legitur in
 dialogo Caesarii quod in vicina civitate, 34 f. 232v

Exemplum dedi vobis etc [Jn 13:15]. Imitatores dei estote sicut filii
 carissimi [Eph 5:1]. Ut ego possim hoc perficere quia unus est magister,
 70 f. 390r

Exemplum quomodo virgo beata iuvat in praesenti. Legitur in dialogo
 Caesarii quod quidam locuples, 34 f. 232r

Exiens iesus de finibus Tyri ... [Mk 7:31]. In illo evangelio principaliter duo tanguntur puncta. Primum est surdi et muti a christo, 17 f. 263r

Exiens iesus de finibus Tyri ... [Mk 7:31]. Sciendum quod in illo evangelio duo principaliter tanguntur puncta. Primum est surdi et muti a christo iesu curatio, 17 f. 238v

Exiit edictum a Caesare Augusto ut describeretur universus orbis [Lk 2:1]. Quod est mundus nascituro domino describitur, 21 f. 189v

Exivi a patre et veni in mundum [Jn 16:28]. Hodie celebramus temporalem nativitatem filii dei, 175 f. 176r

Exorta a Bethsaida duo suscepit lumina in Petro, 67 f. 93v; 68 f. 88r; 74 f. 115r; 82 f. 217v; 85 f. 211r; 86 f. 86v; 87 f. II 146r; 92 f. 43r; 180 f. 165v

Expediens videtur et utile quod primo in hoc libro et prooemio exponatur, 35 f. 1r

Expediit vobis ut unus moriatur ... [Jn 11:50]. Verba ista quamvis Caiphas pessima intentione dixerit quia ex invidia, 47 f. 50v

Expedita prima parte operis de tempore christi adventus et incarnationis sequitur secunda pars de tempore nostrae conversionis. Adventus evidentiā sciendum est quod natura humana propter peccatum protoplasti, 49 f. 107v

Expeditis per dei gratiam his quae pertinent ad sacramentum paenitentiae et unctionis extremae consequenter ad considerandum de sacramento ordinis et primo de quibusdam antecedentibus ad ordinem scilicet clericatu et tonsura, 26 f. 111r

Expergiscere proinde anima devota et singula quae de iesu dicuntur diligenter discute, 16 f. 173v

Expurgate vetus fermentum [1 Cor 5:7]. Paulus in verbis istis monet nos hodierno die ut purgemus nos ab antiquis peccatis, 172 f. 138v

Exsultate et laetamini in domino deo nostro ... [Joel 2:23]. Verba ista possunt sumi ad commendationem beati Augustini doctoris egregii, 45 f. 129v

Exsultent filiae Sion in rege suo, 108 f. 237v

Exsultent hodie iugiter omnium mentes altisone carmina, 7 f. 272r

Exsultent virgines virgo peperit christum, 8 f. 9v

Exsultet coelum laudibus resultat terra gaudiis, 67 f. 94r; 68 f. 89r; 74 f. 113r; 75 f. 79v; 82 f. 218v; 85 f. 211v; 86 f. 87v; 87 f. II 146v; 92 f. 44r; 180 f. 181r

Exsurgens Maria abiit cum festinatione ... [Lk 1:39-40]. Ex abundantia cordis loquitur os [Mt 12:34]. Ex verbis et gestis virginis possumus elicere sanctitatem diei. Tria ergo sunt dicenda sive notanda: dignificationem matris, 70 f. 315r

Exsurgens Maria in diebus illis abiit in montana ... [Lk 1:39-40]. Morale est omnibus ut qui fidem exigunt, 8 f. 163r

Extendam palmas meas ad dominum [Ex 9:29]. Hoc verbum Moysi beatus Andreas dicere potuit, 42 f. 63r

Exterior homo assimilatur animalibus brutis, 84 f. 177v

Exteriora namque opera patent oculis hominum, 64 f. 39r

Ezechielis in visione dei qui per universum statum ecclesiae, 43 f. 232r

Faciam illum columnam in templo dei mei [Apoc 3:12]. Sicut docetur in alia facultate ubi maius imminet periculum cautius est agendum, 55 f. 3v

Faciamus hominem ad imaginem et similitudinem nostram [Gen 1:26]. Licet dignitas et excellentia divinarum personarum sicut et ipsarum habitudo, 66 f. 144r
 Facite dignos fructus paenitentiae [Lk 3:8]. Ita hortatur nos beatus ille praedicator paenitentiae Johannes Baptista, 61 f. 222r
 Facite dignos fructus paenitentiae [Lk 3:8]. Ita hortatur nos praedicator paenitentiae beatus Baptista in deserto praedicans, 48 f. 208r
 Facite homines discumbere ... [Jn 6:10]. Commessuri itaque cum domino discumbere debent super faenum, 42 f. 215r
 Facta est contentio inter discipulos ... [Lk 22:24-26]. Bonis ergo moris esse solet in scripturis semper exempla patrum praecedentium, 8 f. 143r
 Facta est contentio inter eos ... [Lk 22:24]. Christus vero ostendit quod ille aptior sit qui est vere humilior, 52 f. 54v
 Facta est laetitia magna a populo [1 Mac 4:58]. Hoc verbum scriptum est in libro Machabaeorum et convenit ad dedicationem nam prima dedicatio fuit in Jerusalem, 38 f. 134r
 Facta est laetitia magna in populo [1 Mac 4:58]. Hoc verbum scriptum est in libro Machabaeorum convenit dedicationi. Nota prima dedicatio facta est in Jerusalem, 38 f. 157r
 Facta est persecutio christianorum sub Diocletiano imperatore, 57 f. 194r
 Facta sunt encaenia in Jerosolymis et hiems erat ... [Jn 10:22-24]. Audivimus ex lectione evangelica fratres carissimi quia facta sunt encaenia, 8 f. 279r
 Faeno iacere pertulit praesepe non abhorruit, 80 f. 145r
 Fatetur concilium unicum dei filium in essentia, 72 f. 222r
 Felix sancta Barbara quanta meruisti munera apud christum deum Mariae filium qui dona tibi, 89 f. 209r
 Festa christi omnis christianitas celebret, 108 f. 221v
 Festivitatem praesentis diei fratres carissimi venerandi Johannis Baptistae, 8 f. 79r
 Festum beatae Sabinae virginis quarto kalendas Septembris colitur. Quae fuit filia Herodis metallarii, 30 f. 90r
 Festum beatae virginis pluries in anno celebratur quam festum alterius sancti, 70 f. 338v
 Festum nunc celebre colamus hodie melodum gloriae, 85 f. 202v
 Festum nunc celebre magnaue gaudia compellunt, 67 f. 87v; 68 f. 71v; 74 f. 109v; 82 f. 212r; 85 f. 205r; 86 f. 85r; 87 f. II 131r; 87 f. II 136r; 180 f. 171v
 Festum nunc celebre servet gens credula melodum, 67 f. 84v; 74 f. 111v; 86 f. 77r
 Fiat domine iesu christe ut nostri sermones quos de virtute dicimus, 82 f. 88r
 Fidei. Fatetur concilium unicum dei filium in essentia, 72 f. 222r
 Fidelis. Damnantur negantes spiritum sanctum ex patre et filio procedere, 72 f. 169r
 Fidelis servus et prudens quem constituit dominus super familiam ... [Mt 24:45]. Verba ista exponi possunt de sancto Ambrosio qui commendatur hic, 45 f. 69r
 Fides ecclesiae romanae probant et commendant, 49 f. 207r
 Fides est sanctissimae religionis fundamentum, 109 f. 113r
 Fides multis modis capitur descriptio fidei secundum apostolum, 19 f. 1r
 Finito completorio in ecclesia extinguuntur omnia lumina, 52 f. 46v

Firmissime credendum est et nullatenus dubitandum quod solum est unus deus,
 23 f. 253v; 62 f. 16v
 Firmissime tene nullatenus dubites patrem et filium et spiritum sanctum id
 est sanctam trinitatem, 66 f. 140v
 Firmissime tene nullatenus dubites patrem et filium et spiritum sanctum
 unum esse, 66 f. 140v
 Firmiter. Duo facit. Primo tractat de summa trinitate, 72 f. 9r
 Fit porta christi pervia referta plena gratia, 67 f. 84v; 74 f. 111r;
 82 f. 209r; 85 f. 204r; 87 f. II 142v
 Flecto genua mea ad patrem domini mei iesu christi ... [Eph 3:14-19].
 Paulus apostolus vas aeternae dilectionis, 51 f. 149r
 Flecto genua mea ad patrem domini mei ... [Eph 3:14-19]. Paulus apostolus
 vas electionis sacrarium divinae sanctificationis, 50 f. 201v
 Foderunt manus meas ... [Ps 21:17-18]. Quia ista sacra die passio christi
 est cuilibet fidei devotissime meditanda, 54 f. 160r
 Fons sapientiae dei verbum dispensatione mirabili, 57 f. 106v
 Fortitudo et decor indumentum eius ... [Prov 31:25]. Haec verba possunt
 exponi de beata Agnete quae fuit virgo robusta, 59 f. 127v
 Fragiles erant apostoli ad arguendum mundum de peccato, 17 f. 31r
 Fragilitati nostrae quaesumus domine iesu christe tui sanctissimi nominis
 praeco ferventissimus Bernardinus, 67 f. i^r
 Fragilitatis nostrae defectum suppleant quaesumus domine merita beatissimae
 genitricis tuae veneranda cuius precibus ut saluti necessaria petamus,
 89 f. 221v
 Fratres non cessamus pro vobis orantes ... [Col 1:9-13]. De quanto enim
 aliquis actus est nobilior, 31 f. 245r
 Fratrum quorundam nostrorum hortatu sedulo infimus ego Othlohus coenobitarum
 sancti Emmerammi, 57 f. 211r
 Fructus autem spiritus est caritas gaudium pax, 62 f. 66v
 Fuit in Britannia nobilis quidam, 34 f. 233r
 Fuit in diebus Herodis regis Iudaeae sacerdos quidam nomine Zacharias ...
 [Lk 1:5]. Venturus in carne dominus et redemptor noster multos dis-
 pensationis suae testes, 8 f. 69v
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 Fuit quidam rex potentissimus. Et legitur in libro cuiusdam sapientis in
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 9 f. 338v
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 terra trahimur in coelum est fides spes et caritas, 9 f. 338v
 Gaude civitas Augusta redde deo vota iusta, 67 f. 90v; 68 f. 80v; 82
 f. 215r; 85 f. 208v; 87 f. II 141r; 92 f. 38r; 180 f. 175r
 Gaude coelestis curia quae virginum tot milia, 180 f. 177v
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 Gaude Sion quod egressus a te decor et depressus, 108 f. 49r; 108 f. 233r
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Gaude virgo christi grata Dorothea sic vocata disponente domino, 84 f. 166r
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Gaude visceribus mater in intimis felix ecclesia, 67 f. 91v; 68 f. 82v; 82 f. 216v; 85 f. 209v; 87 f. II 143v; 92 f. 39v; 180 f. 166r
Gaudere cum gaudentibus flere cum flentibus [Rom 12:15]. Gratia dei adiuuante omnes christiani boni unum peragerunt his diebus, 70 f. 42r
Gaudet Jerusalem fortis ad arma gaudet plaudit ovat, 7 f. 253v
Gaudete et exsultate ... [Mt 5:12]. Ex quo hodie peragitur sollemnitas omnium sanctorum, 34 f. 223v
Gaudium magnum referunt per annum festa Burchardi, 7 f. 269v
Gens fidelis iucundetur in hac die gratuletur Dorotheam, 67 f. 85r; 74 f. 112r
Gloria tibi domine iesu christe quia creasti liberasti et illuminasti me, 63 f. 167r
Gloriam dei magnificare honorificum est. Quod considerans beatus Nicolaus, 52 f. 1r
Gloriam gloriosae virginis Mariae ostendit beatus Bernardus, 15 f. 197v
Gloriosa dicta sunt de te civitas dei [Ps 86:3]. Licet omni tempore debeant et possint dici et praedicari de gloriosa domina nostra, 22 f. 104r
Gloriosa fulget dies exsultet ecclesia, 108 f. 234r
Gloriosissimos christianae fidei principes annuis sollemnitatibus honorantes, 8 f. 90v
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Glossa: Antichristi sunt omnes haeretici qui fidem quam confitentur destituunt, 49 f. 206v
Glossa: Date temporalia et dabitur vobis aeterna. Nota quod septem sunt species eleemosynae. In primo miserere animae tuae, 172 f. 156r
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Gratia dei omnipotentis auxilium virginis Mariae et omnium sanctorum sint nobiscum, 17 f. 243v
Gratia domini nostri iesu christi et caritas dei ... [2 Cor 13:13]. In praecedenti tempore egit sancta mater ecclesia festum salvatoris tribus modis, 15 f. 154v
Gratias ago immensae maiestati et sempiternae pietati tuae domine sancte pater omnipotens aeterne deus, 88 f. 216v
Gratias ago immensae maiestati et supernae pietati tuae domine sancte pater omnipotens aeterne deus qui me indignum, 85 f. 41r
Gratias ago tibi domine etc qui me peccatorem dignatus est in hac nocte custodire, 84 f. 1r
Gratias ago tibi domine iesu christe qui me indignum exaudisti corpore et sanguine me satiasti, 89 f. 154v
Gratias ago tibi domine sancte pater omnipotens aeterne deus qui me indignum famulum tuum, 88 f. 221v
Gratias ago tibi domine sancte pater omnipotens aeterne deus qui me peccatorem dignatus es in hac die, 85 f. 212v

Gratias ago tibi domine sancte pater omnipotens rex coeli et terrae pro
 universis beneficiis tuis mihi misero peccatori et toti mundo, 84 f. 164v

Gratias ago tibi omnipotens aeterne deus qui me peccatorem de transacto
 noctis spatio ad horas matutinas, 84 f. 1r

Gratias tibi ago deus meus qui me peccatorem nullis meis meritis exigenti-
 bus per tuam sanctissimam gratiam satiare dignatus es, 84 f. 149r

Gratias tibi ago domine deus meus qui me indignum peccatorem satiare digna-
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Gratias tibi ago domine iesu christe qui me indignum peccatorem satiare
 dignatus es corpore et sanguine tuo et precor te ut haec sancta communio,
 89 f. 160r

Gratias tibi ago domine sancte pater omnipotens aeterne deus qui me miserum
 peccatorem dignatus es in hac die per tuam sanctam misericordiam, 89
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Gratias tibi ago domine sancte pater omnipotens aeterne deus qui me pecca-
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Gratias tibi ago domine sancte pater omnipotens aeterne deus qui me pecca-
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Gregorius dicit in quadam homilia nihil adeo grave quod non aequanimiter
 tolleretur si christi passio ad memoriam reducatur, 39 f. 199v

Gregorius dicit in sacra scriptura quasi quoddam speculum mentis nostrae
 oculis, 22 f. 105r

Gregorius Episcopus. Salutantur doctores et scholares ponitur causa pro-
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Gregorius papa VII constituit ut omnium romanorum pontificum et martyrum
 festivitates sollemniter ubique cum pleno officio celebrentur, 180
 f. 48v

Guta virgo religiosa quae cum esset circiter quinque annos adiuncta fuit
 beatae Elisabeth, 101 f. 337r

Gyrum coeli ... [Ecclus 24:8]. Haec sunt verba sapientiae et merito com-
 parantur gloriosae virgini, 35 f. 92v

Habet quinque panes hordeaceos ... [Jn 6:9]. Si quis suorum et maxime
 domesticorum ... [1 Tim 5:8]. Ideo omnia iura hoc docent naturale
 pontificale, 70 f. 201r

Habet quinque panes hordeaceos, *see also* Est puer unus hic habens quinque
 panes

Habete formam nostram [Phil 3:17]. Cum secundum beatum Gregorium ruina
 angelorum per beatos homines debeat restaurari, 15 f. 184r

Haec decretalis sic sumatur. Quilibet doli capax tenet et senex confiteri
 in anno proprio sacerdoti, 54 f. 146v

Haec domus est beata Maria et cum deitas hanc domum aedificare cogitaret
 habuit consilium quattuor prophetarum, 52 f. 2r

Haec est dies quam fecit dominus ... [Ps 117:24]. Sciendum praesens
 festivitas praecellit alias festivitates, 34 f. 83r

Haec est dies quam fecit dominus [Ps 117:24]. Sciendum quod praesens
 festivitas praecellit alias festivitates praecipue in duobus scilicet
 in sollemnitate, 66 f. 9r

Haec est differentia inter iudicium curiae secularis, 54 f. 152v
 Haec est excellentia curiae nostrae quia sive in coelo, 54 f. 148r
 Haec est tertia pars principalis huius evangelii in quo ponitur mutua
 collocutio, 49 f. 1r
 Haec est via, ambulate in ea ... [Is 30:21]. Magnam facit misericordiam ac
 humilitatem qui vagabundum dirigit, 16 f. 202r
 Haec est voluntas dei sanctificatio vestra [1 Thes 4:3]. Quaeritur cur
 deus omnium futurorum praescius hominem creaverit, 20 f. 53v
 Haec est voluntas dei sanctificatio vestra [1 Thes 4:3]. Quaeritur cur
 deus omnium futurorum praescius hominem creavit, 20 f. 12r
 Haec facienda vetant connubia facta retractant, 78 f. iv
 Haec mando vobis ut diligatis invicem [Jn 15:17]. Evangelicam lectionem
 quam modo recitatam fratres audistis paulo superius praemisit, 8 f. 203r
 Haec mando vobis ut diligatis invicem [Jn 15:17]. Intelligere debemus hunc
 esse fructum nostrum de quo ait, 8 f. 177v
 Haec oblatio solvit vivos a peccatis, 42 f. 167v
 Haec praecepta quae scripta sunt ideo regula appellantur quia videlicet
 in eis recte nobis vivendi forma exprimitur, 103 f. 5v
 Haec quinta feria vocatur coena domini quia dominus in ipsa comedit ulti-
 mam coenam, 59 f. 90v
 Haec sunt duodecim abusus seculi. Sapiens sine operibus bonis, 78 f. 144r
 Haec sunt quae ut observetis praecipimus in monasterio constituti, 90
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 Haec sunt sanctae conversionis et religionis initia. Primo ut studeat
 frater timere deum et amare, 103 f. 2r
 Haec sunt septem opera misericordiae quae in vobis dominus plenarie ad-
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 Haec sunt verba carissimi prophetae Jeremiae qui illuminatus spiritu sancto
 praevidit ineffabilem honorem beatae virginis Mariae, 35 f. 93r
 Haec sunt verba sapientiae et merito comparantur gloriosae virgini, 35
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 Haec verba dicit David et possunt exponi de sancta Afra qui noctem id est
 vitia post posuit, 172 f. 205v
 Haec verba dicit sacerdos dum imponit cineres supra capita hominum. In
 his tria notare debemus. Primo cum sacerdos accipit cineres facit
 crucem, 172 f. 132r
 Haec verba dixit dominus ad Ananiam dum Paulum convertisset, 39 f. 276v
 Haec verba dixit filius altissimi patris per os Ezechielis prophetae, 35
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 Haec verba dominus dixit de summo et primo sacerdote scilicet Aaron, 39
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 41 f. 335r
 Haec verba poterant hodie dicere ad christum qui erat in hoc mundo quasi
 hospes, 22 f. 156r
 Haec verba poterat dicere christus cum in cruce penderet, 47 f. 100v
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Haec verba scripta sunt in Psalmis. In quibus verbis duo tanguntur. Primum est divinae clementiae commendatio, 47 f. 99r

Haec verba sunt beati Petri apostoli qui dicit: Vos qui estis sacerdotes domini, 9 f. 6r

Haec verba sunt cuiuslibet animae in purgatorio positae suam indigentiam ostendentis, 15 f. 175r

Haec verba sunt David et in his petit a deo duo scilicet emendationem peccatorum, 9 f. 12v

Haeret sensibus vestris fratres id quod descripsimus beatos confessores, 8 f. 22v

Hanc concordii famulatu colamus sollemnitatem, 108 f. 220v

Hanc sollemnitatem quam rogationes appellamus Mamertus episcopus Viennae iuxta Rodanum instituit, 21 f. 187v

Hebdomada priori ante initium quadragesimae presbyteri plebium convocent ad se populum, 38 f. 140r

Heri fuit tempus ridendi id est tempus spiritualiter gaudendi, 42 f. 60v

Heri in sero id est post vespas fuit sepultus dominus noster et iacuit, 13 f. 108r; 59 f. 110r

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Heus cibus atque potus, 7 f. 218r

Hi duo discipuli christi Petrus et Johannes duas vitas designant, 17 f. 19r

Hi sancti quorum hodie recensentur sollemnia, 108 f. 217r

Hic aperte ostenditur quare dominus diem iudicii superius se ignorasse dicat, 8 f. 253r

Hic auctor ostendit sive ponit unum documentum et, 172 f. 296v

Hic commendat caritatem eo quod per ipsam est opportunitas bene operandi, 31 f. 3v

Hic convenienter ostendit paupertatis voluntariae praemium, 52 f. 52r

Hic convenienter ponitur huius miraculi effectus, 52 f. 56r

Hic convenienter salvator docet virtutes praelatorum. In praelatis enim prae ceteris virtutibus debet esse quattuor scilicet fervor, 52 f. 131r

Hic describitur tertia apparitio de qua dicunt aliqui quod non fuit facta in die ascensionis, 52 f. 47r

Hic dies sortita est unum nomen quod numquam dies alia habuit, 52 f. 44r

Hic dissuadet apostolus quae canenda sunt hominibus scilicet idolatriam, 50 f. 133r

Hic duo ponit propheta scilicet emendationem peccatorum propriorum et indulgentiam alienorum, 39 f. 49r

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Hic est panis de coelo descendens ut sicut ex ipsis manducaverit, 52 f. 48r

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 Hoc verbum duplicem recipit expositionem. Primo sic. Ecce rex tuus,
 109 f. 111r
 Hoc verbum ideo in dedicatione legitur quia angeli ad nos descendere, 32
 f. 202v
 Hoc verbum Moysi beatus Andreas dicere potuit, 42 f. 63r

Hoc verbum scriptum est in libro Machabaeorum et convenit ad dedicationem
nam prima dedicatio fuit in Jerusalem, 38 f. 134r

Hoc verbum scriptum est in libro Machabaeorum et convenit dedicationi.
Nota prima dedicatio facta est in Jerusalem, 38 f. 157r

Hodie agimus diem assumptionis Mariae in quo assumpta est corporaliter
secundum fidem, 35 f. 95v

Hodie agimus diem gloriosae virginis Mariae quae salubris extat et deli-
ciosa, 64 f. 191bis^r

Hodie agitur dies in qua mortuus est christus, 43 f. 116r

Hodie carissimi agimus diem et festum egregii doctoris et beati patris
nostri Augustini, 66 f. 204v

Hodie carissimi agitur festum sanctae Catharinae. Catharina namque dicitur
a chatha, 22 f. 100r

Hodie carissimi celebramus diem in qua sancta dei genitrix virgo Maria
praecepto legis oboedivit et se secundum legem purificavit, 53 f. 21v

Hodie carissimi convenimus ad laudandum deum in honore sanctissimae vir-
ginis ac martyris Catharinae, 40 f. 1r

Hodie carissimi in christo secundum statutum sanctae matris ecclesiae
agitur festum sanctae et individuae trinitatis, 66 f. 164r

Hodie carissimi sancta mater ecclesia celebrat adventum spiritus sancti in
discipulos qui veniens multa bona operabatur in ipsis, 15 f. 150v

Hodie celebramus resurrectionem domini nostri iesu christi quae fuit causa
laetitiae hominibus, 14 f. 97v

Hodie celebramus resurrectionem domini nostri iesu christi qui fuit et est
causa laetitiae hominibus, 59 f. 111v

Hodie celebramus temporalem nativitatem filii dei, 175 f. 176r

Hodie celebrat sancta mater ecclesia adventum spiritus sancti in discipulos,
14 f. 114r

Hodie christus secundum institutum legis circumcisis est, 59 f. 125v

Hodie de actibus apostolorum lectio haec pronuntiata est, 8 f. 7r

Hodie dilectissimi omnium sanctorum festivitatem sub una sollemnitate
laetitiae celebramus, 8 f. 182r

Hodie dilectissimi sancta mater ecclesia reducit ad memoriam cuilibet
fidei animae, 15 f. 126r

Hodie ecclesia recolit festum beati Gregorii doctoris eximii, 22 f. 132r

Hodie fratres carissimi natalem sancti N. confessoris celebramus diem,
8 f. 245r

Hodie gloriosa et intemerata virgo beata dei genitrix Maria de morte
temporali ad vitam resurrexit aeternam, 7 f. 18r

Hodie incipiam te exaltare coram omni populo [Jos 3:7]. Carissimi quidam
egregius doctor loquens de veri dei praedicatione sic ait: Mundari
oportet te, 66 f. 198r

Hodie incipiam te ... [Jos 3:7]. Haec verba dominus potest dicere cuilibet
sacerdoti quasi principi, 66 f. 204r

Hodie nobis Johannis virtus Herodis feritas cum refertur confusa sunt
viscera, 8 f. 145v

Hodie peragimus festum sanctae trinitatis hoc est cum sollemnitate laudamus
dominum deum, 172 f. 4v

Hodie praedicandum de excellentissima trinitate personarum et unitate, 66
f. 141v

Hodie salus huic domui ... [Lk 19:9]. Nota quod licet dominus non tangat
hic nisi unam causam sanctificationis tamen possunt quattuor inveniri,
109 f. 103v

Hodie salus huic domui [Lk 19:9]. Propter hoc verbum legitur evangelium istud. Illa enim domus in qua Zachaeus, 32 f. 200r

Hodie sancta mater ecclesia incipit celebrare adventum domini, 48 f. 1r

Hodie sancta mater ecclesia incipit officium divinum in quo christo suo sponso laudes decantat, 39 f. 60r

Hodierna dies est quinquagesima a dominica resurrectione et vocatur pentecostes, 22 f. 152v

Hodierna etenim die ut novimus positus in coenaculo discipulis, 64 f. 193r

Hodiernae festum lucis et sollemne vitae ducis, 108 f. 4r

Hodiernae lux diei celebris in matris dei, 108 f. 239v

Homines huius montis vivunt in timore domini et sine peccato mortali, 65 f. 205r

Homo nobilis ille est cui caecus supra clamat, 8 f. 253v

Homo perdens fragilitatem animae suae et multos homines per vanitates mundi periclitatos, 43 f. 105r

Homo quidam erat dives ... [Lk 16:1]. Dives qui habebat villicum sive dispensatorem deus omnipotens est, 8 f. 295r

Homo quidam erat dives ... [Lk 16:19]. In verbis sacri eloquii fratres carissimi prius servanda est veritas historiae, 52 f. 204r

Homo quidam erat dives ... [Lk 16:19]. Quem fratres carissimi iste dives qui induebatur purpura et bysso, 59 *front pastedown*

Homo quidam fecit coenam magnam ... [Lk 14:16]. Notandum quod ut dicit magister secundo Sententiarum distinctione prima deus a principio hominem ad hoc creavit, 17 f. 78r

Homo quidam fecit coenam magnam ... [Lk 14:16]. Postillam evangelii huius require dominica secunda post Pentecosten, 56 f. 127r

Homo quidam fecit coenam magnam ... [Lk 14:16]. Quis est iste homo fratres nisi ille de quo per prophetam, 59 *front pastedown*

Homo quidam nobilis abiit in regionem longinquam ... [Lk 19:12]. Homo nobilis ille est cui caecus supra clamat, 8 f. 253v

Homo quidam nobilis abiit in regionem longinquam ... [Lk 19:12]. Omnis sancti evangelii fratres carissimi textus usque ad iota unum et unum apicem mystico est involutus aenigmate, 52 f. 144r

Homo quidam peregre proficiscens vocavit servos suos ... [Mt 25:14-15]. Lectio sancti evangelii fratres carissimi sollicite considerare nos admonet, 8 f. 246v

Honesto ac reverendo viro domino Gebhardo archidiacono, 24 f. 1r

Honorabilibus magnae discretionis viris magistro civium ceterisque consulibus oppidi Viennae proinde salutis suae et totius rei publicae curam gerentibus salutarem, 24 f. 244v

Honoranda est dies sancta quae dicitur dominica, 43 f. 103v

Honore invicem praevenientes [Rom 12:10]. Nota quod omnes homines naturaliter desiderant honores, 9 f. 10r

Hora est iam nos de somno surgere [Rom 13:11]. Apostolus nos tria docet a triplici somno, 70 f. 1r

Hora est iam nos de somno surgere [Rom 13:11]. Carissimi est quod quaedam aves horis certissimis tempore noctis cantant, 175 f. 175r

Hora est iam nos de somno surgere [Rom 13:11]. Hoc tempus dicitur tempus adventus quia cantus ecclesiae de adventu christi est, 50 f. 1r

Hora est iam nos de somno surgere ... [Rom 13:11]. In hac epistula monet nos apostolus a peccato surgere, 42 f. 169r

Hora est iam nos de somno surgere [Rom 13:11]. Paulus. Modo notare debetis
 quod invenimus in scriptura quadruplex somnium, 172 f. 115r
 Hora est iam nos de somno surgere [Rom 13:11]. Periculosa res est hominem
 subito cum terrore a somno excitare, 45 f. 1r
 Hora est iam nos de somno surgere [Rom 13:11]. Quia sciret si pater familias
 qua hora fur venturus esset, 4 f. 113r
 Hora est iam nos de somno surgere [Rom 13:11]. Videmus ad experientiam
 cum omne animal cum se infirmum sentit, 45 f. 1r
 Hora est iam nos de somno surgere, *see also* Scientes quia hora est iam nos
 de somno surgere
 Hortamur vos ne in vacuum gratiam dei recipiatis [2 Cor 6:1]. Ait enim
 tempore accepto exaudivi te, 61 f. 132r
 Hostis Herodes impie christum venire quid, 67 f. 84r; 74 f. 105r; 82
 f. 208v; 85 f. 202v; 86 f. 76v; 87 f. II 131r; 180 f. 168v
 Huius diei gloria det christe mundo, 180 f. 174r
 Huius evangelii historia ostendit quattuor. Dominus noster iesus christus
 exemplar totius sanctitatis, 15 f. 113r
 Huius evangelii sententia stat in isto quod dominus multos vocavit ad fidem
 orthodoxam ecclesiae, 64 f. 215v
 Humiliare et apprehidisti, 65 f. 117r
 Hunc diem devote celebrate in mei passionis memoriam, 15 f. 231r
 Hymnum deo vox iucunda decantet, 67 f. 92v; 68 f. 86r
 Hymnum dicamus domino laudes deo cum cantico, 80 f. 143r; 80 f. 151r
 Hymnum dicamus hodie psallentes laudum cantica, 80 f. 110v

 Jacobus apostolus dei. Posito prooemio in quo ostensa est istius scientiae
 commendatio, 24 f. 6r
 Jacobus frater domini scripsit unam epistulam ad aedificationem ecclesiae,
 21 f. 122r
 Jacobus iste apostolus vocatus est Jacobus Alphaei, 64 f. 139v
 Jam bone pastor Petre clemens accipe vota, 180 f. 169v
 Jam christus astra ascenderat reversus unde, 80 f. 147r
 Jam his temporibus praecipue caeci et claudi, 22 f. 144r
 Jam lucis orto sidere deum precemur supplices, 67 f. 80r; 80 f. 139v;
 87 f. II 57r; 92 f. 60r; 180 f. 137v
 Jam lucis orto sidere dignare nos invisere, 74 f. 109r
 Jam regina discubuit sedens post unigenitum, 80 f. 156v
 Jam surgit hora tertia qua christus ascendit crucem, 80 f. 144v
 Januarius habet sex dies. Prima in circumcisione domini, 175 f. 10r
 Ibat iesus in civitatem Naim ... [Lk 7:11]. In his verbis tria notare
 debemus. Primo quod nobis significetur per hac vidua, 172 f. 167v
 Ibat iesus in civitatem quae vocatur Naim ... [Lk 7:11]. Accepit autem
 omnes timor quia insuetum erat quod ad verbum hominis imperantis, 64
 f. 204r
 Ibat iesus in civitatem quae vocatur Naim [Lk 7:11]. Et dicit Aristoteles
 tertio Ethicorum: Omnium terribilium terribilissimum est mors, 45 f. 53v
 Id est in quo solent campsores sedere, 52 f. 130r
 Id est novem mensium et peperit filium sicut per angelum est praedictum,
 52 f. 49r
 Idcirco sanctus vir ubi habitaverit dicitur ut eius meritum virtutis ex-
 primatur, 94,1 f. 7r; 95 f. 23r
 Ideo exemplo Georgii vel Floriani qui sibipsis violentiam fecerunt seipsos
 vincendo, 70 f. 218r

Ideo omnia iura hoc docent naturale pontificale, 70 f. 201r
 Ideo tunc iusti stabunt quia in vita ista iacuerunt compediti ligati
 oppressi, 64 f. 135r
 Ideo ut cognoscamus excellentiam tanti nominis per singulas litteras ex-
 planabo. Prima littera est M id est Mater universorum, 70 f. 316v
 Ideo volumus et ordinamus ut divinum Officium in omni loco, et signanter in
 Choro cum omni reverentia et morum gravitate, 112 f. 163v
 Jeremias: Patrem invocabitis qui terram fecit et condidit coelos, 9
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 Jeremias propheta cum mitteretur a domino ad praedicandum filiis Juda et
 habitatoribus, 13 f. 192v
 Jesu christe auctor vitae qui in tuo sanguine, 67 f. 90r; 67 f. 90v;
 68 f. 79v; 68 f. 81r; 82 f. 214v; 85 f. 208r; 87 f. II 139v;
 92 f. 36v; 180 f. 174r
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 Jesu corona virginum quem mater illa concepit, 67 f. 95r; 68 f. 90v;
 74 f. 115r; 80 f. 156r; 82 f. 219r; 85 f. 211bisv; 86 f. 89v; 87
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 Jesu nostra redemptio amor et desiderium, 67 f. 87v; 68 f. 72r; 74
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 88 f. 197v
 Jesu pie qui transiens de hoc mundo ad patrem postquam coenasti corpus tuum
 et sanguinem, 84 f. 150bisv
 Jesu pie qui transiens de hoc mundo ad patrem postque coenasti corpus tuum
 et sanguinem, 85 f. 182v
 Jesu quadragenariae dicator abstinentiae, 67 f. 86r; 74 f. 106v; 82 f.
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 Jesu redemptor omnium perpes corona, 67 f. 95r; 68 f. 90v; 74 f. 114v;
 180 f. 182v
 Jesu salvator seculi redemptis ope subveni, 67 f. 92r; 68 f. 84r;
 80 f. 153v
 Jesu via veritatis fons immensae pietatis per quem vivunt omnia, 88 f. 222v
 Jesum quaeritis nazarenum crucifixum ... [Mk 16:6]. Cantavimus dominica
 passionis vexilla regis prodeunt, 17 f. 2v
 Jesum quaeritis nazareum ... [Mk 16:6]. Christus in vita sua nobilem
 societatem habuit, 47 f. 157r
 Jesus fatigatus ex itinere ... [Jn 4:6]. Duo hic describuntur. Primum
 est assumptae defectibilitatis gravamen. Secundum est eiusdem gravaminis
 modicum sublevamen, 47 f. 46v
 Jesus stetit in medio discipulorum ... [Lk 24:36]. Omnis praedicator non
 pacem mundi fallacem sed pacem christi veram praedicare debet, 66 f. 38r
 Jesus volens in die resurrectionis suae discipulis apparere facit sicut
 magnus et bonus dominus, 59 f. 113r
 Igitur dum incarnationis dominicae annus fere primus, 57 f. 264r
 Igitur in illis finibus ubi christianitatis religio pulcherrima floruit,
 57 f. 235v
 Ignis adulterium destructio mensa remota, 21 f. 213r
 Ignosce mihi O summa medicina quod ego totiens corpus tuum indigne sumendo,
 85 f. 183r
 Illa prece nos insigni rosa veri primula, 74 f. 364v
 Illam inquam scientiam de qua dicitur, 22 f. 132r
 Illam vocem audivit Johannes de coelo clamantem, 53 f. 15r

Ille arguet mundum de peccato ... [Jn 16:8]. Fragiles erant apostoli ad
 arguendum mundum de peccato, 17 f. 31r
 Ille arguet mundum de peccato, *see also* Cum venerit ille; Cum venerit
 paraclitus ille
 Ille daemoniacus erat mutus non a natura sed per astutiam daemonis, 64
 f. 9v
 Illorum officium est circa nos consulere nobis ut deum ardentem diligamus
 et proximum, 57 f. 175v
 Illud apostoli quid habes quod non accepisti, 28 f. 63v
 Illuminans altissimus micantium, 80 f. 145r
 Illuminare Jerusalem illuminare Sion, 84 f. 220v
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 180 f. 177r
 Imaginare locum illum per imaginarias similitudines, 65 f. 229v
 Imitatores dei estote sicut filii carissimi [Eph 5:1]. Ut ego possim hoc
 perficere quia unus est magister, 70 f. 390r
 Imitatores dei estote, *see also* Estote imitatores dei
 Immense coeli conditor qui mixta ne confunderent, 67 f. 80v; 68 f. 66r;
 180 f. 164r
 Imperatrix egregia, 97 f. 116v
 Impetrantes aliquod munus apud regiam maiestatem solent multum gaudere,
 70 f. 348v
 Impius hanc Caesar sisti iubet ante tribunal hanc ut pervertat sicut draco
 vel leo, 22 f. 107r
 Impleta gaudent viscera afflata, 80 f. 147r
 In adventu domini possunt duo notari scilicet adveniendi opportunitas et
 adventus utilitas, 42 f. 2r
 In Alexandrina civitate postquam debitum potestatis suae iudex tribunal
 ascendit, 57 f. 232v
 In anno quo mihi per angelum domini annuntiabatur liber viarum dei,
 7 f. 21v
 In Antiochia civitate facta est persecutio christianorum, 22 f. 53v
 In baculo meo transivi Jordanem ... [Gen 32:10]. Carissimi hodierna dies
 utilis facta est toti mundo, 43 f. 119r
 In baculo meo transivi Jordanem ... [Gen 32:10]. Quanta sit praesens
 festivitas quatenus christianus in ea gaudere debet spirituali gaudio,
 66 f. 101r
 In Britannia fuit quidam rex religiosus, 42 f. 59r
 In Celeia civitate fuit quidam vir generis nobilitate spectabilis, 57
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 In cinere quattuor notantur quibus peccator consideratur et comparatur.
 Est autem cinis pallidus, 54 f. 2v
 In confessione debet namque homo sicut ante tribunal stare, 62 f. 65r
 In consilio divinae trinitatis, 52 f. 9r
 In cruce Petrus obiit Romam praedicat urbem, 9 f. 392v
 In cunctis ergo quae agimus diligenter nosmetipsos conspiciere, 65 f. 123v
 In curiis aut in nuptiis secularibus praecipuam diem habunt, 54 f. 150v
 In die namque apostoli erant dispersi propter metum iudaeorum, 64 f. 107r
 In die nativitatis christi leguntur quattuor evangelia, 30 f. 1r
 In die paschae cum christiani communicarent, 64 f. 201r
 In diebus illis salvabitur Iuda [Jer 23:6]. Quando aliquid magnum debet
 fieri solent homines inde multum loqui, 50 f. 186r

In evangelio isto tria nobis sunt considerata. Primo domini religiositas, 13 f. 162v

In evangelio isto tria nobis sunt considerata. Primo quod tres Mariae de morte christi doluerunt, 13 f. 132r

In evangelio isto tria nos docet dominus facere. Primo ieiunare, 13 f. 126v

In evangelio quod legitur in festo omnium sanctorum et scribitur Mt 5^o enumerat dominus octo beatitudines, 36 f. 118r

In festo dedicationis ecclesiae per evangelium ostenditur quam propitius est dominus peccatoribus, 43 *front pastedown*

In hac dominica agitur de utroque adventu. Nam in epistula agitur de concursu, 4 f. 115v

In hac dominica designantur quia sicut apostolus caecitas ex parte contingit, 4 f. 161r

In hac epistula beatus Paulus ostendens formam institutionis huius sacramenti, 9 f. 38r

In hac epistula monet nos apostolus a peccato surgere, 42 f. 169r

In hac utique ipsius sollemnitate praecipua celebrioribus post felicem huius vitae decursum laudibus exaltanda, 29 f. 297v

In his duobus mandatis universa lex pendet et prophetae [Mt 22:40]. Omnia dominica praecepta quae per decalogum sunt accepta in his duobus praeceptis dependent, 9 f. 24v

In his notare debemus quod cum dominus venerit in nostro fine sive in novissimo die, 172 f. 143r

In his verbis angelus tria maxima dicit de beata virgine. Primo dicit eam gratia plenam, 47 f. 158v

In his verbis circa passionem christi duo tanguntur. Primum est magnitudo passionis, 47 f. 95v

In his verbis describitur ascensus sive assumptio beatae virginis glorio-sae, 35 f. 94v

In his verbis docet nos apostolus Petrus quomodo debeamus nos habere ad nos ipsos, 64 f. 122r

In his verbis duo docemur. Primo ut flebilem exitum status nostri recolamus, 43 f. 104r

In his verbis duo tanguntur. Primum est animae fidelis ad passionem christi conversio, 47 f. 96v

In his verbis duo tanguntur. Primum est praesentis tribulationis brevitatem, 47 f. 62v

In his verbis hodie notare debemus quod sex sunt quae impediunt orationes ut adeo non exaudiatur, 172 f. 144v

In his verbis instruimur de quibusdam vitandis. Hoc autem super omnia et ante omnia est cavendum ne ieiunium, 54 f. *i^r*

In his verbis monemur ne a bono incepto desistamus, 66 f. 12v

In his verbis notandum est quod sapientia id est dei filius aedificavit quadruplicem domum, 13 f. 176r

In his verbis ostendit Salomon quattuor utilitates quas nobis attulit Maria, 64 f. 196bis^v

In his verbis propheta David tangit ineffabilem iesu christi domini ascensionem, 66 f. 82r

In his verbis propheta David tangit ineffabilem iesu christi domini nostri ascensionem, 23 f. 250r

In his verbis tria monentur. Primo quis magnificavit. Secundo quem magnificavit. Tertio in quo magnificavit, 4 f. 2r

In his verbis tria notare debemus. Primo quod nobis significetur per hac vidua, 172 f. 167v

In his verbis triplex nobis domini nativitas scilicet aeternalis temporalis et spiritualis, 70 f. 331v

In hoc evangelio tria notantur. Primum est qualitas vocantis cum dicit ambulans, 47 f. 104r; 47 f. 105r

In hoc tangitur adventus utilitas eius. Et nota quod venit ad nos tamquam dominus ad servos, 38 f. 64r

In hoc tempore carissimi consuetum est ut amicus amicae sua soleat xenia destinare, 19 f. 130v

In hoc themate nota demonstratio venientis ut digne suscipiatur, 59 f. 123r

In hoc verbo praedicator instruitur qualiter se habere debeat in ordinatione sui sermonis, 22 f. 120v

In hodierno officio vult nobis ostendere sancta mater ecclesia qualem fratrem nobis contulit passio, 59 f. 118r

In hodierno officio vult nobis sancta mater ecclesia dare consolationem, 59 f. 115v

In huius sancti evangelii exordio beatus Matthaeus ostendit generationem christi, 8 f. 158r

In illa enim materia alia dispensationis, 84 f. 198v

In illa parte ostendit se humanae salutis pretium, 52 f. 50v

In illo die exiens iesus [Mt 13:1]. Postquam descripta est promulgatio evangelii facta manifeste hic convenienter ponitur promulgatio legis, 52 f. 133v

In illo evangelio principaliter duo tanguntur puncta. Primum est surdi et muti a christo, 17 f. 263r

In illo tempore [Mt 14:1]. Posita promulgatione evangelii parabolica hic ponitur huius promulgationis confirmatio, 52 f. 55r

In initio et medio et fini nostri tractatus adsit gratia sancti spiritus. Quoniam in dicendo multi errant, 21 f. 133r

In ista civitate Jerichô id est in mundo fuerunt septem stratae quas ipse dominus perambulabat, 172 f. 172r

In istis verbis describit salvator adventum suum ad iudicium, 48 f. 18v

In istis verbis duo genera hominum consolationem inveniunt, 13 f. 166r

In istis verbis incohatur officium esse de dedicatione ecclesiae, 40 f. 86v

In istis verbis propositis spiritus sanctus circa praecepta domini tria facit. Primo namque ostendit quod sint hilariter audienda, 24 f. 123v

In isto evangelio determinatur de eius divina potentia, 172 f. 288r

In isto evangelio tria nobis sunt consideranda. Primo qui deum diligit sermones eius servat et custodit, 13 f. 140r

In isto libello sunt tres particulae et prima continet in se septem tractatus, 18 f. 275r

In isto sermone legitur quod quattuor genera honoraverunt dominum et ipsum susceperunt, 22 f. 108r

In laudem domini nostri iesu christi et gloriam quem adorant omnes angeli, 42 f. 44r

In manus tuas sancta Maria commendo animam meam et corpus meum, 67 f. 405r

In manus tuas sancta Maria commendo spiritum meum animam meam et corpus meum sensus et omnes actus meos, 84 f. 159v

In Mariam vitae viam matrem veram viventium, 180 f. 173v

In monte id est in christo qui est ille mons, 70 f. 268r

In monte Sinai corpus beatae Catharinae de Alexandria angeli transtulerunt,
57 f. 269v

In mundum mundum fili fugito furibundum. Quoniam summa sapientia est per
contemptum tendere ad coelestia, 65 f. 168v

In nomine dei misericordis cuius nutu omnis sermo recipit gratiam, 79
f. 119r

In novissimis diebus instabunt tempora periculosa, 62 f. 67r

In omnibus in quibus potuit ostendit deus homini quod vult eum salvare,
13 f. 192v

In parte praecedenti evangelista Johannes descripsit occasionem mortis
christi, 52 f. 126r

In passione quae nobis hodie recitata est fratres carissimi evidenter
ostenditur iudex ferox, 8 f. 3r

In praecedenti dominica dictum est de adventu christi in carnem propter quem
eum diligamus. Hodie agitur de secundo adventu, 15 f. 201v

In praecedenti tempore egit sancta mater ecclesia festum salvatoris tribus
modis, 15 f. 154v

In praemissis verbis notandum est quod iesus dilectionem quam habuit ad
sanctum Johannem, 59 f. 124v

In praemissis verbis quinque notantur scilicet quis puer, 59 f. 123r

In praemissis visum est de festivitatibus et aliis officiis in generali,
30 f. 1r

In praesentia veri corporis et sanguinis tui domine iesu christe commendo
corpus meum et animam meam, 85 f. 180r

In principio creavit deus coelum et terram [Gen 1:1]. Coelum scilicet
empyreum per quod intelligitur domina mundi virgo Maria, 40 f. 4r

In principio creavit deus coelum et terram ... [Gen 1:1]. Ita scribitur in
capite totius divinae scripturae quae incipit a libro Genesis, 46 f. 1r

In principio meae narrationis illius gratiam et adiutorium imploro qui est
principium omnis gratiae fons et origo omnis boni, 13 f. 186r

In prioribus tribus sermonibus dixi de tribus quae mihi videntur a quolibet
fidei in christi passione considerata, 64 f. 95r

In processionibus, clericis duodecim mores sunt observandi. 1. Debita
reverentia clerici, religiosaque devotione procedant, 112 f. 196v

In Professione Novitius iacebit prostratus et cantabit, 98 f. 7r

In provincia Licia temporibus Diocletiani et Antonini imperatorum multas
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In quibus apostolus docet duo tempora praecessisse in mundo tempus patris
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In quibus verbis beatus Jacobus tangit quod difficile est bonum ut omnia
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In quibus verbis comprehenditur effusio sanguinis sanctorum martyrum et
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In quibus verbis duo tanguntur. Primum est divinae clementiae commendatio,
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In quibus verbis quattuor inveniuntur distinctiones iuxta quattuor prae-
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In quibus verbis tria consideravi sanctissimo eucharistiae sacramento
convenientia, 59 f. 1r

In quibus verbis triplex mysterium declaratur ipsius gloriosissimae virginis
 Mariae scilicet stupendae humilitatis abyssus, 70 f. 359r

In quo verbo quattuor notare possumus. Primum est quare hodie cineres
 accipiuntur, 42 f. 145r

In resuscitatione Lazari primo dominus mortuum vocavit et vivificavit,
 64 f. 111r

In sudore vultus tui vesceris pane tuo [Gen 3:19]. Tanta erat illius
 primae transgressionis culpa, 24 f. 202v

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In verbis istis notare possumus septem in quibus isti tres Magi commendantur,
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In verbis istis sancta ecclesia commendat quae hodie Magi, 54 f. 200r

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In verbis istis tria tanguntur. Primo ostenditur veritas resurrectionis
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In verbis praemissis beata virgo Maria hodie assumpta de duobus glorificatur,
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In verbis praemissis notandum est quod per haec tria dona materialia significantur tria dona spiritualia, 59 f. 127r

In verbis praemissis notandum quod dominus fecit beato Stephano triplicem gratiam, 59 f. 123v

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In verbis propositis notandum est quod hoc nomen iesus est magnae virtutis, 59 f. 126r

In verbis propositis ostendit cuilibet homini viam vitae aeternae, 41 f. 15r

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In verbis propositis tanguntur ea quattuor exercitia angelorum, 15 f. 186r

In verbis propositis tria nobis insinuat evangelista offerentium largitatem, 54 f. 198r

In verbis propositis tria notantur. Primo quomodo gratia salvatoris apparuerit, 22 f. 159r

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In verbo secundo loco dicto exprimitur liberalitas beatae virginis, 52 f. 46v

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In Wolfgangi canamus honore christo dulce melos, 57 f. 222r

Incipit epistula de contractibus emptionis et venditionis ad consules Viennenses divisa in tres partes quarum prima est hortatoria ad aequitatem, 24 f. 244v

Incipit speculum humanae salvationis in quo patet casus hominis et modus reparationis, 35 f. 3r

Inclinato capite emisit spiritum [Jn 19:30]. Johannes de sancto Geminiano: Mors salvatoris nostri carissimi quam hodie recolimus, 34 f. 78v

Indignum me domine esse fateor tuis sacris, 85 f. 51r

Induimini dominum nostrum iesum christum [Rom 13:14]. Lex antiquorum regum fuisse dinoscitur ut nullus ante eos accederet, 32 f. 103v

Induta est Esther vestimentis regalibus ... [Esther 5:1]. Hodie carissimi celebramus diem in qua sancta dei genitrix virgo Maria praecepto legis oboedivit et se secundum legem purificavit, 53 f. 21v

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Ineffabilis bonitatis et clementissime domine iesu christe gratias ago largissimae benignitati tuae pro cunctis beneficiis tuis, 85 f. 42v

Ingressus iesus perambulabat Jericho [Lk 19:1]. Jam his temporibus praecipue caeci et claudi, 22 f. 144r

Ingressus iesus perambulabat Jericho [Lk 19:1]. In ista civitate Jericho id est in mundo fuerunt septem stratae quas ipse dominus perambulabat, 172 f. 172r

Ingressus iesus perambulabat Jericho [Lk 19:1]. Nota Genesis 28^o scribitur quam terribilis est locus iste ... In istis verbis incohatur officium esse de dedicatione ecclesiae, 40 f. 86v

Ingressus iesus perambulabat Jericho [Lk 19:1]. Nota qualis fuit iste Zachaeus. Iste Zachaeus fuit unus paganus, 172 f. 173r

Ingressus iesus perambulabat Jericho ... [Lk 19:1-2]. Quae impossibilia sunt apud hominesabilia sunt apud deum, 8 f. 277r

Ingressus iesus perambulabat Jericho, *see also* Et ingressus iesus Innuitur autem a Luca quod Paulus minor est Petro, 35 f. 130v

Inops et pauper sum, 85 f. 33v

Inspice et fac secundum exemplar ... [Ex 25:40]. Carissimi haec dies quam in devotione et honore sanctae crucis hodie celebramus salubris et auxiliabilis, 64 f. 153r

Inspice et fac secundum exemplar quod tibi in monte monstratum est [Ex 25:40]. Et si christus ubicumque in scriptura dicatur mons ratione summmitatis seu excellentissimae perfectionis, 49 f. 244r

Inspice et fac secundum exemplar quod tibi in monte monstratum est [Ex 25:40]. In monte id est in christo qui est ille mons, 70 f. 268r

Institutio sollemnitate hodiernae a senioribus nostris cathedrae nomen accepit, 8 f. 20r

Intelligere debemus hunc esse fructum nostrum de quo ait, 8 f. 177v

Intende qui regis Israel super cherubin qui sedes, 80 f. 146v

Intentionis discussio. Ne propter vanam gloriam celebret, 71 f. 151v

Inter alia quae necessaria sunt congregationi unum est ut habeat rectorem, 66 f. 72r

Inter baptizatum et levantem, 72 f. 7v

Inter parabolas a domino dictas solet quaerentes multum movere, 8 f. 265r

Inter sacra missarum sollemnia ex his quae diebus certis in hac ecclesia legi ex more solent sancti evangelii, 52 f. 144r

Inter tres virtutes theologicas quae immediate faciunt hominem contemplari deum, 18 f. 2r

Interveniat pro nobis quaesumus domine iesu christe apud tuam clementiam gloriosa virgo mater Maria, 89 f. 178v

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Intravit iesus in quoddam castellum ... [Lk 10:38]. Cortex iste bitters balsamum resudat, 8 f. 285v

Intravit iesus in quoddam castellum ... [Lk 10:38]. Hieronymus in sermone: Si deum in sanctis suis laudare invenitur, 43 f. 107v

Intravit iesus in quoddam castellum ... [Lk 10:38-39]. Sanctum evangelium cum legeretur audivimus a femina religiosa susceptum esse dominum, 8 f. 141r

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 Inventio sanctae crucis post annos CC a resurrectione domini facta est, 64
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 Johannes de sancto Geminiano: Mors salvatoris nostri carissimi quam hodie
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 Johannes de sancto Geminiano dicit: Sicut corpus nihil valet sine societa-
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 Johannes de sancto Geminiano dicit sol non mittit radios suos super terram,
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 Johannes episcopus servus etc. Quoniam. Pro summario sciendum quod Clemens
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 Ipse fundavit eam altissimus [Ps 86:5]. Domini venerabiles magnae utique
 et gloriosae festivitatis diem primordia humanae salutis recolente
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 Ista verba dixit Abimelech sacerdos legalis ad David et dedit ei panes,
 22 f. 157r
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 Ista verba proprie dici possunt de ascensione domini nostri iesu christi,
 13 f. 115r
 Ista verba secundum Gregorium in homilia de nobis sunt dicta quia credimus
 in christum sed ipsum corporaliter numquam vidimus, 17 f. 280r
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 pauperum oppressores, 43 f. 120v
 Item ore non accuset se de aliquo de quo non accusat eum conscientia sua,
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 Item potest quaeri an imaginibus christi sit exhibendus cultus latriae,
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 Videtur enim quod debuisset dicere quia tetigisti, 64 f. 118bis^r
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 Laurentius bonum opus operatus est. Tria verba sunt non unius doctoris
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 Loquente iesu ad turbas ecce mater eius et fratres ... [Mt 12:46]. Sancti
 evangelii fratres carissimi brevis est lectio recitata, 8 f. 102v
 Loquente iesu ad turbas ecce princeps ... [Mt 9:18]. Quod filium reguli
 infirmum sanitati restituit, 14 f. 159v
 Lucerna pedibus meis verbum tuum [Ps 118:105]. Si aliquis deberet transire
 viam lubricam aut tenebrosam, 22 f. 120r
 Lucis creator optime lucem dierum proferens, 67 f. 80r; 68 f. 65r;
 180 f. 164r
 Ludus taxillorum et allae inhibitus est propter novem quae acceduntur circa
 talem ludum. Primum. Est cupiditas lucrandi, 78 f. 142v
 Lumen ad revelationem gentium ... [Lk 2:32]. Secundum nomen tuum sic et
 laus tua [Ps 47:11]. Nomen hodiernae diei secundum evangelium vocatur
 dies purgationis Mariae, 70 f. 321v
 Lux ecce surgit aurea pallens fatiscat caecitas, 67 f. 81v; 68 f. 68r
 Lux visa per caliginem in terram mittit radium, 7 f. 280r; 180 f. 180v
 Machmet paganos in fide fecit profanis, 78 f. i^v
 Magister sequar te quocumque ieris [Mt 8:19]. Verba proposita satis sunt
 usitata et possunt esse verba accepta ad doctrinam, 55 f. 1r
 Magna erit gloria domus istius [Agg 2:10]. Ubi sciendum quod hoc dictum
 est de domo domini aedificanda a Iudaeis post reditum captivitatis
 babilonicae, 44 f. 202v

Magna fides magna meretur, 38 f. 30v
 Magnae deus potentiae qui ex aquis ortum genus, 67 f. 81v; 68 f. 68v
 Magnae genus potentiae qui ex aquis ortum genus, 180 f. 165r
 Magnam facit misericordiam ac humilitatem qui vagabundum dirigit, 16 f. 202r
 Magne pater Augustine preces nostras suscipe, 67 f. 91r; 68 f. 82r; 82 f. 216r; 85 f. 210r; 87 f. II 143r; 92 f. 40r; 180 f. 180v
 Magnificat anima mea dominum, 180 f. 183v
 Magnificavit eum in conspectu regum ... [Ecclus 45:3?]. In his verbis tria monentur. Primo quis magnificavit. Secundo quem magnificavit. Tertio in quo magnificavit, 4 f. 2r
 Magnifico domino nostro honorando. Novitates has vestrae dominationi scribere possumus quomodo imperator Turcorum, 15 f. 5r
 Magnum salutis gaudium laetetur omne, 80 f. 144r
 Maiorem caritatem nemo habet, 35 f. 111r
 Malitia est non solum malum facere sed et docere, 25 f. 2r
 Malitia homo non peccat in spiritu sancto secundum doctorem sed est peccatum contra patrem, 66 f. 142r
 Mane nobiscum domine [Lk 24:29]. His verbis quilibet homo deum devote debet petere, 66 f. 10v
 Mane nobiscum domine [Lk 24:29]. In his verbis monemur ne a bono incepto desistamus, 66 f. 12v
 Mane nobiscum domine [Lk 24:29]. Sciendum sex sunt quae nos retrahunt ne recidivemus, 66 f. 13v
 Manum suum aperuit inopi ... [Prov 31:20]. In verbo secundo loco dicto exprimitur liberalitas beatae virginis, 52 f. 46v
 Maria dicitur stella maris ab ecclesia ex eo quod illa stella, 52 f. 4r
 Maria Magdalena et Maria Jacobi ... [Mk 16:1]. Hodie celebramus resurrectionem domini nostri iesu christi quae fuit causa laetitiae hominibus, 14 f. 97v
 Maria Magdalena et Maria Jacobi ... [Mk 16:1]. Pauci sunt qui amicum diligunt in vita, 47 f. 155v
 Maria Magdalene et Maria Jacobi ... [Mk 16:1]. Hodie celebramus resurrectionem domini nostri iesu christi qui fuit et est causa laetitiae hominibus, 59 f. 111v
 Maria Magdalene et Maria Jacobi et Salome [Mk 16:1]. In evangelio isto tria nobis sunt consideranda. Primo quod tres Mariae de morte christi doluerunt, 13 f. 132r
 Maria Magdalene et Maria Jacobi et Salomee emerunt aromata ... [Mk 16:1-7]. Maria Magdalene et Maria Jacobi minoris mater quae Cleophae filia, 41 f. 197r
 Maria Magdalene et Maria Jacobi minoris mater quae Cleophae filia, 41 f. 197r
 Maria optimam partem elegit ... [Lk 10:42]. Sanctus Bernardus in quodam sermone de hac festivitate sollemnina quam hodie celebramus sic dicit: Fateor imperitiam meam, 15 f. 119r
 Maria qualiter nos adiuvat in vita in morte et post mortem, 41 f. 8v
 Maria stabat ad monumentum foris plorans [Jn 20:11]. Contra diu dormientes et praedicationem negligentes evangelium testatur, 17 f. 13v
 Maria virgo dulcis miseros nos audi loquentes quinque tristitias tibi referentes, 89 f. 187r

Martine confessor dei valens vigore spiritus, 67 f. 92v; 68 f. 85r;
 82 f. 217r; 85 f. 210v; 87 f. II 145r; 92 f. 41v; 180 f. 178r
 Martinus quasi martem tenens id est bellum contra vitia, 42 f. 60v
 Martyr dei qui unicum patris sequendo filium, 67 f. 94v; 68 f. 90r;
 74 f. 114r; 180 f. 182r
 Martyr egregie deo dilecte ad te clamantium ... sancte Laurenti, 67 f. 91r;
 68 f. 81v
 Martyris christi colimus triumphum, 67 f. 90v; 68 f. 81r; 82 f. 215v;
 85 f. 209r; 87 f. II 142v; 92 f. 38v
 Matthaeus scribit hodie in evangelio quod cum iesus ambularet iuxta mare,
 38 f. 108v
 Maxentius imperator anno regni sui xxxv^o residens in civitate Alexandria,
 57 f. 270r
 Maxime coelicolum supera qui celsus in aula, 179 f. 24r
 Medici dicunt quod sanguis puerorum sanat a lepra sicut legitur in historia
 sancti Silvestri. Sic sanguis domini nostri iesu christi sanat totum
 genus humanum a lepra peccati, 53 f. 27r
 Medicinae digestivae colere simplices sunt haec viola rosa, 79 f. 144r
 Medicinae simplices contra humores frigidos capitis. Paeonia utraque
 ruta, 79 f. 151r
 Memento homo quia cinis es ... [Gen 3:19]. Dictum fuit primo homini post
 peccatum, 42 f. 145r
 Memento homo quia cinis es ... Sis humilis corde ... Haec verba dicit
 sacerdos dum imponit cineres supra capita hominum. In his tria notare
 debemus. Primo cum sacerdos accipit cineres facit crucem, 172 f. 132r
 Memento obsecro dulcis, 85 f. i^v
 Memento obsecro dulcis mater et domina illius venerandae stationis qua
 tuo tam beato filio astetisti, 84 f. 160r
 Memento obsecro dulcis mater et domina illius venerandae stationis qua tuo
 tam beato filio astitisti, 63 f. 164v
 Mementote operum patrum nostrorum quae fecerunt in generationibus suis ...
 [1 Mac 2:51]. Ista verba dixit Mathathias sanctus homo qui fuit zelator
 legis, 4 f. 1r
 Meminisse debemus quia caro sumus. Taceamus interim de secretis coeli,
 64 f. 18v
 Memores estote quoniam salvi facti sunt patres vestri [1 Mac 4:9]. Sicut
 deus in coelesti gloria electis suis et dilectis exhibet se speculum
 aeternaliter perfruendi, 15 f. 172v
 Memoriam fecit mirabilium suorum ... [Ps 110:4-5]. Verbum istud potest
 exponi de hodierna festivitate in qua christus miracula fecit, 47 f. 99v
 Merita visionis corporis christi sunt haec secundum Augustinum de civitate
 dei. Cibaria necessaria conceduntur, 54 f. i^v
 Militia est vita hominis super terram [Job 7:1]. Regnum coelorum vim et
 violenti rapiunt illud [Mt 11:12]. Ideo exemplo Georgii vel Floriani qui
 sibipsis violentiam fecerunt seipsos vincendo, 70 f. 218r
 Mirabilia opera tua domine [Ps 138:14]. Omnipotens deus quamvis in omnibus
 operibus suis sit mirabilis, 51 f. 219v
 Miserator dominus escam dedit ... [Ps 110:4-5]. Misericors dominus dedit
 se in escam, 172 f. 150v
 Miserator dominus escam dedit, *see also* Misericors et miserator dominus
 escam dedit
 Miseremini mei miseremini mei saltem vos amici mei ... [Job 19:21]. Haec
 verba sunt cuiuslibet animae in purgatorio positae suam indigentiam
 ostendentis, 15 f. 175r

Miseremini mei miseremini ... [Job 19:21]. Miseremini mei pater nunc ut animam meam quam creasti liberes, 47 f. 160r

Miseremini mei ... [Job 19:21]. Monere ... parcando debemus fratres nostros exemplo christi, 47 f. 161v

Miseremini mei pater nunc ut animam meam quam creasti liberes, 47 f. 160r

Misericordia dominica est dei proprietas iuxta Gregorium dicentem deus cui proprium est misereri semper et parcere, 64 f. 121r

Misericordias domini in aeternum cantabo [Ps 88:2]. Beatus Bernardus dicit sermone quodam se videre septem misericordias domini in se, 64 f. 104v

Misericors dominus dedit se in escam, 172 f. 150v

Misericors et miserator dominus escam dedit timentibus se [Ps 110:4-5]. Haec verba scripta sunt in Psalmis. In quibus verbis duo tanguntur. Primum est divinae clementiae commendatio, 47 f. 99r

Misericors et miserator dominus escam dedit, *see also* Miserator dominus escam dedit

Miserunt iudaei ab Jerosolymis sacerdotes et levitas ... [Jn 1:19]. Pro illo evangelio est sciendum primo secundum sanctum Thomam in scripto suo super Johannem, 17 f. 205v

Miserunt principes et pharisei ministros ... [Jn 7:32]. Tanta est virtus curiae nostrae, 54 f. 154v

Misit Herodes rex manus ut affligeret ... [Act 12:1]. Christus habetur Joh 21 prophetavit quia ipse est veritas, 70 f. 222r

Misit iesus duodecim discipulos suos praecipiens eis ... [Mt 10:5-6]. Cum constet omnibus fratres carissimi quia redemptor noster in mundum pro redemptione gentium venit, 8 f. 197v

Misit rex Saul apparitores ut raperent David [1 Reg 19:14] qui igitur desiderabilis. Et significat peccatorem, 16 f. 193r

Misit rex Saul septem apparitores ut raperent David [1 Reg 19:14]. David qui interpretatur desiderabilis, 22 f. 122r

Misit Saul rex apparitores ut caperent David [1 Reg 19:14]. David qui interpretatur desiderabilis, 21 f. 180r

Missa est consecratio corporis et sanguinis christi ac passionis eius rememoratio, 70 f. 278r

Missae officium in duas principaliter partes dividitur, 57 f. 176r

Missurus dominus spiritum sanctum discipulis quales se exhibere debeant, 172 f. i^v

Missus est angelus Gabriel ... [Lk 1:26]. Augustinus in sermone huius festi: Dignum arbitror carissimi ut fideles christi diligentius considerent, 29 f. 284v

Missus est angelus Gabriel ... [Lk 1:26]. Priusquam dominus voluit suam in creatura rationali ostendere bonitatem et misericordiam, 15 f. 143r

Missus est angelus Gabriel ... [Lk 1:26]. Quaerit Isaias propheta quis sufficienter et digne valeat christi generatione enarrare, 43 f. 113r

Missus est angelus Gabriel ... [Lk 1:26]. Spiritualiter et mystice intelligendum illud evangelium videlicet de mentali conceptione, 49 f. 7v

Missus est Gabriel angelus a deo ... [Lk 1:26]. Hic primo sciendum quod praesens evangelium legitur de festo quod agimus, 17 f. 231v

Missus est Gabriel angelus ... [Lk 1:26]. Olim missus fuit diabolus ad Evam inferens malam, 35 f. 102v

Mitte lucem tuam et veritatem tuam [Ps 42:3]. Hodie agimus diem assumptionis Mariae in quo assumpta est corporaliter secundum fidem, 35 f. 95v

Mitte manum tuam. Secundum enim hoc praebuit christus carnem suam palpatibilem, 64 f. 112bis^r

Mittit ad virginem non quemvis angelum, 108 f. 240r

Mittite partes eis qui non praeparaverunt sibi [2 Esd 8:10]. Consuetudo est in mundo quando aliquis usque in mortem in carcere cruciatur, 47 f. 160v

Modicum et iam non videbitis me ... [Jn 16:16]. Videmus per experientiam quod sicut res amata per sui praesentiam delectat, 64 f. 127v

Modicum et non videbitis me ... [Jn 16:16]. Videmus per experientiam quod sicut res amata sui praesentiam delectat, 64 f. 140r

Modo cum lectio actuum apostolorum legeretur audivimus quod beatus Petrus circa horam sextam, 8 f. 92v

Modo notare debemus in evangelio hodierno quod bonitas boni pastoris in quattuor cognoscitur. Primo in hoc quod incognoscit oves suas singulater, 172 f. 141r

Modo notare debetis quod invenimus in scriptura quadruplex somnium, 172 f. 115r

Modus manducandi determinatur Exodi xii ubi determinatur multa quae requirebantur ad esum agni typici, 22 f. 151r

Monere ... parcando debemus fratres nostros exemplo christi, 47 f. 161v

Mons est christus super quem fundata est ecclesia, 59 f. 120v

Morale est omnibus ut qui fidem exigunt, 8 f. 163r

Mortuo homine impio non erit ultra spes scilicet liberationis [cf Prov 11:7]. Nota quod octo sunt causae quare latro captus et incarceratus sperat liberationem, 78 f. 131v

Moyses et Aaron in sacerdotibus eius ... [Ps 98:6]. In verbis promissis psalmista loquitur de tribus verbis veteris testamenti valde sanctis, 43 f. 110r

Mulier amicta sole et luna sub pedibus eius ... [Apoc 12:1]. Gloriam gloriosae virginis Mariae ostendit beatus Bernardus, 15 f. 197v

Mulier cum parit tristitiam habet ... [Jn 16:21]. Ecclesia sancta filios generans generis masculini nunc turbatur, 17 f. 28r

Mulier est insatiabilis bestia viri confusio, 4 f. 165r

Mulier ista chananaea audiens christi famam credidit quod posset eius filiam sanare, 64 f. 6r

Multa quidem christus supra sed nihil tale fecerunt, 54 f. 155r

Multae filiae congregaverunt ... [Prov 31:29]. Hodie carissimi agitur festum sanctae Catharinae. Catharina namque dicitur a chatha, 22 f. 100r

Multi enim sunt vocati scilicet per fidem catholicam ad nuptias, 64 f. 223v

Multi leprosi erant in Israel ... [Lk 4:27]. In curiis aut in nuptiis secularibus praecipuam diem habunt, 54 f. 150v

Multifarie multisque modis ... [Heb 1:1-2]. In quibus apostolus docet duo tempora praecessisse in mundo tempus patris et filii, 70 f. 65r

Multique alii successores sui etiam summi pontifices addiderunt, 88 f. 261r

Multis misericordiae sat diabolus sic quondam rex Babyloniae, 22 f. 151v

Multorum tam clericorum quam laicorum querela est non modica, 21 f. 192r; 54 f. 183r

Mysteriorum signifer coelestium archangele, 80 f. 152v

Mysterium ecclesiae hymnum christo referimus, 80 f. 150r

Nam ista possunt esse ecclesiae cuius est orare deum pro animabus fidelibus,
 175 f. 180v

Nardus spirat in odorem et spinetum profert florem, 108 f. 47r

Natalem fratres carissimi beati Johannis diem celebremus, 8 f. 147v

Nativitas Mariae virginis quae nos lavit a labe criminis, 108 f. 242r

Natus ante secula dei filius invisibilis, 108 f. 219v

Ne tradas bestiis animas confitentium tibi ... [Ps 73:19]. Nam ista possunt
 esse ecclesiae cuius est orare deum pro animabus fidelibus, 175 f. 180v

Nec fonte labra prolui caballino, 179 f. 46r

Negatur a graecis quod spiritus sanctus de filio procedat, 28 f. 87v

Nemo accendit lucernam ... [Lk 11:33]. Apostolus dicit ad Ephesios quinto
 videte quomodo caute ambuletis, 54 f. 173r

Nemo accendit lucernam et in abscondito ponit ... [Lk 11:33]. De se ipso
 dominus haec loquitur ostendens et si supra dixerit, 8 f. 252r

Nemo audebat discumbentium interrogare eum ... [Jn 21:12]. Servi cognoscentes
 vocem domini sui non dubitant sed festine complent mandatum eius, 17
 f. 11v

Nemo cito moveri debet si quemlibet sanctorum in quotidiano certamine
 desudantem repperit, 8 f. 144v

Nemo potest venire post me nisi pater meus traxerit eum [Jn 6:44]. Deus
 autem omnes vult trahere iuxta illud: Deus vult omnes homines salvos
 fieri [1 Tim 2:4]. Sed oportet quod homo liberum suum arbitrium adiciat,
 70 f. 167v

Neque idololatrae efficiamini [1 Cor 10:7]. Hic dissuadet apostolus quae
 canenda sunt hominibus scilicet idolatriam, 50 f. 133r

Nicolaus papa quintus confirmavit et concessit, 88 f. 261v

Nihil ita accendit ad amorem divinum nihil ita dat spem ad deum, 59 f. 93r

Nihil ita ire impetum cohibet superbiae tumorem sedat, 65 f. 208v

Nihil opertum quod non revelabitur ... [Mt 10:26]. Quomodo in praesenti
 seculo multorum vitia nesciuntur, 8 f. 228r

Nihil utique sic deo placet quomodo oboedientia. Cain maledictus fuit,
 103 f. 1r

Nimis honorati sunt amici tui deus [Ps 138:17]. Lucerna pedibus meis verbum
 tuum [Ps 118:105]. Si aliquis deberet transire viam lubricam aut tene-
 brosam, 22 f. 120r

Nobis sancto praestante non sine certarum causis rationum sacrae scripturae
 certas petitiones certis temporibus in missarum officiis deputasse
 noscatur, 4 f. 113r

Noblissimorum quoque virorum ortus vel gesta cum genealogiis suis in hoc
 libello indita sunt, 21 f. 122r

Nocte os meum perforatur doloribus ... [Job 30:17]. Verba proposita
 repraesentant nobis triplicem miseriam animarum in purgatorio, 47 f. 160r

Nocte surgentes vigilemus omnes semper, 67 f. 79v; 68 f. 65r

Noctem verterunt in diem [Job 17:12]. Haec verba dicit David et possunt
 exponi de sancta Afra qui noctem id est vitia post posuit, 172 f. 205v

Noctis in extremis sanguis regnat tribus horis, 79 f. 50r

Nolite arbitrari ... [Mt 10:34]. Supra dixerat quod dico vobis in tenebris,
 8 f. 229r

Nolite contristari spiritum sanctum ... [Eph 4:30]. Hodie carissimi sancta
 mater ecclesia celebrat adventum spiritus sancti in discipulos qui veniens
 multa bona operabatur in ipsis, 15 f. 150v

Nolite prudentes esse ... [Rom 12:16]. Secundum unam expositionem dissua-
 detur in hoc verbo superbia, 50 f. 34v

Nomen hodiernae diei secundum evangelium vocatur dies purgationis Mariae,
70 f. 321v

Nomen virginis Maria [Lk 1:27]. Applica ad diem nivis quia canitur in
ecclesia: Sentiant omnes tuum iuvamen qui celebrant tuum sanctum nomen.

Ideo ut cognoscamus excellentiam tanti nominis per singulas litteras
explanabo. Prima littera est M id est Mater universorum, 70 f. 316v

Nomina vestra scripta sunt in coelis [Lk 10:20]. Reprobi deleantur in libro
vindictionum. Nota quod est liber damnandorum et beatorum, 13 f. 112r

Non ad capillos ludas, 61 f. 211v

Non ambulantes in astutia nec adulterantes verbum dei [2 Cor 4:2].

Secundum manifestationes veritatis, 70 f. 171r

Non bene doctus erit qui semper ludere querit, 61 f. 221v

Non claudas ora canentium deo enim gratum est obsequium eorum, 333 f. 1r

Non contristabit iustum quicquid ... [Prov 12:21]. His verbis vult Salomon
ostendere quantam securitatem habunt boni, 54 f. 202r

Non de meritorum meorum qualitate confisus praesumo, 85 f. 51v

Non de meritorum meorum qualiter confisus praesumo accedere ante sanctum
conspectum tuum, 84 f. 71r

Non decet illa legi quae sunt contraria legi, 103 f. 88v

Non ergo dixit omnes sed omnia non enim omnium est fides, 8 f. 165v

Non est abbreviata manus domini ... [Is 59:1]. Potest enim deus salvare
dominem per varios modos et per varia media, 70 f. 80v

Non est aliquod animal adeo indomitum, 27 f. 141r

Non est arbor bona quae facit fructus malos ... [Lk 6:43]. Per arbores
homines intelliguntur ut dicit Beda, 15 f. 208v

Non est arbor bona quae facit fructus malos ... [Lk 6:43]. Quia propitia
divinitate fratres carissimi sollemnina dedicationis ecclesiae celebramus,
8 f. 271v

Non est ita ordo. Et cum istis epistulis beatus Hieronymus praemittit
quendam prologum in quo commendatur doctrina praedictarum epistularum,
24 f. 3r

Non fuit tale solium ... [2 Par 9:19]. Hodie agimus diem gloriosae virginis
Mariae quae salubris extat et deliciosa, 64 f. 191bis^r

Non habeo in domo mea quamquam nisi parvum olei, 16 f. 190v

Non habeo panes laicos ad manducandum ... [1 Reg 21:4]. Ista verba dixit
Abimelech sacerdos legalis ad David et dedit ei panes, 22 f. 157r

Non habeo panes laicos ... [1 Reg 21:4]. Verba ista dixit Abimelech
sacerdos legalis ad David cum daret ei panes, 47 f. 98r

Non mea itaque opinione sed sanctorum patrum assertionem, 7 f. 218r

Non omni homini reveles cor tuum sed cum sapiente, 65 f. 117v

Non omnis qui dicit mihi domine domine ... [Mt 7:21]. Augustinus dicit super
istud verbum: Voluntas dei est ut homo sit stabilis in fide, 35 f. 101v

Non potest civitas abscondi supra montem posita [Mt 5:14]. Mons est
christus super quem fundata est ecclesia, 59 f. 120v

Non suffecerat principibus sacerdotum crucifixisse dominum salvatorem,
54 f. 144v

Non sum inquam missus nisi ad oves quae perierunt, 64 f. 7r

Non turbetur cor vestrum ... [Jn 14:1-2]. Erigenda est nobis fratres
carissimi ad deum maior intentio ut verba sancti evangelii, 8 f. 61r

Nos cum prole pia benedicat virgo Maria, 76 f. 10v

Nos igitur Fratres, Angelus Abbas Monasterii in Runa Cisterciensis, et
Leonardus Prior domus Throni Mariae Carthusiensis Ordinum, Salzburgensis
et Pataviensis Dioecesium, monitis atque mandatis eiusdem Sanctae Regulae,
112 f. 162v

Nostis fratres carissimi beatissimum Petrum in salvatoris passione, 8
f. 21r

Nota antiqui secundum Fulgentium ipsum peccatum sub imagine mulieris
depinxerunt, 66 f. 70v

Nota avarus triplici morte morietur, 30 f. 298v

Nota christus septies sanguinem suum fudit pro nobis. Primo in circum-
cisione, 59 f. 107v

Nota cor peccatoris est bursa diaboli, 30 f. 298v

Nota de rogationibus quod pater noster tribus diebus ante ascensionem
domini est orandum ut prius dictum est, 21 f. 188r

Nota decem confusiones ipsius christi. Prima fuit quod cum fustibus et
lanceis, 59 f. 107v

Nota deus fecit quattuor dignas creaturas coelum terram angelos homines.
His quattuor creaturis Maria est dignior, 52 f. 3v

Nota dominus dicit in hoc evangelio: Qui lotus est ... [Jn 13:10]. Ecce
mundis et sanctis discipulis praeter Judam dominus pedes lavit, 59 f. 91v

Nota errores Waldensium qui alias appellant se pauperes de Lugduno vel
alio nomine leonistae, 22 f. 162r

Nota Genesis 28^o scribitur quam terribilis est locus iste ... In istis
verbis incohatur officium esse de dedicatione ecclesiae, 40 f. 86v

Nota historia Lev 9: Quando dominus dixit ad Moysen applica, 39 f. 277v

Nota huic regi debentur specialiter tria. Primo timor propter potestatem,
38 f. 64r

Nota in fundamento fidei sunt duodecim lapides id est duodecim articuli
fidei. Primus ut credamus, 9 f. 391v

Nota moriuntur quidem omnes sed diversimode, 47 f. 160v

Nota narrat Josephus quod nonaginta septem milia iudaeorum venditi sunt,
85 f. 236v

Nota nativitas Mariae primo ideo celebratur quia sanctissima, 64 f. 196bis^v

Nota novem privilegia specialiter quae habuit sanctissimus Johannes
Baptista. Nam idem angelus qui dominum nuntiavit ipsum annuntiavit,
35 f. 130v

Nota prima dedicatio facta est in Jerusalem, 38 f. 157r

Nota quae sabbato sub peccati mortalis poena tenere obligaris, 89 f. 299r

Nota qualis fuit iste Zachaeus. Iste Zachaeus fuit unus paganus, 172
f. 173r

Nota quare deus factus est homo. Prima causa est. Verus amator non potest
occultare, 109 f. 112r

Nota quattuor genera animarum turbari dicunt, 47 f. 162r

Nota quicumque vult panem eucharistiae salubriter debet in se habere
quinque. Primo quod sit in carentia peccati, 43 f. 118v

Nota quidam incauti propter devotionis gratiam, 65 f. 129r

Nota quod christus a mortuis resurrexit tertia die propter tria. Primo
propter cordis dignitatem, 172 f. 174r

Nota quod christus antequam incoharet pater noster et petitiones huius
orationis, 35 f. 105r

Nota quod christus dicitur verus negotiator quia emit animas nostras de manu
diaboli, 109 f. 93r

Nota quod christus sacerdotium tripliciter honoravit scilicet in temporalibus in spiritualibus et in coelestibus, 42 f. 165r

Nota quod concupiscentia in genere adulterii quam diu enim est naturalis motus, 62 f. 66r

Nota quod decem confusiones notabiliter incubuerunt christo, 13 f. 114v

Nota quod dies nativitatis virginis aliquanto tempore fideles latuit, 64 f. 200r

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- 0 vos omnes qui transitis per viam ... [Lam 1:12]. Primo haec verba potuit
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Pange lingua Magdalенаe lacrimas et gaudium, 175 f. 167v

Parce domine parce peccatis nostris, 63 f. 22r

Parum supra accessit Petrus ad iesum dicens: Domine quotiens peccabit,
 70 f. 262v

Pascha nostrum immolatus est christus ... [1 Cor 5:7-8]. Gaudere cum
 gaudentibus flere cum flentibus [Rom 12:15]. Gratia dei adiuvante omnes
 christiani boni unum peragerunt his diebus, 70 f. 42r

Paschali iubilo iuncta sint gaudia et cum praeconio, 74 f. 108v

Passio domini a quattuor evangelistis scripta est quia quattuor diebus
 legitur, 52 f. 40r

Passio sanctorum decem milia martyrum colatur et veneratur decima calendas
 Julii qui omnes uno die pro christi nomine interempti sunt sub Hadriano
 imperatore, 68 f. 33r

Passiones puerorum adhuc in cunabulis, 79 f. 246v

Pastoralis curae me pondera fugere delitescendo voluisse, 21 f. 86r; 52
 f. 207v

Pastores loquebantur ad invicem ... [Lk 2:15]. Sciendum quod sicut habetur
 praecedenter in illo capitulo quod angelus domini hodierno die apparuit
 pastoribus, 17 f. 211r

Patent divina mysteria nec facile iuxta propheticum dictum, 8 f. 27v

Pater cuius est filios corripere, 109 f. 108r

Pater et filius et spiritus sanctus non cessant operari in nobis effectus
 huius sacramenti, 15 f. 212v

Pater meus usque modo operatur et ego operor [Jn 5:17]. Pater et filius et
 spiritus sanctus non cessant operari in nobis effectus huius sacramenti,
 15 f. 212v

Pater mi si possibile est ... [Mt 26:39]. Circa hunc textum quaeritur
 primo utrum dominus pati voluerit et se voluntarium sacrificium, 64
 f. 86v

Pater noster qui es in coelis ... [Mt 6:9]. Abba pater omnia possibilia
 sunt apud te [Mk 14:36]. Transfer a me calicem indignationis tuae,
 85 f. 170r

Pater noster qui es in coelis ... [Mt 6:9]. De oratione nobis sermo est
 sicut dicit Chrysostomus, 17 f. 40r

Pater noster qui es [Mt 6:9]. Nota quod christus antequam incoharet pater
 noster et petitiones huius orationis, 35 f. 105r

Pater noster qui es [Mt 6:9]. Per totum annum praedicatur verbum sacrae
 scripturae, 35 f. 104v

Pater noster qui es ... [Mt 6:9]. Thomas de Aquino: Non dominus quia
 amari appetit non timeri, 17 f. 277v

Pater noster qui es, *see also* Sic vos orabitis

Patrem invocabitis qui terram fecit et condidit coelos, 9 f. 393v

Patres et domini reverendi si magna et mirabilia huius sollemnitatis
 velimus attente pensare mysteria, 29 f. 289v

Patris sapientia veritas divina, 76 f. 70r; 78 f. 126v; 84 f. 110v;
 84 f. 151r; 88 f. 245r

Pauca haec dicta sunt ad facilitatem memoriae quibus figura subscribenda
 est arboris, 16 f. 173v

Pauci sunt qui amicum diligunt in vita, 47 f. 155v

Paulus. Modo notare debetis quod invenimus in scriptura quadruplex somnium,
 172 f. 115r

Paulus apostolus xiiii epistulas praedicationis suae perstrinxit stilo,
 21 f. 121v

Paulus apostolus vas aeternae dilectionis, 51 f. 149r

Paulus apostolus vas electionis sacrarium divinae sanctificationis, 50
 f. 201v

Paulus in verbis istis monet nos hodierno die ut purgemus nos ab antiquis
 peccatis, 172 f. 138v

Peccatum cum consummatum fuerit generat mortem, 70 f. 387r

Peccatum primi hominis actum esse ut mors in mundum intraret, 38 f. 188r

Per Abimelech intelligitur diabolus qui invidens fratres suos id est
 christianos, 30 f. 296v

Per arbores homines intelliguntur ut dicit Beda, 15 f. 208v

Per diurna quoque et nocturna officia celebrat ecclesia christi mysteria,
 7 f. 297r

Per dominum dicas cum patrem presbyter oras, 85 f. 212r

Per hoc apostolus secundum Gregorium in Moralia ubi illud exponit redi-
 mentes tempus, 54 f. 173r

Per istam domum intelligitur militans ecclesia, 9 f. 27v; 35 f. 108v
 Per istud mare significatur mundus in quo magnus est motus tentationum,
 47 f. 28r
 Per istum thesaurum intelligitur virginitas optimus thesaurus, 34 f. 221r
 Per Moysen intelligitur christus qui duxit aethiopissam id est animam,
 30 f. 287v
 Per papam clerum feriens falsarius urens, 62 f. 16r
 Per sanctum prophetiae spiritum pennata animalia subtiliter describuntur,
 8 f. 44r
 Per totam noctem laborantes ... [Lk 5:5]. Cum turbae irruerent in iesum
 ... [Lk 5:1]. Tria possumus elicere ex evangelio hodierno etc: Devo-
 tionem populi, 70 f. 236v
 Per totum annum praedicatur verbum sacrae scripturae, 35 f. 104v
 Per viam purgativam immediate mens ad illuminationem erigitur, 62 f. 11v
 Per votum Paupertatis, tantum offerimus bona externa, 112 f. 20r
 Perfice gressus meos in semitis tuis [Ps 16:5]. Sicut dicit magister
 distinctione prima Sententiarum libro secundo: Omnipotens deus et summe
 bonus qui in se ipso aeternaliter et incommutabiliter est beatus, 10
 f. 56r
 Periculosa res est hominem subito cum terrore a somno excitare, 45 f. 1r
 Perpendite hoc quanta stultitia hominum qui cum nihil in exterioribus,
 62 f. 64v
 Perrexit iesus in montem oliveti ... [Jn 8:1]. Quaeritur devota anima
 christi roseo rore perfusa ab eodem christo et sua misericordia, 20
 f. 216v
 Pervenit ad nos fama sinistra quod quidam episcoporum non sacerdotibus
 propriae dioecesis, 59 f. 131r
 Petere debemus septem quae continentur in dominica oratione, 13 f. 115v
 Petite et accipietis [Jn 16:24]. In verbis istis tria facit dominus.
 Primo hortatur ad petendum, 39 f. 282r
 Petite et accipietis [Jn 16:24]. Petere debemus septem quae continentur
 in dominica oratione, 13 f. 115v
 Petite et accipietis ... [Jn 16:24]. Si quis in curia imperatorum haberet
 aliquem sapientem advocatum auxiliatorem, 66 f. 79r
 Petite et dabitur vobis [Lk 11:9]. Quamvis omni tempore orandum sit tamen
 quia dies rogationum adsunt, 17 f. 36v
 Petite et dabitur vobis ... [Lk 11:9]. Unde in epistula hodierna multum
 valet deprecatio iusti assidua, 21 f. 187v
 Petite inquam quod vultis et faciam postulate quod desideratis et compleam,
 64 f. 17r
 Petite ut gaudium vestrum plenum sit [Jn 16:24]. Ad curia et volenti
 negotia sua utiliter expedire et a principe aliqua magna negotia obtinere
 duo sunt necessaria. Primum est ut quaerat advocatum prolocutorem,
 172 f. 179v
 Petre pontifex inclite christi athleta, 74 f. 112v
 Petre summe christi pastor et Paule gentium doctor, 108 f. 228r
 Petrus scripsit duas epistulas quae canonicae nominantur, 21 f. 121v
 Philippe qui videt me videt et patrem meum [Jn 14:9]. Nota quod videtur
 dominus per fidem in mundo videtur per speciem in coelo, 64 f. 137r
 Philippe qui videt me ... [Jn 14:9]. Videtur dominus per fidem in mundo,
 42 f. 73v
 Philippus dicitur os lampadis propter suam rutilantem praedicationem, 64
 f. 139r

Pictores imitantur arte naturam et colores coloribus permiscentes visibiles corporum depingunt imagines, 53 f. 120r

Pietate tua quaesumus domine nostrorum solve vincula peccatorum omnium et intercedente beata Maria semper virgine, 89 f. 1r

Pius papa II centum dies indulgentiarum cum una quadragesima dedit, 88 f. 261v

Pius pater deus per filium suum plus custodit tegit nos, 18 f. 2v

Plantaverat dominus paradisum voluptatis [Gen 2:8]. Videmus oculis mentis et corporis in vita ista quod deus contra nostros defectus corporis in diversis partibus mundi providit, 9 f. 31r

Plasmator hominis deus qui cuncta solus ordinans, 67 f. 82r; 68 f. 69v; 180 f. 164v

Plaudat laetitia lux hodierna vox coeli iubilet, 67 f. 93v; 68 f. 88v; 74 f. 115v; 82 f. 218r; 85 f. 211v; 86 f. 87r; 87 f. II 146v; 180 f. 166r

Plausu chorus laetabundo hos attollat, 108 f. 236r; 366 f. 22r

Plenitudinem dilectionis qua nos invicem diligere debemus fratres carissimi definivit dominus, 8 f. 201v

Plenitudo legis est dilectio [Rom 13:10]. Augustinus: Ubi caritas est quid est quod possit deesse, 50 f. 37v

Plerumque in sacro eloquio sic nonnulla mystica describuntur, 94,2 f. 26r

Plinius in speculo naturali: Nam Sirenarum cum cantu suo, 38 f. 187v

Plorabitis et flebitis vos ... [Jn 16:20]. Verba praemissa secundum beatum Augustinum exponuntur de discipulis domini qui multum contristati fuerant, 66 f. 61r

Plorabitis et flebitis vos, *see also* Amen dico vobis plorabitis et flebitis

Plura peragit festa beatae virginis sancta mater ecclesia per circulum anni, 52 f. 4r

Plurima autem turba straverunt vestimenta sua in via ... [Mt 21:8-9].

Omnis honor alicui parte exhibitus virtuose in sacra scriptura ad triplicem reducitur, 32 f. 1r

Plurima autem turba straverunt vestimenta sua ... [Mt 21:8]. Quia propter commemorationem huius sollennis processionis qua dominus hodie cum magno honore, 49 f. 194r

Pneumatis octavam domini lux quando sequatur, 67 f. 5v; 82 f. 188v

Poenas cucurrit fortiter et sustulit viriliter, 80 f. 155v

Pone omnia praedicta intus in aqua vitae, 79 f. 267v

Porta haec clausa erit ... [Ezech 44:2]. Ex vaticinio Ezechielis sumitur verbum istud possumus illud exponere de sancta Catharina, 47 f. 153r

Posita promulgatione evangelii parabolica hic ponitur huius promulgationis confirmatio, 52 f. 55r

Posito prooemio in quo ostensa est istius scientiae commendatio, 24 f. 6r

Post beatam et gloriosam resurrectionem domini nostri iesu christi qua verum dei templum, 57 f. 261r

Post christi ascensionem usque ad spiritus sancti missionem, 66 f. 121r

Post lavacrum domini nova luna decemque dierum, 82 f. 188v

Post Petrum primum principem Andreas est apostolus, 80 f. 154v; 175 f. 169v

Post triduum iussus tamen census, 80 f. 152r

Post triennium vero obitus eius et passionis divina revelatione, 42 f. 55r

Postea cum venissent ad domum iesus quaesivit ab eis de quo in via disputassent et tunc ipsi prae verecundia tacuerunt, 52 f. 57r

Postea quae dicta sunt prius de aliis peccatis capitalibus dicendum est
convenienter nunc de accidia. Pro quo notandum primo quod acci-
piendo accidiam prout est peccatum spirituale, 56 f. 198v

Postillam evangelii huius require dominica secunda post Pentecosten, 56
f. 127r

Postquam consummati sunt dies octo ... [Lk 2:21]. Dei filius per divinam
potentiam erat magister angelorum in coelo, 22 f. 160r

Postquam consummati sunt dies octo [Lk 2:21]. Legimus enim in gestis
Romanorum quod consuetudo erat apud Romanos imperatori suo quando victis
hostibus, 15 f. 131v

Postquam consummati sunt dies octo ... [Lk 2:21]. Sciendum quod hoc evange-
lium duo continet puncta principalia quorum primum est de christi domini
circumcisione, 17 f. 216r

Postquam consummati sunt dies octo ... [Lk 2:21]. Verbum abbreviatum sed
in sententia profundatio huius verbi occasione tria dicentur per ordinem
scilicet de huius festi ratione, 54 f. 197r

Postquam dei dono taliter qualiter pauca pro intellectu rudium et simpli-
cium, 56 f. 283r

Postquam descripserat sapiens gloriam coeli dicit gloria coeli species
stellarum, 70 f. 323v

Postquam descripta est conversio peccatorum in generali hic convenienter
describit in particulari scilicet in conversione Zachaei, 52 f. 129v

Postquam descripta est promulgatio evangelii facta manifeste hic conveni-
enter ponitur promulgatio legis, 52 f. 133v

Postquam impleti sunt dies purgationis eius ... [Lk 2:22-23]. Si sub-
tiliter a fidelibus quae sit huius die festivitas perpendatur, 8 f. 10v

Postquam impleti sunt dies purgationis Mariae ... [Lk 2:22]. Nota secundum
Ambrosium in sermone hodierno si subtiliter consideretur a fidelibus,
54 f. 180v

Postquam impleti sunt dies purgationis Mariae [Lk 2:22]. Primo notandum
quod tria sunt quae faciunt illam sollemnitatem celebrari id est tribus
nominibus consuevit ab ecclesia nuncupari, 15 f. 139v

Postquam impleti sunt dies purgationis ... [Lk 2:22]. Sciendum primo
dilectissimi in domino quod hodie sancta mater ecclesia festum purifica-
tionis Mariae recolit, 17 f. 226r

Postquam magister in praecedentibus libris determinavit de rebus scilicet
in primo de rebus quibus fruendum est, 57 f. 1r

Postquam opusculum quoddam velut exemplum meditandi de ratione fidei,
28 f. 40v

Postquam salvator ostendit orationis efficaciam hic convenienter inducit
discipulos suis ad martyrii tolerantiam, 52 f. 136v

Postquam sancta mater ecclesia peregit festa patris et filii et spiritus
sancti iam per totum adventum commemorat, 66 f. 138r

Postquam velut exemplum meditandi de ratione fidei cogentibus me precibus
quorundam fratrum, 103 f. 56v

Posui vos ut eatis ... [Jn 15:16]. Quantum ad secundam partem praecedentis
sermonis quod secundum donum quod dedit nobis deus, 34 f. 216r

Potentia sapientia et bonitas sunt tria attributa divinarum personarum, 62
f. 101v

Potest enim deus salvare hominem per varios modos et per varia media, 70
f. 80v

Potestis bibere calicem [Mt 20:22]. In verbis propositis ostendit dominum
quod per multas tribulationes perveniatur ad regnum, 42 f. 101r

Potissima enim via pervenire debet ad notitiam dei, 70 f. 170v
 Praecursoris domini nativitas sicut sacratissima lectionis evangelicae
 prodit historia, 8 f. 80r
 Praedicante domino evangelium regni per universam Judaeam et sanante
 universos languores, 8 f. 216r
 Praedicta sub quodam epologo possumus concludere, 36 f. 255r
 Praelatus negligens. Discipulus inoboediens, 112 f. 196r
 Praemissa dominicae passionis ante celebrationem divini officii dic devote:
 Clementissime deus peto propter immensam clementiam tuam ut des mihi,
 85 f. 181v
 Praesens evangelium nihil aliud continet nisi dulcissima verba, 43 f. 100v
 Praeter praecepta legis naturae communia ut sunt illa: omne bonum est
 faciendum, 9 f. 115r; 17 f. 337r; 56 f. 63r
 Praeter signa de quibus in praecedenti sermone dictum est sunt adhuc aliqua
 alia ex quibus aliququaliter, 56 f. 54v
 Praeterea Calixtus papa tertius auctoritate sua, 88 f. 261v
 Praeteriens iesus vidit hominem caecum ... [Jn 9:1]. Quaeritur utrum
 misericordissima dei iustitia aliquem hominem puniat, 20 f. 252v
 Praevenisti eum in benedictionibus ... [Ps 20:4]. Quia hodie agitur festum
 sancti Johannis sicut ipse decollatus est, 45 f. 131r
 Presbyteri qui bene praesunt duplici honore digni habeantur ... [1 Tim 5:
 17]. Ad gloriam et honorem dignitatis sacerdotalis et ad devotionem
 populi, 66 f. 186r
 Prima aqua philosophorum sic fit. Recipe hysopi pulegii, 79 f. 279r
 Prima autem illarum est corroboratio purae veritatis, 70 f. 271r
 Prima conclusio non velle acceptare nisi qui clare et aperte, 70 f. 303r
 Prima definitio agit in generali de ordinatione et institutione ordinis
 universi, 321 f. 11r
 Prima distinctio de signis et rebus uti et frui. Secunda de trinitate
 personarum et unitate, 21 f. 138r
 Prima est ignorantia capacitatis intellectus humani, 70 f. 286v
 Prima virtus est talis quia si tu ponis in ea mercurium, 79 f. 263r
 Primas in virginis utero quando sibi univit naturam humanam, 64 f. 218r
 Primi si esset aliquis vulneratus recipiat et ungat sibi plagam, 79
 f. 267v
 Primo debent absolvi ab omni excommunicationis poena, 78 f. 135r
 Primo dicitur terribilis est locus iste carissimi. Audite priusquam
 ecclesia hic construeretur, 42 f. 143v
 Primo dierum omnium quo mundus extat conditus, 67 f. 79v; 68 f. 64r
 Primo evangelista ostendit scandalum discipulorum ad eorum confirmationem,
 57 f. 196v
 Primo haec verba potuit christus dicere cum in cruce penderet, 27 f. 250v
 Primo haereticus est qui falsam opinionem gignit, 49 f. 206v
 Primo notandum quod tria sunt quae faciunt illam sollennitatem celebrari
 id est tribus nominibus consuevit ab ecclesia nuncupari, 15 f. 139v
 Primo patet postquam Judaei Chaldaeis Babylois et genti Arabum commixti
 sunt, 66 f. 143r
 Primo ponit meritum et sine medio infert praemium, 109 f. 106v
 Primo quaerendum est si veniat contritus promptus ad oboediendum, 15 f. 58v
 Primo quattuor obiectiones contra sacramenta in generali quarum prima est
 hoc verbum sacramentum nusquam ponitur in scriptura sacra, 70 f. 304r
 Primo sciendum pro intellectu evangelii quod Herodes Antipas, 17 f. 203v

Primo tractat de summa trinitate, 72 f. 9r
 Primum. Est cupiditas lucrandi, 78 f. 142v
 Primum cum quis solum considerat in se, 65 f. 120v
 Primum dubium: An quotidie debeat in ecclesia celebrari, 73 f. 130r
 Primum est nimis carnis dilectio et cura propter quam timemus, 65 f. 188v
 Primum, propter quod in unum estis congregati, 112 f. 4r
 Primum signum lites et proelia id est omnes ut habetur Luc 21, 70 f. 175v
 Primus est quod se nutrire non debeant laboribus manuum suarum sed simpliciter eleemosyna sicut fecerunt apostoli, 22 f. 162r
 Primus gradus est fur. Secundus invidia, 59 f. 107v
 Primus sensus interior dicitur sensus communis quae similitudines omnium sensuum exteriorum recipit, 65 f. 223r
 Principalis causa litium et turbationum inter homines est quia homines pro nunc cupiunt delectabiliter vivere, 66 f. 45r
 Principes populorum congregati sunt cum deo [Ps 46:10]. Cum congregandus est populus ... [Num 10:7]. In hoc verbo praedicator instruitur qualiter se habere debeat in ordinatione sui sermonis, 22 f. 120v
 Priusquam dominus voluit suam in creatura rationali ostendere bonitatem et misericordiam, 15 f. 143r
 Pro dicendis est quaestio quare dominus voluerit nos illo modo redimere, 64 f. 62v
 Pro huius membri prosecutione sit quaestio haec: utrum passio christi domini fuerit acerbissima, 64 f. 76v
 Pro illo evangelio est sciendum primo secundum sanctum Thomam in scripto suo super Johannem, 17 f. 205v
 Pro intellectu sancti evangelii legitur eodem capitulo quod postquam dominus dedit iam sancto Petro, 54 f. 177r
 Pro introductione dicunt philosophi: Res potest dupliciter cognosci videlicet a priori per causam et a posteriori per effectum, 70 f. 315v
 Pro primo dixi de confessione, 70 f. 200v
 Pro quorum intellectu est notandum quod cano, 333 f. 1r
 Pro salute eorum qui vitia fugere cupiunt cum ad veritatis viam fuerint reformati, 6 f. 109r
 Pro secundo articulo est sciendum quod circumcisio domini habuit quadruplicem conditionem. Primo magnae laboriositatis praeambulatavam, 70 f. 373r
 Pro sumuario sciendum quod Clemens V, 72 f. 221v
 Pro veteri et novo testamentis, 33 f. 192r
 Probet autem seipsum homo ... [1 Cor 11:28]. Apostolus monere nos volens ut sacramentum dominici corporis digne suscipiamus, 31 f. 248r
 Probet autem semetipsum homo ... [1 Cor 11:28]. Apostolus nos admonere volens ut sacramentum dominici corporis digne suscipiamus, 30 f. 286v
 Probet autem seipsum homo et sic de pane illo edat [1 Cor 11:28]. Carissimi hodierna dies illuxit nobis de magna bonitate et gratia dei, 9 f. 275r
 Probet autem seipsum homo ... [1 Cor 11:28-29]. In hac epistula beatus Paulus ostendens formam institutionis huius sacramenti, 9 f. 38r
 Probet seipsum homo ... [1 Cor 11:28]. Valde iustum est ut ad tam dignum et venerandum cibum, 51 f. 204v
 Procopius dicitur quasi procius pius, 42 f. 30v
 Promiserat dominus per prophetam Jeremiam novum quoddam opus atque singularissimum se facturum super terram, 70 f. 353v
 Promptuarium eorum plenum id est Maria, 38 f. 158v

Propheta in verbis praemissis circa incarnationem christi tria facit. Primo tangit desiderium, 9 f. 1^r
 Propitiare nobis quaesumus domine famulis tuis per sanctorum patronorum nostrorum Wenceslai Viti Adalberti Procopii Christini Benedicti Matthaei Johannis atque Isaac Cyrilli et Methodii necnon sanctae Ludmillae sanctaeque Cordulae merita, 75 f. 37^v
 Propitiare nobis quaesumus domine indignis famulis tuis per suffragia sanctorum martyrum tuorum Viti Wenceslai Adalberti Sigismundi Procopii Stanislai atque Mauricii et sanctae Ludmillae necnon quinque fratrum, 89 f. 35^v
 Proprietates huius stellae possunt referri ad quemlibet doctorem fidei id est sacerdotem, 39 f. 36^r
 Proprio filio suo non pepercit deus ... [Rom 8:32]. Carissimi scitis quod ratio hoc docet et dicat quod quando quis pro aliqua re, 52 f. 23^r
 Propter hoc verbum legitur evangelium istud. Illa enim domus in qua Zachaeus, 32 f. 200^r
 Propter quod dominus cum daret corpus suum et sanguinem discipulis suis, 175 f. 186^v
 Propter tria iusti praeoccupantur morte. Primo propter suam dignitatem, 109 f. 105^r
 Prosit nobis ad salutem domine sacri muneris oblatio per quam beati Antonii, 67 f. 1^r
 Prosit nobis quaesumus omnipotens pater inter haec festa paschalia, 63 f. 105^r
 Proxima post Abdon lux, 67 f. 5^v
 Prudentes esse debemus id est praevidentes futura pericula, 50 f. 109^v
 Psallat ecclesia mater illibata, 108 f. 235^v; 366 f. 18^v
 Psalmus qui cantatur domino videtur sanctis, 8 f. 211^r
 Puer erat ingeniosus ... [Sap 8:19]. Verba ista optime potuit dicere beatus Vitus, 22 f. 80^v
 Puer natus est nobis [Is 9:6]. In praemissis verbis quinque notantur scilicet quis puer, 59 f. 123^r
 Pueri dilecti dominica praesens vocatur dominica passionis christi, 172 f. 112^r
 Pusillum et magnum fecisti et aequaliter ei cura de omnibus [Sap 6:8]. Et sit cura de omnibus multo magis de hominibus, 70 f. 270^v

 Quadragesimo die post domini resurrectionem sancta mater ecclesia recolit gaudiosam immo prae gaudio lacrimosam festivitatem, 66 f. 112^r
 Quae cum audisset turbata est in sermone angeli et cogitabat qualis esset illa salutatio [Lk 1:29]. Haec est tertia pars principalis huius evangelii in quo ponitur mutua collocutio, 49 f. 1^r
 Quae est doctrina huius evangelii? Narrat evangelista quomodo die Sabbati convivio sit exceptus, 113 f. 195^v
 Quae est doctrina huius lectionis? Depingitur sub persona regii huius non tantum quam infirma soleant esse fidei initia, 113 f. 213^r
 Quae est ista quae ascendit quasi aurora consurgens [Cant 6:9]. In his verbis ostendit Salomon quattuor utilitates quas nobis attulit Maria, 64 f. 196^{bis}^v
 Quae est ista quae progreditur quasi aurora ... [Cant 6:9]. Assumptionem sacratissimae virginis Mariae angeli admirantur, 22 f. 147^v

Quae est ista quae progreditur quasi aurora ... [Cant 6:9]. Bernardus:
 Quis cogitare sufficiat quam gloriose hodie regina mundi processit,
 47 f. 158r

Quae est ista quae progreditur quasi aurora ... [Cant 6:9]. Ista verba sunt
 scripta Cant et bene conveniunt beatae Mariae virgini et huic hodiernae
 festivitati, 35 f. 91v

Quae est summa et occasio huius historiae evangelicae? Etsi ut ex textu
 apparet occasio huius historiae sumpta est de praecedente disputatione,
 113 f. 204r

Quae est summa huius evangelii? Hoc evangelium est narratio qua occasione
 et quomodo, 113 f. 34v

Quae impossibilia sunt apud homines possibilia sunt apud deum, 8 f. 277r

Quae lingua valet enarrare quam plena sunt haec verba supernis mysteriis
 ac singula coelesti dulcedine, 15 f. 203v

Quae membra praecipue sunt considerata in hoc evangelio? Tria. Primum
 est ex textu qui inquit, 113 f. 10r

Quae quidem statuta ex regula sancti patris nostri Augustini atque in eadem
 sanctorum patrum commentariis ac statutis, 90 f. 42r

Quaecumque in ecclesiasticis officiis rebus ac ornamentis consistunt, 4
 f. 5r

Quaecumque scripta sunt ad nostram doctrinam ... [Rom 15:4]. In hac domi-
 nica agitur de utroque adventu. Nam in epistula agitur de concursu,
 4 f. 115v

Quaecumque scripta sunt ad nostram doctrinam scripta sunt [Rom 15:4].
 Potissima enim via pervenire debet ad notitiam dei, 70 f. 170v

Quaecumque scripta sunt ad nostram doctrinam scripta sunt ... [Rom 15:4].
 Secundum themam omnis scriptura divinitus inspirata utilis est ad docendum
 et ad arguendum, 70 f. 2v

Quaecumque scripta sunt ... [Rom 15:4]. Ut tradunt antiquae historiae
 magnorum regum in turris eorum seu palatiis, 32 f. 106r

Quaedam mulier solatio viri sui destituta unicum filium, 64 f. 197bis^r

Quaerit Isaias propheta quis sufficienter et digne valeat christi genera-
 tione enarrare, 43 f. 113r

Quaerite gentes undique et miremini ergo vos caritatem dei, 49 f. 209r

Quaeritur circa summa Raymundi et primo de sacramentis quia hic tractatur
 de sacramentis utrum sacramenta sunt septem, 42 f. 217r

Quaeritur cur a dulcissimo domino nostro iesu christo ieiunium sit nobis
 institutum, 20 f. 1r

Quaeritur cur daemones maligni spiritus ita libenter possident homines, 20
 f. 135v

Quaeritur cur deus omnium futurorum praescius hominem creaverit, 20 f. 53v

Quaeritur cur deus omnium futurorum praescius hominem creavit, 20 f. 12r

Quaeritur devota anima christi roseo rore perfusa ab eodem christo et sua
 misericordia, 20 f. 216v

Quaeritur quae sit praecipua causa incarnationis domini. Respondeo:
 Reparatio humani generis, 45 f. 207v

Quaeritur quia in iudicio dominus de operibus misericordiae plus disceptabit,
 35 f. 130v

Quaeritur utrum angelus in primo instanti creationis suae fuerit malus.
 Responsio: Adeo parvula mora fuit, 45 f. 198r

Quaeritur utrum cognatio carnalis vel vinculum affinitatis impedit matri-
 monium, 6 f. 139r

Quaeritur utrum imago dei cuilibet impressa, 20 f. 127v
 Quaeritur utrum misericordissima dei iustitia aliquem hominem puniat,
 20 f. 252v
 Quaeritur utrum praesens mortalis vita recte meritoque possit dici vita,
 20 f. 60v
 Quaeritur utrum sacramenta debuerunt institui. Respondeo: Institutio
 sacramentorum deum decuit, 45 f. 223r
 Quaeso te angelice spiritus praeamantissime cui ego peccator et indignus
 commissus sum, 85 f. 235r
 Quaesumus auctor omnium, 87 f. II 135v
 Quam detestabile sit vitium invidiae et fugiendum patet propter multa mala,
 64 f. 9r
 Quam dilecta tabernacula tua domine, 85 f. 33v
 Quam pulchri sunt gressus tui ... [Cant 7:1]. Haec verba locutus est
 spiritus sanctus per os Salomonis et optime conveniunt gloriosae rosae
 paradisi scilicet Mariae Magdalenae, 13 f. 184r
 Quam terribilis est locus iste ... [Gen 28:17]. In istis verbis incohatur
 officium esse de dedicatione ecclesiae, 40 f. 86v
 Quam terribilis est locus iste ... [Gen 28:17]. Terribilis est hoc locus
 hostibus quia aut terrorem, 32 f. 203r
 Quam terribilis est locus iste, *see also* Terribilis est locus iste
 Quam timenda et omni cautela fugienda sit, 9 f. 401v
 Quamquam dilectissimi duplex sit labor bonus et malus, 31 f. 1r
 Quamvis devotionis christianae principalis causa sit deus omnipotens, 64
 f. 51r
 Quamvis dicatur ad litteram de christo mediante possumus tamen haec verba
 beatae virgini adaptare, 35 f. 100v
 Quamvis omni tempore orandum sit tamen quia dies rogationum adsunt, 17
 f. 36v
 Quamvis omnia mirabilia dei considerata sint tamen sacerdotes ut sciant
 interroganti respondere, 53 f. 23v
 Quamvis sollemnitas festivitatis hodiernae a nobis merito honoretur, 8
 f. 20v
 Quamvis uniuscuiusque Regulae per Apostolicam sedem approbatae Instituta
 ea tenentibus sufficiant ad salutem, 112 f. 36r
 Quando alicui fraternitas ante evangelium datur, 60 f. 3r
 Quando aliquid magnum debet fieri solent homines inde multum loqui, 50
 f. 186r
 Quando aliquis rex vel princeps est venturus in aliquod templum, 70 f. 335r
 Quando dominus dixit ad Moysen applica, 39 f. 277r
 Quando iniquitas crescit tunc ardor zelus contra malitiam, 54 f. 153r
 Quando sacerdos deficit vel moritur ante canonem non est necesse quod alius
 missam compleret, 30 f. 285v
 Quando Salomon aedificaverat templum in Jerusalem et petivit dominum dicens:
 Domine deus si peccavit populus tuus contra te, 38 f. 107r
 Quando Vestiendus est Novitius, primum ducatur ante Altare Summum quo ibidem
 prostrato cantetur Antiphona, 98 f. 5r
 Quando vestiendus est novitius primum ducatur ante summum altare, 90 f. 32r;
 112 f. 37v
 Quanta dignatio salvatoris nostri iesu ut simplices piscatores non horreret,
 23 f. 1r
 Quanta sit in electis ac praedestinatis sacerdotibus a deo, 57 f. 245r

Quanta sit praesens festivitas quatenus christianus in ea gaudere debet
spirituali gaudio, 66 f. 101r

Quantum ad intellectum nota quod passio christi describitur a Matthaео
capitulo praedicto, 15 f. 61r

Quantum ad sacramenta in generali. Primo videndum est de eorum institutione,
57 f. 108r

Quantum ad secundam partem praecedentis sermonis quod secundum donum quod
dedit nobis deus, 34 f. 216r

Quantum ad tertiam feriam nota quod terminata praedicatione quod christus
fecit feria secunda, 52 f. 45v

Quare autem nativitas beatae virginis celebratur in ecclesia, 64 f. 202r

Quare christus cicatrices vulnerum servare voluit, 64 f. 110r

Quare christus in sua resurrectione non apparuit omnibus hominibus cum
tamen sua resurrectio ordinetur ad salutem omnium hominum, 66 f. 37r

Quare diem dominicum debemus celebrare cum pia devotione quinque sunt
causae. Prima est quod in ea deus requievit ab omni opere, 22 f. 103v

Quare iesus tam grave genus mortis sustinere voluit sunt septem causae.
Ut nobis suam dilectionem, 85 f. 33r

Quare vis procrastinare propositum tuum, 65 f. 117r

Quantum animal simile aquilae volanti [Apoc 4:7]. Beatus Johannes evan-
gelista comparatur aquilae volanti propter quinque proprietates, 59
f. 124r

Quantum animal simile aquilae volanti [Apoc 4:7]. In verbis istis duo
tanguntur. Primo ponitur convenientia beati Johannis ad alios evange-
listas, 45 f. 158v

Quarum prima est quod recipiatur cum conscientiae discussione, 70 f. 275r

Quasi cedrus exaltata sum in Libano [Ecclus 24:17]. In hac utique ipsius
sollemnitate praecipua celebrioribus post felicem huius vitae decursum
laudibus exaltanda, 29 f. 297v

Quasi oliva pullulans et quasi cypressus in altitudinem ... [Ecclus 50:11].
Verba ista exponi possunt de beato Nicolao qui commendatur hic, 22
f. 62v

Quasi stella in medio nebulae ... [Ecclus 50:6-7]. Hodie carissimi agimus
diem et festum egregii doctoris et beati patris nostri Augustini, 66
f. 204v

Quasi stella matutina in medio nebulae [Ecclus 50:6] id est peccatorum
proprietates huius stellae possunt referri ad quemlibet doctorem fidei
id est sacerdotem, 39 f. 36r

Quatenus multipliciter sanctorum probaretur patientia, 18 f. 270v

Quattuor ad partes mundi sunt angeli missi / Cornua sunt flantes consurgunt
tunc boni pravi, 172 f. 296v

Quattuor flumina egrediuntur de paradiso, 53 f. 119r

Quattuor proveniant ex somno meridiano, 15 f. 6r

Quattuor vias christus ambulavit et quas secutus est sanctus Andreas.
Prima via est quando de coelo descendit, 172 f. 207r

Quem dicunt homines esse filium hominis [Mt 16:13]. Hoc evangelio tria
docemur quid loquendum, 45 f. 161v

Quem fratres carissimi iste dives qui induebatur purpuria et bysso, 59
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Quem terra pontus aethera colunt adorant, 67 f. 91r; 68 f. 81v; 80
f. 146r; 82 f. 216r; 85 f. 209v; 87 f. II 142v; 92 f. 35v; 180
f. 175v

Quemadmodum virtuosus princeps matrem suam in hominibus honorat, 35 f. 103v
 Qui abicit disciplinam despicit animam suam ... [Prov 15:32]. His verbis
 vult nos Salomon docere ut libenter recipiamus correctiones pro nostris
 excessibus, 59 f. 92v
 Qui bene presbyteri praesunt duplici honore digni habeantur ... [1 Tim 5:
 17]. Tales enim duplici honore videlicet praesentis vitae et futurae per
 omnem modum digni, 59 f. 130v
 Qui breviter syllabarum quantitates nosse voluerit inferius annotatos versus
 memoriae tradat, 179 f. 146v
 Qui cupit audaci depromere carmina mente, 179 f. 123r
 Qui dare vult aliis non debet dicere vultis, 42 f. 144r
 Qui facit incestum deflorans aut sodomita, 62 f. 16r
 Qui facit incestum deflorat aut sodomita, 62 f. 74v
 Qui in verbo non offendit ... [Jac 3:2]. In quibus verbis beatus Jacobus
 tangit quod difficile est bonum ut omnia peccata oris linguae sive ser-
 monis vitet, 36 f. 262r
 Qui locum praedicationis suscipit, 35 f. 119v
 Qui lotus est ... [Jn 13:10]. Ecce mundis et sanctis discipulis praeter
 Judam dominus pedes lavit, 59 f. 91v
 Qui lotus est non indiget nisi ut pedes lavet ... [Jn 13:10]. Haec quinta
 feria vocatur coena domini quia dominus in ipsa comedit ultimam coenam,
 59 f. 90v
 Qui mihi ministrat me sequatur ... [Jn 12:26]. Consuetudo est quando
 aliquis princeps vel nobilis magnus vult servum suum remunerare, 22
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 Qui psalmos resecat, 82 f. 189r
 Qui se humiliat exaltabitur [Mt 23:12]. Carissimi quia thema nostrum
 loquitur de humiliatione sive humilitate, 93 f. 211v
 Qui sequitur me non ambulat, 65 f. 121v; 65 f. 130r
 Qui signa et mirabilia domini ac salvatoris recte cum legunt vel audiunt
 accipiunt, 64 f. 22bis^r
 Qui tibi iam nuper varios exponere vates, 179 f. 69r
 Qui timet deum faciat bona [Ecclus 15:1]. Dicit evangelium: Petrus vidit
 discipulum quem diligebat iesus, 70 f. 132r
 Qui timet deum nihil negliget [Eccl 7:19]. Utrum negligentia sit peccatum
 mortale, 87 f. I 175v
 Qui vult salvare animam suam debet fixum habere in corde suo quod propria
 virtus, 50 f. 145v
 Quia annua festa sanctorum martyrum recolimus dignum et congruum est, 8
 f. 35r
 Quia appropinquat tempus quadragesimae in quo debet quilibet christianus
 carnem suam non solum a voluptatibus refrenare, 14 f. 207r
 Quia beati martyris N. natalis hodie illuxit dies, 8 f. 226r
 Quia beati martyris N. sollennia celebramus oportet fratres carissimi ut
 congrua devotione, 8 f. 227r
 Quia celebraturi sumus festum corporis christi ergo haec verba proposui in
 quibus possumus duo considerare. Primo quare corpus christi dicatur
 magna mensa, 22 f. 102r
 Quia christus feria tertia recedens de templo, 52 f. 45v
 Quia christus frequentissime nos ad hoc monuit, 70 f. 214v
 Quia de sermonibus annuntiationis Gabrielis sit praesens intentio idcirco
 ad declarationem hodiernae sollennitatis, 70 f. 365r

Quia discipuli domini audientes magistrum eos docentem, 21 f. 138v
 Quia dominus ac salvator noster novus homo venit in mundum, 8 f. 235v
 Quia evangelica veritatis voce praecipitur ut lucerna accensa non sub modio
 sed super candelabrum ad illuminationem fidelium constituatur, 101
 f. 383r
 Quia excellens doctor est beatus Augustinus inter omnes doctores, 23
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 Quia hodie agimus initium quadragesimae ideo pro nostra spirituali con-
 solatione, 20 f. 8v
 Quia hodie agitur festum sancti Johannis sicut ipse decollatus est, 45
 f. 131r
 Quia inter discipulos christi multi habuerunt spiritum propheticum, 52
 f. 53r
 Quia ista sacra die passio christi est cuilibet fideli devotissime medi-
 tanda, 54 f. 160r
 Quia iudaei messiam verum id est antichristum recipere noluerunt, 49
 f. 199r
 Quia longius ab urbe digressi sumus ne ad revertendum, 8 f. 221v
 Quia materia censurarum plerisque ignota est, 72 f. 239r
 Quia mulier erat mater unigeniti, 70 f. 320r
 Quia non estis de mundo ... [Jn 15:19]. Istud verbum sumptum est de quodam
 evangelio quod legi potest communiter in festo cuiuslibet apostoli, 37
 f. 250r
 Quia non facit fructus per multiplicationem, 52 f. 53v
 Quia omni homini viatori saluberrimum est saepe recolere christi passionem,
 64 f. 76r
 Quia omnis perfectio vitae christianae consistit in imitando christum, 65
 f. 176r
 Quia oracula prophetarum et diversa aenigmata scripturarum, 19 f. 126r
 Quia propitia divinitate fratres carissimi sollennia dedicationis ecclesiae
 celebramus, 8 f. 271v
 Quia propter commemorationem huius sollennis processionis qua dominus hodie
 cum magno honore, 49 f. 194r
 Quia proxime dictum est quo in punitione aliquorum peccatorum fratris
 servandus est ordo fraternae correctionis quem dominus in evangelio con-
 stituit, 9 f. 394v
 Quia sancti spiritus hodie fratres carissimi celebramus adventum debemus
 ipsi congruere sollennitati, 64 f. 189r
 Quia sciret si pater familias qua hora fur venturus esset, 4 f. 113r
 Quia secundum Gregorium Moraliū multa sunt vitia quae sub virtutum specie
 occultant, 29 f. 271v
 Quia unumquodque melius conservatur in loco proprio quam extraneo, 32
 f. 3r
 Quia ut ait Ambrosius in sermone de quadragesima: Ecce nunc tempus
 acceptabile, 48 f. 213v
 Quia ut dicit Augustinus de civitate libro vi: Superbia est primus
 defectus et prima inopia, 16 f. 205r
 Quibus consentaneum est quod Gregorius etiam scribit dum in Ezechiele
 interpretatur, 65 f. 123v
 Quicumque homo habens usum rationis vult venire in regnum coeleste, 36
 f. 227r
 Quicumque recipit gratiam vel beneficium ab aliquo et utitur eo in damnum,
 66 f. 127r

Quid dicam quid petam nisi ut gaudium meum plenum sit, 17 f. 34r
 Quid enim christus panis vivus est qui de coelo descendit, 84 f. 187v
 Quid gloriaris in malitia ... [Ps 51:3]. Malitia est non solum malum facere
 sed et docere, 25 f. 2r
 Quid retribuam domino pro omnibus quae retribuit mihi. Calicem salutaris
 accipiam, 89 f. 154r
 Quid sunt plagae istae ... [Zach 13:6]. In his verbis duo tanguntur.
 Primum est animae fidelis ad passionem christi conversio, 47 f. 96v
 Quid videbitis in Sulamite nisi choros castrorum [Cant 7:1]. Manum suam
 aperuit inopi ... [Prov 31:20]. In verbo secundo loco dicto exprimitur
 liberalitas beatae virginis, 52 f. 46v
 Quidam clericus vanus et lubricus sed tamen dei genitricem, 64 f. 197bis^v
 Quidam clericus virgini Mariae devotus contra dolorem, 64 f. 201r
 Quidam episcopus praeferens in dei devotione sanctum Andream apostolum
 ceteris quem cum diabolus occultis insidiis, 38 f. 108r
 Quidam fratres saepe me studioseque precati sunt ut quaedam quae illis de
 meditanda divinitatis essentia, 28 f. 14r
 Quidam miles dives ac nobilis seculo abrenuntiavit, 64 f. 201v
 Quidam monachi ante diem iuxta flumen stabant, 64 f. 201v
 Quinque iam conscriptae decades praeferunt, 25 f. 1r
 Quis est iste homo fratres nisi ille de quo per prophetam, 59 front
pastedown
 Quis ex vobis arguet me ... [Jn 8:46]. Dominus et salvator noster saepe
 arguit iudaeos super hoc quod sibi non crediderunt, 64 f. 27r
 Quis ex vobis arguet me de peccato ... [Jn 8:46-59]. Pueri dilecti domi-
 nica praesens vocatur dominica passionis christi, 172 f. 110v
 Quisquis ergo appetit plene vitia vincere studeat humiliter purgationis,
 62 f. 64v
 Quisquis iucundas musarum intrare choreas, 179 f. 145v
 Quo abiit dilectus tuus O pulcherrima mulierum [Cant 5:17]. Ista verba
 proprie dici possunt de ascensione domini nostri iesu christi, 13 f. 115r
 Quo studio et quo affectu a nobis orandus sit deus, 50 f. 199r
 Quod autem quinquagesimo die datur spiritus sanctus, 64 f. 193v
 Quod chorus vatum venerandus olim spiritu sancto, 67 f. 84v; 74 f. 110v;
 180 f. 169r
 Quod corpus gloriosum christi surrexit certum est omnibus fidelibus, 35
 f. 94v
 Quod est mundus nascituro domino describitur, 21 f. 189v
 Quod filium reguli infirmum sanitati restituit, 14 f. 159v
 Quod lata sit via quae perducit ad gehennam ... [cf. Mt 7:13-14]. Super quo
 dicit Chrysostomus: Via perditionis est omnis iniquitas, 64 f. 216r
 Quod licet praesentis seculi vita brevis sit et miseriis plena, 62 f. 64r
 Quod novae translationes ex graeca et hebraica lingua non sunt certae nec
 fundamentales, 70 f. 284r
 Quod saepe monui etiam nunc observandum est, 8 f. 175v
 Quod sit quoddam optimum et maximum et summum omnium, 28 f. 14v
 Quod verbum de sapientiae descriptione dicitur, 5 f. 1r
 Quod veritas non habeat principium vel finem, 28 f. 51r
 Quod virgo sit assumpta corpore et anima efficaces rationes a sanctis
 dantur. Prima est quod christus qui condidit legem, 4 f. 164r
 Quomodo autem omnes sancti salventur, 52 f. 36v
 Quomodo cecidisti de coelo lucifer ... [Is 14:12]. Hodie agitur dies in
 qua mortuus est christus, 43 f. 116r

Quomodo in praesenti seculo multorum vitia nesciuntur, 8 f. 228r
 Quoniam. Pro summario sciendum quod Clemens V, 72 f. 221v
 Quoniam clamitat sapiens quod perscrutator maiestatis opprimetur a gloria,
 21 f. 1v
 Quoniam de melioribus amicis quos habere videor me rogaverunt, 79 f. 236r
 Quoniam deum esse veritatem credimus et veritatem in multis aliis dicimus
 esse, 28 f. 51r
 Quoniam divina providentia vestram elegit sanctitatem, 28 f. 72v
 Quoniam in dicendo multi errant, 21 f. 133r
 Quoniam in via carissimi seculi huius fugientis sumus dies nostri sicut
 umbra praetereunt, 73 f. 94r
 Quoniam iuxta beati Gregorii in suo pastoralis sententiam: Regimen animarum
 est ars artium, 11 f. 1r
 Quoniam liberum arbitrium videtur repugnare et gratiae et praedestinationi
 et praescientiae dei, 28 f. 59r
 Quoniam multi et maxime simplices non semper possunt vel nesciunt aut etiam
 negligunt scripta vel statuta, 321 f. 75r
 Quoniam non me reprehendit in his dictis ille insipiens, 28 f. 48r
 Quoniam quidem bonorum laborum gloriosus cogitanti mihi flores sententia-
 rum mellifluos in libris Moralium, 95 f. 1r
 Quoniam secundum quod dicit propheta Malachia, 18 f. 276r
 Quoniam ut ait beatus Hieronymus: Nulli dubium est quin totum ad gloriam
 laudis, 42 f. 102r
 Quoniam ut ait Malachias propheta immo dominus per Malachiam, 57 f. 107r
 Quot novae translationes ex graeca et hebraica lingua non sunt certae nec
 fundamentales, 70 f. 284r
 Quotidie eucharistiae communionem percipere, 7 f. 220r
 Quotienscumque fratres carissimi altaris vel templi festivitatem colimus,
 8 f. 269v
 Quotienscumque fratres carissimi sanctorum martyrum sollennia celebramus,
 8 f. 215r
 Quotienscumque manducabit panem hunc ... [1 Cor 11:26]. Propter quod
 dominus cum daret corpus suum et sanguinem discipulis suis, 175 f. 186v

 Ratione relapsi nuper combusti possent aliqui simplices errare, 9 f. 399r;
 56 f. 280r
 Realis quando se obtulit in cruce, 70 f. 281r
 Receperunt mercedem suam [Mt 6:5]. Omnes qui nunc in carnisprivio corrupti
 sunt. Omnes qui propter inanem gloriam, 54 f. 1r
 Recipe gariofolorum nucis muscate, 79 f. 267v
 Recipe gariofolorum nucis muscate gengiberis, 79 f. 270r
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 Recolentes et celebrantes festum institutionis corporis christi et pretiosi
 sanguinis eius, 15 f. 168r
 Recordare virgo mater ... ab hac familia, 97 f. 116r
 Recreator et purgator purga mentem concinentem, 175 f. 167v
 Recte ex quodam debite sanctorum martyrum sollennia honorat, 18 f. 270r
 Recte festa ecclesiae colunt qui se ecclesiae filios esse cognoscunt,
 8 f. 268r

Rector potens verax deus qui temperas rerum vices, 67 f. 80r; 80 f. 140r;
87 f. II 71v; 92 f. 75v; 180 f. 143v

Recumbentibus illis undecim discipulis apparuit illis iesus [Mk 16:14].
Sciendum quod dominus iesus post suam resurrectionem moratus est in terra
per quadraginta dies, 17 f. 251r

Recumbentibus undecim discipulis ... [Mk 16:14]. Christus suam mortem
potuit sufficienter probare in paucis diebus, 15 f. 206v

Recumbentibus undecim discipulis ... [Mk 16:14]. Dominus iesus quadragesimo
die suae resurrectionis primo redarguit, 15 f. 188r

Recumbentibus undecim discipulis ... [Mk 16:14]. Dominus noster resurgens
per quadraginta dies in terra moratus, 64 f. 182r

Recumbentibus undecim discipulis, *see also* Novissime autem recumbentibus
undecim

Refert quidam magister quod a centro terrae usque ad concavum coeli, 22
f. 58v

Refulsit sol in clipeos ... [1 Mac 6:39]. In verbis istis tria notanda
sunt. Primus est quis sit, 42 f. 166r

Regina clementiae Maria vocata diversis antiquitus modis nominata, 63
f. 162v

Regina coeli et terrae est beata virgo Maria qui hodie a dextris dei cepit
astare in gloria, 13 f. 170r

Regina mundi virgo Maria dicitur aurora consurgens, 40 f. 3r

Regina Saba ingressa est Jerusalem cum comitatu multo ... [3 Reg 10:1-2].
In verbis propositis commendatur sancta Elisabeth a tribus. Primo
a statu honestae conversationis in mundo, 13 f. 183r

Regnabit rex et sapiens erit ... [Jer 23:5]. Secundum prophetam in libro
pellis tres inter alias virtutes regis et aliorum rectorum debet esse,
32 f. 191v

Regnante gloriosissimo imperatore Henrico qui tertio Ottone mortuo, 43
f. 230r

Regnum coelorum vim et violenti rapiunt illud [Mt 11:12]. Ideo exemplo
Georgii vel Floriani qui sibipsis violentiam fecerunt seipsos vincendo,
70 f. 218r

Relictis omnibus secuti sunt eum [Lk 5:28]. Ista verba sunt de apostolis
dicta, 34 f. 217r

Religiosus consideret an simoniace receptus sit ad religionem, 73 f. 89r

Repelle domine conscriptum peccati legem chirographum, 88 f. 248v

Reprobi deleantur in libro vindictionum. Nota quod est liber damnandorum
et beatorum, 13 f. 112r

Rerum creator optime rectorque noster aspice, 67 f. 81r; 68 f. 67r

Rerum deus tenax vigor immotus in te permanens, 67 f. 80r; 80 f. 140r;
87 f. II 74v; 92 f. 78v; 180 f. 145r

Res potest dupliciter cognosci videlicet a priori per causam et a posteriori
per effectum, 70 f. 315v

Respice domine sancte pater omnipotens de sanctuario tuo et de excelso
coelorum habitaculo, 84 f. 206v

Respice in faciem christi tui [Ps 83:10]. Carissimi haec dies quam prae
oculis habemus permixta est cum amore et molestia, 53 f. 17r

Respice in me et miserere mei ... [Ps 24:16]. Consuetudo est quod pauperes
esurientes nudi et infirmi sedent iuxta viam, 59 f. 108r

Resplenduit facies eius sicut sol [Mt 17:2]. Quamvis dicatur ad litteram
de christo mediante possumus tamen haec verba beatae virgini adaptare,
35 f. 100v

Respondens Simon Petrus dixit ad iesum: Ecce nos reliquimus omnia et secuti sumus te ... [Mt 19:27]. Tunc respondens Petrus dixit: Ecce reliquimus omnia, 8 f. 101v

Respondens Simon Petrus, *see also* Ecce nos reliquimus omnia; Ecce reliquimus omnia; Tunc respondens Petrus

Responderunt ergo iudaei ... [Jn 8:48]. Licet dominus fuerit genere iudaeus et non samaritanus, 64 f. 30v

Resurrectio dominica non est omnibus notificata sed apostolis, 17 f. 6v

Revela oculos meos et considerabo ... [Ps 118:18]. Quamvis omnia mirabilia dei considerata sint tamen sacerdotes ut sciant interroganti respondere, 53 f. 23v

Revelabunt coeli iniquitatem, 75 f. 29r

Reverendi patres et domini postquam genus humanum suggestionem iniquam serpentis antiqui, 23 f. 248r

Reverendi patres et domini sicut deus omnipotens pro salute generis humani, 23 f. 247v

Reverendissimo et sanctissimo fratri Leandro coepiscopo Gregorius, 94, 1 f. 1v; 95 f. 20r

Reverendissimo et sanctissimo fratri Secundino coepiscopo, 52 f. 144r

Reverendissimo in christo patri ac domino suo prae ceteris speciali domini Pictavino, 21 f. 1r

Reverendo in christo patri ac domino Raymundo divina providentia sanctae sedis Valentinae episcopo, 18 f. 275v

Reverendo in christo patri ac domino Raymundo divina providentia sanctae Valentiae sedis episcopo. Servus devotorum minimus Guido de monte Rotheri, 57 f. 106v

Reverendo in christo patri ac domino Raymundo divina providentia sanctae sedis Valentiae episcopo servorum devotorum minus Guido de monte Rocheri, 36 f. 261r

Rex christe clementissime tu corda nostra posside, 67 f. 96r

Rex christe factor omnium redemptor et credentium, 67 f. 86r; 74 f. 107r; 82 f. 211r; 86 f. 82v; 87 f. II 134v

Rex christe Martini decus hic laus tua tu illius, 85 f. 204bis^r

Rex gloriose martyrum corona confitentium, 67 f. 94v; 68 f. 89v; 74 f. 113v; 82 f. 218v; 85 f. 211bis^r; 86 f. 88v; 87 f. II 147r; 92 f. 45r; 180 f. 181v

Rogamus te piissima castissima gloriosissima virgo Maria ut venerit filius tuus dominus noster iesus christus cum omnibus sanctis tuis ad seculum, 89 f. 192v

Rogate deus messis ut mittat operarios in messem suam [Lk 10:2]. Oportet semper orare ... [Lk 18:1] ... Quia christus frequentissime nos ad hoc monuit, 70 f. 214v

Rogo etiam domine per illas cogitationes pacis et non afflictionis, 85 f. 229v

Rogo te deus altissime pater sancte ut me tunica castitatis digneris accingere, 84 f. 72r

Ruben primogenitus meus tu fortitudo mea ... [Gen 49:3]. Cum vita sanctorum sit nostrum speculum in quo cernere debemus maculas peccatorum nostrorum, 15 f. 160r

Sabbatum est Mariae dedicatum. Notandum sicut dies dominica est dedicata resurrectioni et feria sexta passioni, 34 f. 231v

Sacerdos cuiusdam paroeciae et honestae vitae nullam missam, 64 f. 197bis^v

Sacerdos ergo celebraturus missarum sollennia postquam mundavit conscientiam
 suam, 73 f. 107r
 Sacerdos in tribus est maior angelis. Primo quia angelus unius animae curam
 habet, 42 f. 167v
 Sacerdotem christi Martinum cuncta per orbem, 108 f. 232v
 Sacerdotes contempserunt legem meam ... [Ezech 22:26]. Reverendi patres et
 domini sicut deus omnipotens pro salute generis humani, 23 f. 247v
 Sacra scriptura impropere iudaico populo vitium ingratitudinis, 62 f. 117v
 Sacra scriptura istam habet proprietatem quod in una sui parte fideles
 admonet, 66 f. 17r
 Sacramenta ecclesiae sunt septem. Primum sacramentum est baptisma in aqua
 et spiritus sanctus datur intrantibus religionem christianum, 13 f. 167v
 Sacramentum regis abscondere bonum est ... [Tob 12:7]. Dicit magister Hugo
 de sancto Victore in tractatu de medicina corporis et animae quod physica
 doceat esse quattuor virtutes, 15 f. 228r
 Sacrificium nostrum quaesumus domine benignus intende quo sicut beati
 Antonii precibus, 67 f. 1r
 Sacris sollennis iuncta sint gaudia, 67 f. 88v; 68 f. 74v; 80 f. 148r
 Sacrosancte. Summa super prooemio sexti. Bonifatius in suo prooemio vel
 exordio recognoscat, 72 f. 169r
 Saepe et studiosissime a multis rogatus sum et verbis et litteris, 28
 f. 98r
 Saepe naucores submerguntur meliores, 78 f. i^v
 Saepe vos fratres carissimi admoneo prava opera fugere, 8 f. 262r
 Sahaphati accidit pueris et forte accidit in facie et in capite, 79 f. 77r
 Salomon: Victimae impiorum abominabiles, 35 f. 120v
 Salomon dicit: Stultorum infinitus est numerus. Unde sciendum quod super
 eodem passo ponuntur duo genera hominum. Primo isti qui sunt stultiores
 huius mundi, 66 f. 15r
 Salutantur doctores et scholares ponitur causa promulgandi, 72 f. 9r
 Salutem quam palpitat quaeritando et quaerit palpitando orthodoxae fidei
 fundamentum christianorum sapientiam, 15 f. 1r
 Salvator noster christus dominus sicut omnia in sua passione ostendit ut
 declareret suam humanitatem, 66 f. 25r
 Salvator noster iesus christus exemplar totius sanctitatis in historia
 huius evangelii, 15 f. 219r
 Salvator noster Mt 18 cum dixisset collegio sanctorum apostolorum, 36
 f. 219v
 Salvatore nostro domino iesu christo aeterni et veri patris dei filio,
 57 f. 189r
 Salve Barbara martyr sanctissima tuis precibus nos christo commenda, 85
 front pastedown
 Salve crux sancta salve mundi gloria vera spes nostra, 67 f. 87v; 68
 f. 71r; 74 f. 364r; 78 f. 140r; 82 f. 212r; 85 f. 205r; 86 f. 84v;
 87 f. II 136r; 92 f. 43v; 180 f. 171r
 Salve felix miles christi Colomanne qui vicisti, 7 f. 267v
 Salve lux mundi verbum patris hostia vera, 84 f. 176v
 Salve mater salvatoris vas electum vas honoris, 108 f. 217v
 Salve mater speciosa iam in coelis gloriosa te laudamus pretiosa per bissen
 gaudia, 84 f. 175v
 Salve mitis et benigne O Wolfgange deo digne tuis sacris actibus, 57
 f. 222r

Salve regina misericordiae vita dulcedo et spes, 84 f. 108r; 85 f. 9v
 Salve regina misericordiae vita dulcedo et spes nostra salve. Omne datum optimum ... [Jac 1:17]. Omnia ergo dona a deo sunt maxime dona, 70 f. 374v
 Salve sancta Apollonia audi quaeso vota mea tuam deprecor passionem, 89 f. 299v
 Salve sancta Barbara nunc sanctissima tuis precibus nos christo commenda. Ad te clamamus in peccatis constituti, 89 f. 210r
 Salve sancta facies nostri redemptoris in qua nitet species divini splendoris, 88 f. 243v
 Salve virgo Catharina te reficit lux divina ter quaternis noctibus, 89 f. 213v
 Samaritanus appropians alligavit vulnera eius ... [Lk 10:33-34]. Sciendum samaritanus id est christus vulnerato appropinquans curationi eius, 34 f. 212v
 Samaritanus enim vulnerato, 19 f. 52v; 27 f. 3r
 Samaritanus enim vulnerato appropians. Postquam magister in praecedentibus libris determinavit de rebus scilicet in primo de rebus quibus fruendum est, 57 f. 1r
 Sancta Barbara intercede pro miseris ad te confugientibus apud christum piissimum regem atque dominum, 85 f. 163v
 Sancta ergo et salubris est cogitatio pro defunctis exorare ... [2 Mac 12:46]. In verbis istis describitur duplex effectus orationis, 175 f. 183r
 Sancta et immaculata virgo mitis Maria gloriosa mundi domina angelorum regina, 89 f. 197v
 Sancta Maria Magdalena quae cum fonte lacrimarum ad fontem misericordiae christum venisti, 84 f. 147r
 Sancta Maria mater domini et Maria mater Jacobi Alphaei et Joseph et Maria mater filiorum Zebedaei, 8 f. 285r
 Sancta quattuor animalia quae prophetiae spiritu futura praevidentur, 8 f. 41r
 Sancta trinitas atque indivisa unitas omnipotens aeternae deus qui fecisti coelum et terram mare et omnia quae in eis sunt in cuius manu ac potestate omnia consistunt, 84 f. 43v
 Sanctam atque gloriosam et omni veneratione colendam beatissimi patris nostri atque pastoris sanctissimi Dionysii, 57 f. 259r
 Sancte dei pretiose protomartyr Stephane, 67 f. 83v; 74 f. 104r; 82 f. 208v; 85 f. 202r; 86 f. 76r; 87 f. II 130v; 180 f. 168r
 Sancte et dulcissime spiritus paraclite qui uterum intemeratae et immaculatae et illibatae et perpetuae virginis Mariae omnipotente virtute numinis tui fecundasti, 84 f. 70v
 Sancti Baptistae christi praeconis sollemnia, 108 f. 227v; 366 f. 25r
 Sancti Crispinus et Crispinianus de Roma oriundi sub Diocletiano, 42 f. 59v
 Sancti evangelii fratres carissimi aperta est nobis lectio recitata, 8 f. 249v
 Sancti evangelii fratres carissimi brevis est lectio recitata, 8 f. 102v
 Sancti martyres Gereon et socii eius, 42 f. 58v
 Sancti patres primitivi christianae ecclesiae instituunt ieiunium fidelibus observandum, 48 f. 178r
 Sancti spiritus assit nobis gratia, 108 f. 225v
 Sancti vero ludibria et verbera experti ... [Heb 11:36]. Recte ex quodam debite sanctorum martyrum sollemnia honorat, 18 f. 270r

Sanctificavi domum istam et erunt oculi mei ibi ... [3 Reg 9:3]. Quando Salomon aedificaverat templum in Jerusalem et petivit dominum dicens: Domine deus si peccavit populus tuus contra te, 38 f. 107r

Sanctificavit dominus tabernaculum suum, 366 f. 1r

Sanctissima et gloriosissima virgo Catharina subveni mihi misero peccatori sicut tu promisisti, 85 f. 234v

Sanctissima et piissima et gloriosissima dei genitrix virgo Maria ego indignus peccator committo tibi nosse et posse meum vivere et valere, 84 f. 95r

Sanctissimae virginis Fortunatae Caesarea Palaestinae, 57 f. 250r

Sanctorum meritis inclita gaudia, 67 f. 94r; 68 f. 89v; 74 f. 113r; 75 f. 80r; 80 f. 154r; 86 f. 88r; 180 f. 181v

Sanctum evangelium cum legeretur audivimus a femina religiosa susceptum esse dominum, 8 f. 141r

Sanctus Anselmus longo tempore cum lacrimis et orationibus et ieiuniis rogabat beatam virginem Mariam ut ei revelaret, 14 f. 210r

Sanctus Bernardus in quodam sermone de hac festivitate sollennia quam hodie celebramus sic dicit: Fateor imperitiam meam, 15 f. 119r

Sanctus Bernardus salutatur virginem Mariam non hodie sed omni hora, 35 f. 108v

Sanctus Chrysostomus super illo Math 7: Petite et dabitur vobis, 9 f. 281v; 56 f. 213r

Sanctus Eusebius historiographus memorat affricanum, 57 f. 269r

Sanctus evangelista in hoc loco narrat qualiter dominus noster habuit, 42 f. 123v

Sanctus Gallus de Hibernia est oriundus, 42 f. 59r

Sanctus igitur Aegidius natione graecorum a praeclaris parentibus originem duxit, 57 f. 247r

Sanctus Thomas in quarto distinctione xv dicit quod opera nostra non sunt sufficientia, 64 f. 171v

Sapiens ecclesiastes dicit quod omnia tempora tempus habent, 48 f. 235v

Sapiens sine operibus bonis, 78 f. 144r

Sapientia aedificavit sibi domum ... [Prov 9:1]. Cuiuslibet scientiae professor in principio sui studii tria tenetur dicere et tractare, 24 f. 1r

Sapientia aedificavit sibi domum [Prov 9:1]. In his verbis notandum est quod sapientia id est dei filius aedificavit quadruplicem domum, 13 f. 176r

Sapientia aedificavit sibi domum ... [Prov 9:1]. Legitur quod sapiens Salomon quattuor domos construxit. Unam ad honorem dei, 64 f. 214r

Sapientia christianorum quae mystica theologia dicitur a sancto Paulo, 62 f. 1r

Sapientia inquit ad discipulum: Si optabilem cunctis vitae spiritualis perfectionem habere desideras, 85 f. 221v

Sapor est sensus qui vel abhorret vel in eo delectatur, 19 f. 280v

Sardis interpretatur principium pulchritudinis et habet septem, 29 f. 117r

Saturninus apostolorum discipulus ab eis in episcopum consecratur, 39 f. 33v; 45 f. 194r

Scias quod sufficit usurario restituere rem equivalentem, 4 f. 173r

Sciendum ergo quod omnia sacramenta novae legis, 18 f. 276v

Sciendum ergo quod tempus adventus dominici quod in ecclesia celebratur in quattuor est distinctum propter christi quadruplicem adventum, 4 f. 113r

Sciendum est quod duplex est confessio. Prima est publica quam sacerdos facit ad populum, 17 f. 176v
 Sciendum est quod tempus quadragesimale quod hodie incipit est ieiunii et abstinentiae, 13 f. 1v
 Sciendum praesens festivitas praecellit alias festivitates, 34 f. 83r
 Sciendum primo dilectissimi in domino quod hodie sancta mater ecclesia festum purificationis Mariae recolit, 17 f. 226r
 Sciendum primo quod ut proxime in die nativitatis christi, 17 f. 220v
 Sciendum quod christus dominus sabbato ante palmarum fuit Bethaniae, 17 f. 249r
 Sciendum quod dominus iesus post suam resurrectionem moratus est in terra per quadraginta dies, 17 f. 251r
 Sciendum quod hoc evangelium duo continet puncta principalia quorum primum est de christi domini circumcisione, 17 f. 216r
 Sciendum quod hoc evangelium etiam legitur in dominica palmarum ubi etiam historia eius plenius locum habet, 17 f. 189r
 Sciendum quod hoc evangelium facit mentionem de adventu christi ad iudicium, 17 f. 193r
 Sciendum quod hodie sancta mater ecclesia incipit reputare adventum domini quae est una pars principalis, 172 f. 250r
 Sciendum quod in illo evangelio duo principaliter tanguntur puncta. Primum est surdi et muti a christo iesu curatio, 17 f. 238v
 Sciendum quod in omni motu sunt duo scilicet terminus a quo receditur, 35 f. 93r
 Sciendum quod plura sunt quae concurrere debent in confessione plena peccatorum mortalium, 73 f. 55r
 Sciendum quod praesens festivitas praecellit alias festivitates praecipue in duobus scilicet in sollemnitate, 66 f. 9r
 Sciendum quod sicut habetur praecedenter in illo capitulo quod angelus domini hodierno die apparuit pastoribus, 17 f. 211r
 Sciendum quod status perfectorum consistit in tribus videlicet in cordis munditia, 10 f. 35r
 Sciendum quod tempus quadragesimae quod hodie incipit est tempus ieiunii et abstinentiae, 14 f. 1r
 Sciendum quod tempus quadragesimae quod hodie incipitur est tempus abstinentiae et ieiunii, 59 f. 19r
 Sciendum quod tempus quadragesimale quod hodie incipit est tempus ieiunii et abstinentiae, 47 f. 103r
 Sciendum samaritanus id est christus vulnerato appropinquans curationi eius, 34 f. 212v
 Sciendum sex sunt quae nos retrahunt ne recidivemus, 66 f. 13v
 Sciendum tria sunt cum quibus peccamus et etiam meremur, 34 f. 203r
 Sciens iesus quia venit hora eius ... [Jn 13:1]. Dominus iesus christus dominus et magister noster, 48 f. 228r
 Scientes quia hora est iam nos de somno surgere ... [Rom 13:11-14]. Hic commendat caritatem eo quod per ipsam est opportunitas bene operandi, 31 f. 3v
 Scientes quia hora est iam nos de somno surgere, *see also* Hora est iam nos de somno surgere
 Scilicet per effectum sacramenti corporis christi, 15 f. 224v
 Scilicet ut christus totalius tuo infigatur cordi, 84 f. 190r
 Scimus quod ambulantibus in tenebris necessarium si volunt offensiones diversaque pericula evadere, 70 f. 342r

Scire debemus carissimi quod si haec verba ad consuetudinem ecclesiae
 referre volumus, 19 f. 126v
 Scitis carissimi fratres consuetudinis est ut cum aliquis potens rex,
 19 f. 128v
 Scitis dilectissimi mei in domino quod in natali puerorum regalum, 21
 f. 190v
 Scitis quia post biduum pascha fiet [Mt 26:2]. Quantum ad intellectum nota
 quod passio christi describitur a Matthaео capitulo praedicto, 15 f. 61r
 Scribitur Mt 22^o quod cum quidam legis doctor interrogasset dominum dicens,
 9 f. 43r; 17 f. 286r; 56 f. 1r
 Secundo videndum qualiter consecratur et primo de altari secundo de ipsa
 ecclesia. Ad consecrationem autem altaris sex congruunt, 64 f. 225v
 Secundum Augustinum christus in terris inter homines, 64 f. 62r
 Secundum Augustinum ordo historiae talis fuit quod mons olivarum ita dictus
 fuit, 57 f. 204r
 Secundum beatum Gregorium super Exodum: Septem sunt principalia sive capi-
 talia vitia quorum primum est superbia, 62 f. 70r
 Secundum consuetudinem et modum loquendi alius dicitur multum diligere,
 42 f. 100v
 Secundum doctores adventus domini agitur per quattuor fere hebdomadas, 48
 f. 1v
 Secundum enim hoc praebuit christus carnem suam palpabilem, 64 f. 112bis^r
 Secundum expositionem sacrae scripturae duplex reperitur vinum purum,
 61 f. 1r
 Secundum glossam ad litteram per haec verba ostendit apostolus quod omnis
 labor, 54 f. 174v
 Secundum magistrum et doctores in quarto distinctione 16 tres sunt partes
 verae paenitentiae, 17 f. 130r; 36 f. 102v; 62 f. 75r
 Secundum manifestationes veritatis, 70 f. 171r
 Secundum miraculum cuius est condere lege eius est et interpretari, 49
 f. 108r
 Secundum nomen tuum sic et laus tua [Ps 47:11]. Nomen hodiernae diei
 secundum evangelium vocatur dies purgationis Mariae, 70 f. 321v
 Secundum officium ecclesiae principium anni est in prima dominica adventus,
 70 f. 120r
 Secundum prophetam in libro pellis tres inter alias virtutes regis et
 aliorum rectorum debet esse, 32 f. 191v
 Secundum quod Avicenna dicit, 32 f. 102r
 Secundum quod dicit Hieronymus: Ceteris per partes datur gratia, 43
 f. 107v
 Secundum scripturas sanctorum homo per peccatum fit instabilis, 48 f. 111v
 Secundum themam omnis scriptura divinitus inspirata utilis est ad docendum
 et ad arguendum, 70 f. 2v
 Secundum unam expositionem dissuadetur in hoc verbo superbia, 50 f. 34v
 Sed dicit aliquis: Quare christus cicatrices vulnerum servare voluit,
 64 f. 110r
 Sed iam quia largiente deo nuptiarum domum, 64 f. 222r
 Sed miro modo atque inaestimabili redemptor noster et incorruptibile,
 64 f. 151v
 Sed non avertit a iustis dominus oculos suos, 109 f. 105v
 Sed venit christus assumpsit corpus humanum quod in passione quinque
 fossuris est defossum, 64 f. 121v

Sentiant omnes tuum iuvamen qui celebrant tuum sanctum nomen. Ideo ut cognoscamus excellentiam tanti nominis per singulas litteras explanabo.

Prima littera est M id est Mater universorum, 70 f. 316v

Septem horas canonicas quas in die canimus, 7 f. 297r

Septem sunt ... hominis quae si homo consideraret in aeternum non peccaret scilicet materia vilis, 54 f. i^v

Septem sunt principalia sive capitalia vitia quorum prima est superbia, 62 f. 70r

Septem sunt sacramenta. Baptismus. Unctio. Eucharistia. Paenitentia. Coniugium. Ordo. Confirmatio. Igitur pertractandum est primo de baptismo, 35 f. 138v

Septem verba christus in cruce protulit. Primum verbum fuit ignosce illis, 43 f. 229v

Septies christus effudit sanguinem suum ob nostram redemptionem, 84 f. 192r

Sequuntur quindecim collectae sive orationes illius praeclarissimae virginis beatae Brigidae, 111 f. 113r

Serenissima et inclita mater domini nostri iesu christi Maria virgo perpetua quae eundem creatorem omnium creaturarum, 84 f. 58v; 88 f. 217r

Serenissima et inclita mater domini nostri iesu christi sancta Maria regina coeli et terrae quae eundem creatorem, 89 f. 161r

Sermo generalis de septem regionibus et primo dicendum est de septem regionibus aeris et earum humoribus, 19 f. 201r

Sermonem quem locutus est iesus christus in monte sicut in evangelio legitur, 8 f. 188v

Serve bone et fidelis intra in gaudium domini tui [Mt 25:23]. In verbis propositis de sancto Udalrico episcopo duo dicuntur. Primo eius meritum, 22 f. 85v

Serve nequam omne debitum dimisi tibi ... [Mt 18:32-33]. Parum supra accessit Petrus ad iesum dicens: Domine quotiens peccabit, 70 f. 262v

Servetis tale regimen ut possitis liberari ab infirmitate vestra, 79 f. 86v

Servi cognoscentes vocem domini sui non dubitant sed festine complent mandatum eius, 17 f. 11v

Sessio domini super pullum et asinam, 70 f. 383v

Sex prohibet peccant Abel Enoch arca fit intrat, 102 f. 494r

Sex solent enumerari ex quorum quolibet et tutius ex omnibus simul constitui potest fidei animae, 9 f. 401v

Sex solent enumerari ex quorum quolibet et tutius ex omnibus simul construi potest, 56 f. 273v

Sex sunt considerata: notificatio detestatio specificatio filiatio occultatio remediatio, 70 f. 384r

Si aliquem amicum ad nos suscepturi sumus venturum, 43 f. 121r

Si aliquis deberet transire viam lubricam aut tenebrosam, 22 f. 120r

Si christus non dilexisset me plus quam se, 59 f. 107v

Si consideremus fratres carissimi quae et quanta sunt quae nobis promittuntur in coelis, 8 f. 230v

Si desideret veniam si speret ante tribunal districti iudicis, 15 f. 2v

Si diligenter audistis evangelicam lectionem intelligere debeatur, 8 f. 174r

Si enim sanguis hircorum et taurorum ... [Heb 9:13]. Sicut Augustinus dicit quod christus a chrismate dicatur, 15 f. 180r

Si fuerit pigwis cum rubedine erit sanguineus, 79 f. 216r

Si in tentationem gravem aut diuturnam ire sive luxuriae, 62 f. 66v

- Si offensa est manifesta perfecti evidentiam quam mediante ecclesia dei,
15 f. 57v
- Si omnium nostrorum membra verterentur in linguas beatam Mariam laudare
sufficeret nullus, 8 f. 117v
- Si omnium sanctorum martyrum grata nobis debet esse sollemnitas fratres
carissimi quanto gratior eorum, 8 f. 200v
- Si per calendarium praecedens scire volueris qua hora et qua die, 63 f. 11v
- Si personam advenientis intueor, 38 f. 51v
- Si posueris in ea perlas solvit eas, 79 f. 265v
- Si potes imitare illius terrae, 19 f. 283r
- Si praemia aeternae vitae volumus promereri praecepta dei totis viribus
satagamus custodire, 103 f. 3v
- Si quid petieritis in nomine meo dabit vobis [Jn 16:23]. Chrysostomus
super illo Matthaei 7: Petite et dabitur vobis, 17 f. 50v
- Si quid petieritis patrem in nomine meo dabit vobis [Jn 16:23]. Sanctus
Chrysostomus super illo Mt vii^o: Petite et dabitur, 56 f. 213r
- Si quid petieritis patrem meum in nomine meo dabit vobis [Jn 16:23].
Sanctus Chrysostomus super illo Math 7: Petite et dabitur vobis, 9
f. 281v
- Si quid petieritis, *see also* Amen dico vobis si quid petieritis
- Si quis ad altare digne cupiat celebrare, 71 f. 152r
- Si quis diligit me sermonem meum servabit ... [Jn 14:23]. Hoc evangelium
fratres dilectissimi sancta mater ecclesia legit de missione spiritus
sancti, 17 f. 256r
- Si quis diligit me sermonem meum servabit [Jn 14:23]. Hodie celebrat sancta
mater ecclesia adventum spiritus sancti in discipulos, 14 f. 114r
- Si quis diligit me sermonem meum servabit [Jn 14:23]. In isto evangelio
tria nobis sunt consideranda. Primo qui deum diligit sermones eius
servat et custodit, 13 f. 140r
- Si quis diligit me sermonem meum servabit ... [Jn 14:23-31]. Missurus
dominus spiritum sanctum discipulis quales se exhibere debeant, 172 f. i^r
- Si quis diligit me ... [Jn 14:23]. Notandum primo quid sit diligere et
quid sit deum diligere, 64 f. 194r
- Si quis in curia imperatorum haberet aliquem sapientem advocatum auxilia-
torem, 66 f. 79r
- Si quis sitit veniat et bibat [Jn 7:37] vel de potu vel de fonte. Triplex
potus sive tres fontes reperiuntur, 51 f. 203r
- Si quis suorum et maxime domesticorum ... [1 Tim 5:8]. Ideo omnia iura
hoc docent naturale pontificale, 70 f. 201r
- Si quis unam naturam summam omnium quae sunt, 28 f. 16r
- Si quis unicuique guttae sacrosanctae guttae sanguinis domini nostri iesu
christi, 68 f. 92r
- Si quis venit ad me et non odit patrem suum ... [Lk 14:26]. Si consideremus
fratres carissimi quae et quanta sunt quae nobis promittuntur in coelis,
8 f. 230v
- Si quis vult post me venire [Mt 16:24]. Pro intellectu sancti evangelii
legitur eodem capitulo quod postquam dominus dedit iam sancto Petro,
54 f. 177r
- Si quis vult post me venire ... [Lk 9:23]. Quia dominus ac salvator noster
novus homo venit in mundum, 8 f. 235v
- Si quis vult post me venire abneget semetipsum ... [Mt 16:24]. Vult christus
ut sequamur eum calcantes vestigia eius, 34 f. 217v

Si res aliena propter quam peccatur cum reddi possit non redditur, 48
f. 193v

Si sacerdos ante consecrationem vel post in altari constitutus moritur,
73 f. 149r

Si sanguis est spumusus male habens circa pectus, 79 f. 216r

Si servire cupis altari respice caute, 85 f. 162v

Si subtiliter a fidelibus quae sit huius die festivitas perpendatur, 8
f. 11r

Si venerit vobis casualiter et accideret casus, 22 f. 193v

Si vis ad vitam ingredi conserva mandata dei [Mt 19:17]. In verbis propositis
ostendit cuilibet homini viam vitae aeternae, 41 f. 15r

Si vis incolumen si vis te reddere sanum, 79 f. 259v

Sic currite ut comprehendatis [1 Cor 9:24]. Tria solet perpendere minister
intelligens cum dicitur ei, 50 f. 46v

Sic dicito: Ego miserrimus et infelix confiteor coram deo et tibi sancta
et gloriosa virgo, 85 f. 216r

Sic monet propheta regius spiritu sancto afflatus, 18 f. 1r

Sic retulit sanctus Matthaeus evangelista quia discipuli interrogaverunt
dominum dixerunt domine dic nobis quando erit dies iudicii, 172 f. 294v

Sic vos orabitis: Pater noster qui es in coelis [Mt 6:9]. Quia discipuli
domini audientes magistrum eos docentem, 21 f. 138v

Sic vos orabitis, *see also* Pater noster qui es

Sicut angelus officiosus salutavit virginem Mariam venerabiliter sic sedule
imitari debemus angelum, 52 f. 5v

Sicut Augustinus dicit quod christus a chrismate dicatur, 15 f. 180r

Sicut cura infirmitatum corporalium non committitur passim omnibus, 61
f. 211v

Sicut deus habitat in coelis per gloriam ita habitat in praesenti ecclesia
in sacramento eucharistiae, 87 f. I 176r

Sicut deus in coelesti gloria electis suis et dilectis exhibet se speculum
aeternaliter perfruendi, 15 f. 172v

Sicut dicit magister distinctione prima Sententiarum libro secundo: Omni-
potens deus et summe bonus qui in se ipso aeternaliter et incommutabiliter
est beatus, 10 f. 56r

Sicut docetur in alia facultate ubi maius imminet periculum cautius est
agendum, 55 f. 3v

Sicut illa verba O vos omnes qui transitis per viam etc poterant esse
christi in cruce pendentis, 47 f. 101v

Sicut in bello corporali securius pugnatur et citius obtinetur triumphus,
48 f. 224r

Sicut lilium inter spinas ... [Cant 2:2]. Commendatur beata virgo Maria
verbis istis a tribus. Primo a munditia castitatis, 109 f. 105v

Sicut olim deus multifarie multisque modis de filio suo locutus est patri-
bus in prophetis, 13 f. 172r

Sicut ovis ad occisionem ducitur ... [Is 53:7]. In his verbis circa
passionem christi duo tanguntur. Primum est magnitudo passionis, 47
f. 95v

Sicut pater habet vitam in semetipso ... [Jn 5:26]. Deus tres vitas hominem
dedit. Prima est quae secundum corpus mortale quae est valde brevis,
52 f. 35r

Sicut pater naturalis dat esse filio ipsum generando, 22 f. 100v

Sicut patet ex praecedentibus verba haec possunt, 19 f. 132v

Sicut per unius delictum in omnes homines in condemnationem venerunt, 70
f. 147r

Sicut prophetae in sacris litteris appellantur videntes, 29 f. 249r

Sicut quilibet homo compos rationis inimico suo tenetur remittere, 56
f. 208v

Sicut sanctorum patrum fratres carissimi non incerta relatione didicimus,
8 f. 111v

Sicut valde consultum est sermo, 48 f. 18r

Signa phlegmatis: os insipidum et plenum salivae, 79 f. 50r

Signa primo omnium humorum abundantium simul sumuntur a tribus ab actione
laesa, 79 f. 236r

Signum complexionis naturalis matricis est primum quod totum corpus est
calidum, 79 f. 180r

Signum magnum apparuit in coelo ... [Apoc 12:1]. Benedicentes dominum
exaltate illum ... [Ecclus 43:33]. Postquam descripserat sapiens gloriam
coeli dicit gloria coeli species stellarum, 70 f. 323v

Simile est regnum coelorum ... [Mt 25:1]. Apostolus dicit 2 Cor xi despondi
enim vos uni viro, 54 f. 174v

Simile est regnum coelorum decem virginibus ... [Mt 25:1]. Saepe vos
fratres carissimi admoneo prava opera fugere, 8 f. 262r

Simile est regnum coelorum decem virginibus ... [Mt 25:1-2]. Tria tanguntur
in his verbis. Primo commendatur in generali virginitas, 70 f. 270v

Simile est regnum coelorum homini negotiatori ... [Mt 13:45]. Nota quod
christus dicitur verus negotiator quia emit animas nostras de manu diaboli,
109 f. 93r

Simile est regnum coelorum homini regi qui fecit nuptias ... [Mt 22:2].
Amice quomodo huc intrasti ... [Mt 22:12]. Christus ut habetur Luc 5
ascendit in unam navem quae erat Simonis Petri ... [Lk 5:3]. Usque imple-
verunt ambas naviculas, 70 f. 259r

Simile est regnum coelorum [Mt 22:2]. Hic convenienter salvator docet
virtutes praelatorum. In praelatis enim prae ceteris virtutibus debet
esse quattuor scilicet fervor, 52 f. 131r

Simile est regnum coelorum homini regi, *see also* Simile factum est regnum
coelorum homini regi

Simile est regnum coelorum id est praesens ecclesia homini regi id est deo
patri qui fecit nuptias ... [cf. Mt 22:2]. Primas in virginis utero
quando sibi univit naturam humanam, 64 f. 218r

Simile est regnum coelorum sagenae missae in mare [Mt 13:47]. Nota sagenae
est rete quod extenditur de uno littore ad aliud, 43 f. 102v

Simile est regnum coelorum thesauro abscondito in agro ... [Mt 13:44].
Coelorum regnum fratres carissimi idcirco terrenis rebus simile dicitur,
8 f. 260r

Simile est regnum coelorum thesauro abscondito in agro [Mt 13:44]. Hodie
carissimi convenimus ad laudandum deum in honore sanctissimae virginis ac
martyris Catharinae, 40 f. 1r

Simile est regnum coelorum thesauro ... [Mt 13:44]. Per istum thesaurum
intelligitur virginitas optimus thesaurus, 34 f. 221r

Simile est regnum coelorum thesauro abscondito ... [Mt 13:44]. Tres simi-
litudines ponuntur in hoc evangelio quae respondent tribus generibus
hominum, 109 f. 93v

Simile factum est regnum coelorum homini regi ... [Mt 22:2-14]. Huius
evangelii sententia stat in isto quod dominus multos vocavit ad fidem
orthodoxam ecclesiae, 64 f. 215r

Simile factum est regnum coelorum homini regi ... [Mt 22:2]. Notandum quod
 secundum sanctos principaliter sunt sex ex quorum, 41 f. 312r
 Simile factum est regnum coelorum homini regi, *see also* Simile est regnum
 coelorum homini regi
 Sincere caritatis affectum et salubris propositi felix complementum, 78
 f. 136r
 Sine causa est a foris vel genere vel honore conspicuus, 64 f. 149r
 Sint lumbi vestri praecincti ... [Lk 12:35]. Beatus Bernardus in sermone
 praesentis sollemnitatis sic dicit opportune iam martius venit in medium,
 54 f. 171v
 Sint lumbi vestri praecincti ... [Lk 12:35]. Sancti evangelii fratres
 carissimi aperta est nobis lectio recitata, 8 f. 249v
 Sis humilis corde ... Haec verba dicit sacerdos dum imponit cineres supra
 capita hominum. In his tria notare debemus. Primo cum sacerdos accipit
 cineres facit crucem, 172 f. 132r
 Sit iesu dulcissime sacrosanctum corpus et sanguis, 88 f. 243r
 Solent homines dicere et quis posset omnia facere quae praedicantur, 17
 f. 17v
 Solent nonnulli quaerere quare hoc sit quod spirituales homines deo devote
 et sincere, 64 f. 162r
 Solent pugnatoris exempla samsorum proponi victorum, 17 f. 243v
 Sollennis dies advenit quo virgo coelum petiit, 67 f. 83v; 74 f. 104v;
 180 f. 168r
 Sollennitates nobis diversorum martyrum fratres carissimi vitae praesentis,
 8 f. 76r
 Somno reffectis artubus spreto cubili surgimus, 67 f. 80v; 68 f. 65v
 Spe mercedis et coronae stetit martyr in agone, 366 f. 27r
 Specificat apostolus in verbis istis ea quae requirit dignitas ad quam
 vocati sumus, 50 f. 171r
 Speciosus forma prae filiis hominum, 108 f. 5v
 Spiritualiter et mystice intelligendum illud evangelium videlicet de
 mentali conceptione, 49 f. 7v
 Spiritus coelorum angeli beatissimi assistite quaeso mihi migranti ex hoc
 seculo, 85 f. 197r
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 88 f. 219v
 Spiritus timoris pietatis scientiae fortitudinis consilii intellectus ac
 sapientiae nos illustra, 84 f. 158r
 Splendor paternae gloriae de luce lucem proferens, 67 f. 80v; 68 f. 65v;
 80 f. 139r
 Spoliabuntur excommunicati et ponent se ante fores ecclesiae prostrati,
 78 f. 129r
 Sponsus sanguinum tu mihi es [Ex 4:25]. Ecclesia sancta videns membra sua
 per peccatis damnata, 23 f. 241r
 Stabat Johannes et ex discipulis eius duo ... [Jn 1:35-37]. Tanta ac
 talis est scripturae sanctae sublimitas ut non solum verba, 8 f. 192r
 Stabat mater dolorosa iuxta crucem lacrimosa, 84 f. 175r; 89 f. 251r
 Stabunt iusti in magna constantia ... [Sap 5:1]. Ideo tunc iusti stabunt
 quia in vita ista iacuerunt compediti ligati oppressi, 64 f. 135r
 Statim veniet ad templum sanctum suum ... [Mal 3:1]. Quando aliquis rex
 vel princeps est venturus in aliquod templum, 70 f. 335r

Statuta domini archiepiscopi sic dicit quod nullus presbyter paroecianum alterius sine proprii licentia sacerdotis non in mortis articulo constitutum ad confessionem recipiat, 4 f. 166r

Statuta Dominicanorum non obligant ad mortale, vel veniale, sed tantum ad poenam exterius, 112 f. 35v

Stephani primi martyris cantemus novum canticum, 80 f. 149r

Stephanus autem plenus gratia [Act 6:8]. In verbis praemissis notandum quod dominus fecit beato Stephano triplicem gratiam, 59 f. 123v

Stephanus plenus gratia [Act 6:8]. Beatus Stephanus est princeps inter martyres sicut sanctus Petrus inter apostolos, 59 f. 123v

Stephanus plenus gratia et fortitudine [Act 6:8]. Cum aliquod forte castrum impugnatur non est multum laudabilis, 13 f. 110r

Stetit iesus in medio discipulorum suorum [Lk 24:36]. Ea quae dicuntur in hoc evangelio facta sunt in die paschae, 59 f. 116v

Stetit iesus in medio discipulorum [Lk 24:36]. In verbis istis duo notantur. Primum est christi familiaris apparitio, 43 f. 172r

Stetit iesus in medio discipulorum ... [Lk 24:36]. In verbis praemissis duo tanguntur. Primum est familiaris christi apparitio, 47 f. 58v

Stirpe Maria regia procreata, 108 f. 230v

Sufficiencia nostra ex deo est [2 Cor 3:5]. Qui vult salvare animam suam debet fixum habere in corde suo quod propria virtus, 50 f. 145v

Sum nudus ut passer, 61 f. 221v

Summa super prooemio sexti. Bonifatius in suo prooemio vel exordio recognoscat, 72 f. 169r

Summe deus clementiae mundique factor, 67 f. 82r; 68 f. 69v

Summe sacerdos et vere pontifex iesu christe deus et homo qui regnas in trinitate princeps caput, 84 f. 61r

Summe sacerdos et vere pontifex qui te obtulisti, 85 f. 48r

Summi largitor praemii spes una mundi perdidisti, 80 f. 145v

Summi mihi pontificis favente gratia eius, 38 f. 160v

Summi triumphum regis prosequamur laude, 108 f. 224v

Sumo te principium creationis animae meae, 88 f. 222r

Sumpsit ergo Maria prophetissa tympanum in manu sua ... [Ex 15:20]. Ex istis verbis accipi potest et intelligi quod Maria prophetissa quae fuit soror Moysi, 41 f. 343r

Sumpta quaesumus domine sacramenta coelesti crimina nostra detergant, 89 f. 1v

Sunt homines ne verecundiam patiantur potius volunt in turpitudine, 62 f. 63v

Sunt quidam perversi homines similes pharisaeis qui de omni re quam vident malum iudicant, 4 f. 165r

Super quo dicit Chrysostomus: Via perditionis est omnis iniquitas, 64 f. 216r

Superbia mors virtutum est origo vitiorum nota confusionis mater erroris, 38 f. 1r

Supplicatio mea ascendat ad te domine, 84 f. 96v

Supra dixerat quod dico vobis in tenebris, 8 f. 229r

Surge amica mea sponsa mea [Cant 2:13]. In his verbis describitur ascensus sive assumptio beatae virginis gloriosae, 35 f. 94v

Surge domine in requiem tuam ... [Ps 131:8]. Quod corpus gloriosum christi surrexit certum est omnibus fidelibus, 35 f. 94v

Surrexit christus et illuxit populo suo. Gregorius. In verbis istis notare debemus quod resurrectio christi est nobis figurata, 172 f. 139v

Surrexit dominus vere et apparuit Simoni [Lk 24:34]. Carissimi hodiernam paschalem festivitatem inter ceteras christi festivitates praecipuam, 66 f. 1r

Surrexit dominus vere ... [Lk 24:34]. Nota quod christus a mortuis resurrexit tertia die propter tria. Primo propter cordis dignitatem, 172 f. 174r

Surrexit dominus vere et apparuit Simoni [Lk 24:34]. Sacra scriptura istam habet proprietatem quod in una sui parte fideles admonet, 66 f. 17r

Surrexit Elias quasi ignis ... [Ecclus 48:1]. Verbum istud congrue potest congrue exponi ad commendationem beati Dominici, 45 f. 116r

Surrexit rex de solio suo ... [Jonas 3:6?]. Plura peragit festa beatae virginis sancta mater ecclesiae per circulum anni, 52 f. 4r

Suscepimus deus misericordiam tuam in medio templi tui [Ps 47:10]. Festum beatae virginis pluries in anno celebratur quam festum alterius sancti, 70 f. 338v

Suscepimus deus misericordiam tuam ... [Ps 47:10]. Impetrantes aliquod munus apud regiam maiestatem solent multum gaudere, 70 f. 348v

Suscipe domine deus meritis et precibus beatissimae semper Mariae virginis, 84 f. 255v

Suscipe domine deus meus meritis et precibus, 68 f. 63r; 84 f. 89v; 85 f. 183v

Suscipe domine preces ecclesiae tuae cum oblationibus hostiarum et in protectione fidelium populorum, 88 f. 136r

Suscipe sancta trinitas hanc orationem quam ego effundere praesumo coram tua maiestate, 84 f. 96r

Suscitatio Lazari miraculosa, 70 f. 382r

Tales enim duplici honore videlicet praesentis vitae et futurae per omnem modum digni, 59 f. 130v

Talis hostia est de offerenda qualem sanctus Paulus Rom 12 ostendit:

Obsecro vos per misericordiam dei, 70 f. 278v

Tanta ac talis est scripturae sanctae sublimitas ut non solum verba, 8 f. 192r

Tanta erat illius primae transgressionis culpa, 24 f. 202v

Tanta est virtus curiae nostrae, 54 f. 154v

Tantam dulcedinem verbi super mel et favum masticare debet anima, 17 f. 8v

Te lucis ante terminum rerum creator poscimus, 67 f. 80v; 80 f. 140v

Telluris ingens conditor mundi solum qui eruens, 67 f. 87r; 68 f. 67r; 180 f. 164v

Templum autem sive ipsa ecclesia consecratur quintuplici ratione. Primo ut inde diabolus et eius potestas penitus expellatur, 64 f. 224v

Tempora fronsque simul moderato saepe fructus, 79 f. 253r

Tempore Diocletiano et Maximiani imperatorum in terra Licia erat quidam puer nobilis duodecim annorum, 172 f. 248v

Tempore Numeriani imperatoris beatus Valens episcopus cum duobus pueris, 57 f. 244v

Tempore Tiberii senioris augusti qui sicut reliquas regiones ita gallias, 57 f. 267v

Temporibus Diocletiani et Maximiani imperatorum orta est seditio maxima tempore persecutionis, 57 f. 266r

Temporibus illis Diocletiano quater et Maximiano tertio consulibus orta est persecutio, 57 f. 253v

Temporibus imperatoris Maximiani erat quidam satrapa, 42 f. 3v
 Temporibus piissimi regis Honorii Persarum atque Medorum, 57 f. 234v
 Tempus quod hodie incipitur durat usque ad nativitatem domini, 43 f. 1r
 Tempus quod hodie incipitur et durat usque ad nativitatem domini vocatur ab ecclesia adventus domini, 59 f. 3r
 Tempus quod hodie instat durat usque ad nativitatem domini et vocatur ab ecclesia adventus domini, 14 f. 162r
 Tempus ridendi et tempus flendi [Eccl 3:4]. Heri fuit tempus ridendi id est tempus spiritualiter gaudendi, 42 f. 60v
 Terra fit infernus, virgo deus ac elementum, 65 f. 117r
 Terribilis est hoc locus hostibus quia aut terrorem, 32 f. 203r
 Terribilis est locus iste [Gen 28:17]. Locus iste deo est et dicitur terribilis propter multa terribilia, 22 f. 60r
 Terribilis est locus iste ... [Gen 28:17]. Primo dicitur terribilis est locus iste carissimi. Audite priusquam ecclesia hic construeretur, 42 f. 143v
 Terribilis est locus iste, *see also* Quam terribilis est locus iste
 Testis est mihi deus ... [Rom 1:9]. Ecclesia in hodierno officio instruit nos circa dilectionem proximi ostendens in evangelio proximum sic esse amandum, 50 f. 182v
 Thebaeorum martyrum sacratissimam legionem hodierna die festivis attollere laudibus admonemur, 57 f. 263v
 Thomas apostolus cum esset apud Caesaream apparuit ei dominus dicens, 52 f. 8r
 Thomas de Aquino: Non dominus quia amari appetit non timeri, 17 f. 277v
 Thomas unus de duodecim non erat cum eis [Jn 20:24]. Nota secundum Hugonem in libro quarto de amore quicumque vult alicui fieri familiaris, 40 f. 42v
 Thomas unus ex duodecim non erat cum eis [Jn 20:24]. Nota secundum Hugonem libro quarto de amore quicumque vult alicui fieri famularis disponat se ad hoc, 54 f. 178v
 Thronus iste est beata virgo de qua legitur in libro Regum quod rex Salomon, 38 f. 133v
 Tibi christe splendor patris vita virtus, 67 f. 91v; 68 f. 83r; 82 f. 216v; 85 f. 210r; 87 f. II 144r; 92 f. 40v
 Tibi itaque omnium domino creatori meo redemptori ac salvatori et conservatori, 85 f. 217v
 Timor domini disciplina sapientiae ... [Prov 15:33]. His verbis vult Salomon ostendere qui sunt vere sapientes, 59 f. 115r
 Titus in civitate Roma regnavit qui statuit pro lege, 57 f. 193v
 Tollantur stipites et folia rubi cuius fructus habet lanam, 79 f. 52r
 Tota pulchra es amica mea ... [Cant 4:7]. Verba proposita convenienter adaptari possunt praesenti festivitati videlicet beatae Catharinae cuius festum hodie celebramus in ultima ecclesia, 15 f. 129r
 Totam vitam nostram plenam fecit deus tentationibus, 48 f. 118r
 Totum hodiernum evangelium festivum est et plenum laetitia, 13 f. 113v
 Transcriptum testamenti Ruben quaecumque mandavit filiis suis priusquam moreretur. In cuius xxv^o anno vitae ipsius, 103 f. 31v
 Transeamus usque Bethlehem et videamus hoc verbum quod factum est ... [Lk 2:15]. Introductio de paupere qui patitur famem et penuriam quomodo currit de domo in domum, 70 f. 330r
 Transfer a me calicem indignationis tuae, 85 f. 170r

Transfige dulcissime iesu christe domine medulas animae meae, 85 f. 39v
 Transi hospes et orna mensam ... [Ecclus 29:33]. Haec verba poterant hodie
 dicere ad christum qui erat in hoc mundo quasi hospes, 22 f. 156r
 Tres similitudines ponuntur in hoc evangelio quae respondent tribus generi-
 bus hominum, 109 f. 93v
 Tres tractatus pertinentes ad studium sacrae scripturae quondam feci
 diversis temporibus, 28 f. 51r
 Tria facit dominus in verbis istis. Primo praemittit invitationem, 109
 f. 1r
 Tria in sponsa christi requiruntur in ea videlicet quae possit christo
 dicere, 23 f. 241v
 Tria notanda sunt: Evangelicalem mentionem, 70 f. 188r
 Tria possumus elicere ex evangelio hodierno etc: Devotionem populi, 70
 f. 236v
 Tria solet perpendere minister intelligens cum dicitur ei, 50 f. 46v
 Tria sunt munera pretiosa. In verbis istis sancta ecclesia commendat quae
 hodie Magi, 54 f. 200r
 Tria sunt necessaria audientibus verbum dei scilicet voluntas audiendi
 studium intendendi diligentiam retinendi, 13 f. 185v
 Tria tanguntur in evangelio: relictio totalis, 70 f. 288r
 Tria tanguntur in his verbis. Primo commendatur in generali virginitas,
 70 f. 270v
 Tria verba sunt non unius doctoris fidelis sed ecclesiae id est collectionis
 omnium fidelium, 15 f. 194r
 Tribus modis impletur omne peccatum videlicet suggestionem delectationem et
 consensu, 4 f. 103r
 Trigintaduo sunt articuli quos haeretici Waldenses contra romanam ecclesiam
 dogmatizare non verentur, 22 f. 162r
 Triplex potus sive tres fontes reperiuntur, 51 f. 203r
 Tristitia vestra vertetur in gaudium [Jn 16:20]. In his verbis duo
 tanguntur. Primum est praesentis tribulationis brevitatem, 47 f. 62v
 Tu eris super domum meam ... [Gen 41:40]. Verbum istud dixit Pharao ad
 Joseph quando constituit eum super Aegyptum et potest accipi ad commenda-
 tionem sancti Petri, 45 f. 82r
 Tu festus in missa quotiens audis, 82 f. 189r
 Tu qui servis arae studeas bene vina probare, 85 f. 163r
 Tu solus peregrinus ... [Lk 24:18]. In hodierno officio vult nobis sancta
 mater ecclesia dare consolationem, 59 f. 115v
 Tu trinitatis unitas orbem potenter qui regis, 67 f. 81v; 68 f. 68v
 Tulerunt illum in Jerusalem ut sisterent eum domino [Lk 2:22]. Commendatur
 Judith ultimo quia in diebus festis pulchre procedebat, 13 f. 111r
 Tulerunt illum in Jerusalem ... [Lk 2:22]. Domini et patres reverendi
 novistis omnes nec quisquam ignorare potest quod quotidie audimus et
 legimus veterum fidelium sub lege Moysi, 29 f. 285r
 Tulerunt illum in Jerusalem ... [Lk 2:22]. In verbis istis notandum est
 quod dominus noster iesus christus hodie scilicet est praesentatus in
 templo, 59 f. 128v
 Tunc ductus est iesus in desertum [Mt 4:1]. Hic quarto evangelista ostendit
 in christo virtutem divinitatis et humanitatis, 52 f. 59r
 Tunc ductus est iesus in desertum a spiritu [Mt 4:1]. Hoc evangelium quod
 ponitur Mt 4^o cum agat de christo domino, 43 f. i^v
 Tunc ductus est iesus in desertum, *see also* Ductus est iesus in desertum

Tunc inquam cum omnia pericula praecesserunt quae in evangelio recitantur,
109 f. 110r

Tunc primum meditationis formam liceat breviter inspicere, 16 f. 183v

Tunc respondens Petrus [Mt 19:27]. Hic convenienter ostendit paupertatis
voluntariae praemium, 52 f. 52r

Tunc respondens Petrus dixit: Ecce nos reliquimus omnia, 8 f. 101v

Tunc respondens Petrus, *see also* Ecce nos reliquimus omnia; Ecce reliquimus
omnia; Respondens Simon Petrus

Tunc videbunt filium hominis ... [Lk 21:27]. Quia unumquodque melius con-
servatur in loco proprio quam extraneo, 32 f. 3r

Tunc videbunt filium hominis ... [Mk 13:26]. Tunc inquam cum omnia pericula
praecesserunt quae in evangelio recitantur, 109 f. 110r

Tunc videbunt filium hominis, *see also* Et tunc videbunt filium hominis

Turca paras altae subvertere moenia Romae, 179 f. 145v

Ubi abundavit delictum superabundavit et gratia [Rom 5:20]. Sicut per
unius delictum in omnes homines in condemnationem venerunt, 70 f. 147r

Ubi hoc dixerit christus audiamus. Post tentationem regressus est iesus in
virtute spiritus, 54 f. 151r

Ubi non est motus neque liber ibi non est bona digestio, 15 f. 6r

Ubi sciendum quod hoc dictum est de domo domini aedificanda a Judaeis post
reditum captivitatis babylonicae, 44 f. 202v

Uncia est duodecima pars cuiuslibet rei, 79 f. 118v

Unde christus ad Mariam: Quod virginem matrem te exhibui, 62 f. 16r

Unde est nomen huius dominicae quae appellatur prima adventus? Quandoquidem
sub initium novi anni in ecclesia proponitur, 113 f. 33r

Unde exsulemus et laetemur quia nobis nata est mater gaudii, 52 f. 1v

Unde in epistula hodierna multum valet deprecatio iusti assidua, 21 f. 187v

Unde notare possumus septem dolores sive planctos quos hodie habuit Maria
virgo, 59 f. 105v

Unde sciendum quod super eodem passo ponuntur duo genera hominum. Primo
isti qui sunt stultiores huius mundi, 66 f. 15r

Unigenitus dei filius dominus noster iesus christus dilectissimi patres
inaestimabilis dilectionis, 19 f. 127v

Universum tempus praesentis vitae in quattuor distinguitur scilicet in
tempus deviationis et renovationis, 30 f. 91r

Unum crede deum nec vane iura per ipsum, 62 f. 73v

Urbanus quintus papa pro magno munere misit imperatori unum magnum agnus
dei cum his versibus sequentibus. Balsamus et munda cera cum chrismatis
unda, 15 f. 57v

Urbs beata Jerusalem dicta pacis visio, 67 f. 95v; 68 f. 91v; 82 f. 218r;
87 f. II 144v; 180 f. 179v

Urbs Jerusalem beata dicta pacis visio, 85 f. 211bis^v

Usque impleverunt ambas naviculas, 70 f. 259r

Ut autem paenitentes facere possint dignos fructus paenitentiae nota quod
nisi paenitentia fiat secundum patrum instituta, 62 f. 67r

Ut ego possim hoc perficere quia unus est magister, 70 f. 390r

Ut queant laxis resonare fibris mira gestorum famuli, 67 f. 88v; 68
f. 75v; 82 f. 213v; 85 f. 206v; 87 f. II 138r; 92 f. 33v; 180 f. 172v

Ut sicut certus sum quod ille nihil negans te honorat ita sentiam facilius
celerius plenius et efficacius, 89 f. 170r

Ut tradunt antiquae historiae magnorum regum in turris eorum seu palatiis,
32 f. 106r

Ut unitati et paci totius ordinis provideamus, volumus et declaramus,
 ut Regula nostra, id est, Sancti Augustini non obliget nos ad culpam, sed
 ad poenam, 112 f. 21r
 Utinam saperent peccatorum commissionem bonorum obmissionem, 172 f. 303r
 Utrum aliquis christianus sit aeternaliter dammandus, 64 f. 216v
 Utrum licitum sit in ecclesia pecuniam candelam vel aliud huiusmodi offerri,
 9 f. 399r
 Utrum negligentia sit peccatum mortale, 87 f. I 175v
 Utrum praedicatores peccarent qui exprimere consueverunt virtutes sancto-
 rum, 17 f. 267v

 Vado ad eum qui me misit ... [Jn 16:5-6]. Chrysostomus dicit quod propter
 verba quae dominus apostolis dixerat, 64 f. 131r
 Vado ad eum qui me misit ... [Jn 16:5]. Divina dispositione et providentia
 ab aeterno, 48 f. 174v
 Valde iustum est ut ad tam dignum et venerandum cibum, 51 f. 204v
 Vas electionis erit mihi iste ... [Act 9:15]. Haec verba dixit dominus
 ad Ananiam dum Paulum convertisset, 39 f. 276v
 Veneranda est nobis dies sancta quae dicitur dominica quia haec sola
 domini dies est, 35 f. 137v
 Venerunt mihi omnia bona pariter cum illa [Sap 7:11]. Unde exsulemus et
 laetemur quia nobis nata est mater gaudii, 52 f. 1v
 Veni creator spiritus mentes tuorum visita, 67 f. 88r; 68 f. 72v;
 80 f. 147v; 82 f. 212v; 85 f. 205v; 87 f. II 137r; 92 f. 32r;
 180 f. 172r
 Veni domine iesu christe dulcis habitator in me, 84 f. 43r
 Veni redemptor gentium ostende partum virginis, 67 f. 82v; 74 f. 102r;
 82 f. 207r; 85 f. 201r; 86 f. 74r; 87 f. II 129r; 180 f. 166v
 Veni sancte spiritus et emitte coelitus, 108 f. 10r; 108 f. 226v
 Veni sancte spiritus reple tuorum corda fidelium, 77 f. 113r; 84 f. 108r;
 85 f. 9v
 Veniet desideratus cunctis gentibus [Agg 2:8]. Notandum triplex est
 adventus christi. Primus in mundo, 22 f. 108v
 Venit autem in partes Caesareae Philippi [Mt 16:13]. In illa parte
 ostendit se humanae salutis pretium, 52 f. 50v
 Venit autem in partes Caesareae Philippi, *see also* Venit iesus in partes
 Caesareae Philippi
 Venit filius hominis quaerere et salvum facere ... [Lk 19:10]. Notandum
 quod aliter quaerit hominem quam diabolus, 32 f. 203v
 Venit filius hominis quaerere [Lk 19:10]. Verba proposita lecta sunt in
 hodierno evangelio in quibus possumus notare magnam misericordiam dei,
 35 f. 136v
 Venit iesus ianuis clausis ... [Jn 20:26]. In verbis istis tria tanguntur.
 Primo ostenditur veritas resurrectionis in hoc quod intravit ianuis
 clausis, 47 f. 60v
 Venit iesus in partes Caesareae Philippi ... [Mt 16:13]. Lectio sancti
 evangelii quam modo fratres audistis tanto intentius cogitanda, 8 f. 94v
 Venit iesus in partes Caesareae Philippi, *see also* Venit autem in partes
 Caesareae Philippi
 Venite adoremus et procidamus et ploremus ante dominum iesum christum dei
 patris filium, 84 f. 187v

Venite comedite panem meum ... [Prov 9:5]. His verbis invitat dominus ad salutare convivium, 51 f. 169r

Venite congregamini ad coenam magnam [Apoc 19:17]. Illam vocem audivit Johannes de coelo clamantem, 53 f. 15r

Venite et audite et narrabo vobis ... [Ps 65:16]. Gloriam dei magnificare honorificum est. Quod considerans beatus Nicolaus, 52 f. 1r

Venite et videte opera domini [Ps 45:9]. Potentia sapientia et bonitas sunt tria attributa divinarum personarum, 62 f. 101v

Venite post me faciam vos fieri piscatores hominum ... [Mt 4:19-20]. Nemo potest venire post me nisi pater meus traxerit eum [Jn 6:44]. Deus autem omnes vult trahere iuxta illud: Deus vult omnes homines salvos fieri [1 Tim 2:4]. Sed oportet quod homo liberum suum arbitrium adiciat, 70 f. 167v

Venite post me faciam vos fieri piscatores hominum ... [Mt 4:19-20]. Quanta dignatio salvatoris nostri iesu ut simplices piscatores non horreret, 23 f. 1r

Venite post me ... [Mt 4:19]. Tria facit dominus in verbis istis. Primo praemittit invitationem, 109 f. 1r

Venturus in carne dominus et redemptor noster multos dispensationis suae testes, 8 f. 70r

Verba domini nostri iesu christi quae modo ex evangelio recitata sunt admonent nos, 8 f. 139r

Verba haec potuit hodie christus dicere omnibus transeuntibus per viam, 38 f. 157v

Verba ista canit ecclesia in persona domini et desolatione domini, 59 f. 104v

Verba ista carissimi sunt prophetae et regis David ad dominum ostendentis, 13 f. 173v

Verba ista convenienter possunt dici ad commendationem sancti Hieronymi, 45 f. 145r

Verba ista conveniunt hodiernae festivitati in qua agitur festum omnium sanctorum, 9 f. 21r

Verba ista dixit Abimelech sacerdos legalis ad David cum daret ei panes, 47 f. 98r

Verba ista dixit Susanna de illis qui eam cum esset innocens morti tradere voluerunt, 47 f. 53v

Verba ista exponi possunt de beato Nicolao qui commendatur hic, 22 f. 62v

Verba ista exponi possunt de sancto Ambrosio qui commendatur hic, 45 f. 69r

Verba ista hodie cantantur a sancta ecclesia ad laudem et ad gloriam huius nati pueri, 21 f. 191v

Verba ista optime potuit dicere beatus Vitus, 22 f. 80v

Verba ista possunt sumi ad commendationem beati Augustini doctoris egregii, 45 f. 129v

Verba ista possunt sumi ad commendationem sanctae Elisabeth, 42 f. 216r; 45 f. 153r

Verba ista possunt sumi ad commendationem sancti Martini qui cor habuit elevatum ad coelestia, 42 f. 215v

Verba ista possunt sumi ad commendationem sanctorum Mauritii et sociorum eius, 45 f. 141r

Verba ista quamvis Caiphas pessima intentione dixerit quia ex invidia, 47 f. 50v

Verba ista secundum litteralem intelligentiam dicta sunt de esca illa qua dominus pascuit filios, 38 f. 155v

Verba ista sunt angeli ad pastores, 43 f. 129r
 Verba ista sunt David ad Salomonem filium suum. David interpretatur manu fortis, 52 f. 128r
 Verba ista sunt domini increpantis infelicem Boleslaum super mortem fratris sui sancti Wenceslai, 172 f. 169v
 Verba ista sunt prophetica et evangelica, 19 f. 130r
 Verba mea auribus percipe domine, 89 f. 227r
 Verba praemissa secundum beatum Augustinum exponuntur de discipulis domini qui multum contristati fuerant, 66 f. 61r
 Verba proposita bene ascribi possunt praesenti festivitati id est dedicationi huius sanctae ecclesiae, 15 f. 108r
 Verba proposita bene possunt adaptari praesenti festivitati videlicet omnium sanctorum, 15 f. 123r
 Verba proposita convenienter adaptari possunt praesenti festivitati videlicet beatae Catharinae cuius festum hodie celebramus in ultima ecclesia, 15 f. 129r
 Verba proposita lecta sunt in hodierno evangelio in quibus possumus notare magnam misericordiam dei, 35 f. 136v
 Verba proposita quae de Esther regina leguntur quae interpretatur elevata, 55 f. 131v
 Verba proposita repraesentant nobis triplicem miseriam animarum in purgatorio, 47 f. 160r
 Verba proposita satis sunt usitata et possunt esse verba accepta ad doctrinam, 55 f. 1r
 Verbo accidit septenarius numerus scilicet qualitas coniugatio genus numerus figura tempus persona. Haec sunt verba Prisciani decoris viri qui Donatus dicitur, 45 f. 194r
 Verbum abbreviatum sed in sententia profundatio huius verbi occasione tria dicentur per ordinem scilicet de huius festi ratione, 54 f. 197r
 Verbum bonum et suave personemus illud ave, 108 f. 218r; 366 f. 33v
 Verbum caro factum est ... [Jn 1:14]. In his verbis triplex nobis domini nativitas scilicet aeternalis temporalis et spiritualis, 70 f. 331v
 Verbum caro factum est ... [Jn 1:14]. Quae lingua valet enarrare quam plena sunt haec verba supernis mysteriis ac singula coelesti dulcedine, 15 f. 203v
 Verbum dei dimittat peccat qui ergo peccatorum remissionem vult accipere, 17 f. 21r
 Verbum hominis quantumcumque secundum seculum potestatis, 22 f. 142v
 Verbum istud congrue potest congrue exponi ad commendationem beati Dominici, 45 f. 116r
 Verbum istud congruit hodierno diei in qua festum agitur omnium sanctorum, 22 f. 58v
 Verbum istud convenit hodiernae festivitati in qua agitur festum omnium sanctorum, 175 f. 178r
 Verbum istud dixit Pharaon ad Joseph quando constituit eum super Aegyptum et potest accipi ad commendationem sancti Petri, 45 f. 82r
 Verbum istud frequentat ecclesia triplici ratione tempore hoc. Primo ut fideles audientes, 109 f. 109r
 Verbum istud legitur in epistula hodierna de innocentibus, 47 f. 17r
 Verbum istud potest esse virginis gloriosae sui doloris vehementia, 42 f. 163r

Verbum istud potest exponi de hodierna festivitate in qua christus miracula
 fecit, 47 f. 99v
 Verbum supernum prodiens a patre olim exiens, 67 f. 82v; 74 f. 102v;
 82 f. 207v; 85 f. 201v; 86 f. 73v; 87 f. II 129v; 88 f. 198v
 Verbum supernum prodiens nec patris linquens dexteram, 67 f. 88v; 68 f.
 75r; 80 f. 148v
 Verbum supernum prodiens salvare quod, 74 f. 109r
 Vere mente audire debemus quia dictum lucidum illuminans oculos, 42 f. 167v
 Verso crucis vestigio Simon honorem dans, 80 f. 151v
 Verum constitui redditus pecuniarum vel aliarum rerum, 24 f. 170r
 Verus dei cultor christique discipulus, 16 f. 173r
 Vespere autem sabbati ... [Mt 28:1]. Heri in sero id est post vesperas
 fuit sepultus dominus noster et iacuit, 13 f. 108r; 59 f. 110r
 Vestigia illius secutus est pes meus ... [Job 23:11]. Dominus vocans beatum
 Matthaeum dixit sequere me volens ut veniret post eum, 64 f. 203r
 Vestigia illius secutus est pes meus [Job 23:11]. Quattuor vias quas
 christus ambulavit et quas secutus est sanctus Andreas. Prima via est
 quando de coelo descendit, 172 f. 207r
 Vetus lex continet sexcentis et decem praecepta, 41 *front pastedown*
 Vexatio gregis et ovium atque turbarum pastorum culpa, 8 f. 200r
 Vexilla regis prodeunt et coronae mysterium coruscat, 80 f. 111v
 Vexilla regis prodeunt fulget crucis mysterium, 67 f. 86r; 74 f. 107r;
 80 f. 144r; 82 f. 211r; 85 f. 204bis^r; 86 f. 82r; 87 f. II 134v;
 180 f. 170v
 Via igitur purgativa ut facilius mente retineatur sic potest recolligi,
 62 f. 1v
 Victimae impiorum abominabiles, 35 f. 120v
 Victimae paschali laudes immolent christiani, 67 f. 86v; 108 f. 224v;
 366 f. 20v
 Vide hodie O homo O tuas mentis salvatorem, 109 f. 119r
 Videbunt in quem transfixerunt [Jn 19:37]. Nihil ita accendit ad amorem
 divinum nihil ita dat spem ad deum, 59 f. 93r
 Videmus ad experientiam cum omne animal cum se infirmum sentit, 45 f. 1r
 Videmus oculis mentis et corporis in vita ista quod deus contra nostros
 defectus corporis in diversis partibus mundi providit, 9 f. 31r
 Videmus per experientiam quod sicut res amata sui praesentiam delectat,
 64 f. 140r
 Videmus per experientiam quod sicut res amata per sui praesentiam delectat,
 64 f. 127v
 Videns autem turbas [Mt 9:36]. Hic convenienter ponitur huius miraculi
 effectus, 52 f. 56r
 Videns autem turbas, *see also* Videns iesus turbas
 Videns dominus humanam genus periturus esse propter peccatum, 9 f. 332v
 Videns iesus turbas ascendit in montem ... [Mt 5:1]. Dominus ad montana
 conscendit ut turbas ad altiora secum trahat, 8 f. 220v
 Videns iesus turbas ascendit in montem [Mt 5:1]. Et bene lex nova in monte
 praedicatur quia lex Moysi in monte data est, 21 f. 189r
 Videns iesus turbas ascendit in montem ... [Mt 5:1-3]. Praedicante domino
 evangelium regni per universam Iudaeam et sanante universos languores,
 8 f. 216r
 Videns iesus turbas ascendit in montem ... [Mt 5:1-2]. Sermonem quem
 locutus est iesus christus in monte sicut in evangelio legitur, 8 f. 188v

Videns iesus turbas misertus est eis ... [Mt 9:36]. Vexatio gregis et ovium atque turbarum pastorum culpa, 8 f. 200r

Videns iesus turbas, *see also* Videns autem turbas

Videte ne furtivus sit ... [Tob 2:21]. Augustinus in epistula ad Macedonium, 48 f. 193v

Videte quoniam non mihi soli laboravi sed omnibus [Ecclus 24:47]. Quamquam dilectissimi duplex sit labor bonus et malus, 31 f. 1r

Videtur dominus per fidem in mundo, 42 f. 73v

Videtur enim quod debuisset dicere quia tetigisti, 64 f. 118bis^r

Vidi civitatem sanctam Jerusalem novam [Apoc 21:2]. Apocalypsis dicit quod est sancta et nova et vocatur Jerusalem, 32 f. 200r

Vidi mulierem ebriam de sanguine ... [Apoc 17:6]. In quibus verbis comprehenditur effusio sanguinis sanctorum martyrum et specialiter beati Georgii patronis nostri, 15 f. 156v

Vidi supra montem Sion agnum stantem ... [Apoc 14:1]. Duodecies duodecim faciunt centum et quadraginta quattuor et per numerum istum significantur omnes illi, 59 f. 125r

Vidi turbam magnam quam dinumerare nemo poterat [Apoc 7:9]. Verba proposita bene possunt adaptari praesenti festivitati videlicet omnium sanctorum, 15 f. 123r

Vidi turbam quam dinumerare nemo poterat ... [Apoc 7:9]. In istis verbis duo genera hominum consolationem inveniunt, 13 f. 166r

Vidit Jacob in somnis scalam [Gen 28:12]. Hoc verbum ideo in dedicatione legitur quia angeli ad nos descendere, 32 f. 202v

Vidit Jacob in somnis scalam ... [Gen 28:12]. Iste locus est terribilis duabus personis videlicet diabolo et peccatori, 35 f. 135v

Vidit iesus hominem sedentem in telonio ... [Mt 9:9]. Dicit evangelista quod dominus vidit hominem et miseratus super eum, 64 f. 213r

Vidit iesus hominem sedentem in telonio ... [Mt 9:9]. Legimus apostolo dicente quia omnes peccaverunt et egent, 8 f. 166v

Vidit iesus hominem sedentem in telonio, *see also* Et cum transiret inde iesus vidit hominem

Vigilate quia nescitis qua hora dominus vester venturus sit [Mt 24:42]. Et nota secundum Bernardum quod tria in festivitatis debemus considerare scilicet eorum auxilium, 40 f. 41r

Vigilate quia nescitis qua hora ... [Mt 24:42]. Hic aperte ostenditur quare dominus diem iudicii superius se ignorasse dicat, 8 f. 253r

Vigilate quia nescitis qua hora ... [Mt 24:42]. Nota quod secundum beatum Bernardum tria in festivitatis sanctorum debemus considerare scilicet eorum auxilium, 54 f. 169v

Vir erat in terra Hus nomine Job [Job 1:1]. Idcirco sanctus vir ubi habitaverit dicitur ut eius meritum virtutis exprimatur, 94,1 f. 7r; 95 f. 23r

Vir erat in terra Hus nomine Job [Job 1:1]. Regina mundi virgo Maria dicitur aurora consurgens, 40 f. 3r

Virginis proles opifexque matris, 67 f. 95r; 68 f. 91r; 74 f. 115r; 82 f. 219v; 85 f. 211bis^v; 86 f. 90r; 87 f. II 148r, 32 f. 46r; 180 f. 183r

Virginum virgo genitrix tonantis / Regum cuius genus est vetustos, 179 f. 41v

Virgo decus coeli virgo sanctissima virgo, 179 f. 39v

Virgo laudanda impetra impetranda me libera reum ut te laudare queam, 89 f. 300v

Virgo templum trinitatis deus summae bonitatis et misericordiae, 89 f. 189r
 Virtutem nobis perfectae dilectionis praesens sancti evangelii lectio
 commendat, 8 f. 83v
 Vita beatae Elisabeth landgraviae Thuringiae quae distinguitur in quattuor
 partes. Prima continet statum infantiae, 101 f. 337r
 Vita peccatoris comparatur nocti, 35 f. 100r
 Vita sanctorum decus angelorum vita cunctorum, 67 f. 86v; 74 f. 107v;
 78 f. 139v; 82 f. 211v; 85 f. 204bis^v; 86 f. 83r; 87 f. II 135r;
 180 f. 171r
 Vitalis dicitur quasi vivens talis, 64 f. 139r
 Vitium eius mutat substantiam liquoris, 9 f. 12v; 9 f. 42v
 Vitium superbiae bona si sunt in homine expellit, 19 f. 135v
 Voca operarios et redde illis mercedem [Mt 20:8]. Dissuadens opera bona
 per scripta vel doctrinam vel contemnens facere sex mala facit: impedit
 salutem hominis, 70 f. 192v
 Vocatum est nomen eius iesus [Lk 2:21]. Hodie christus secundum institutum
 legis circumcisis est, 59 f. 125v
 Vocatum est nomen eius iesus [Lk 2:21]. In verbis propositis notandum est
 quod hoc nomen iesus est magnae virtutis, 59 f. 126r
 Voluntas tripliciter intelligitur. Voluntas etenim dicitur illud animae
 instrumentum, 28 f. 118r
 Vos estis genus electum ... [1 Pet 2:9]. Haec verba sunt beati Petri
 apostoli qui dicit: Vos qui estis sacerdotes domini, 9 f. 6r
 Vos ex patre diabolo estis [Jn 8:44]. Carissimi sicut is prudens diceretur
 agricola qui antequam semel seminaret, 16 f. 102v
 Vos ex patre diabolo estis carissimi sicut is prudens diceretur agricola
 qui antequam semel seminaret, 19 f. 137v
 Vos mundi estis sed non omnes [Jn 13:10]. Hoc dicebat iesus sancta coena
 duodecim apostolis, 22 f. 158r
 Votiva cunctis orbita lucis triumphat gratia, 67 f. 90r; 68 f. 79r
 Vox clara ecce intonat obscura quaeque increpat, 67 f. 83r; 74 f. 102v;
 82 f. 207v; 85 f. 201v; 86 f. 73v; 87 f. II 129v
 Vulnerasti cor meum soror mea sponsa ... [Cant 4:9]. Non habeo in domo mea
 quamquam nisi parvum olei, 16 f. 190v
 Vult christus ut sequamur eum calcantes vestigia eius, 34 f. 217v
 Vult crux Lucia cineris charismata dia, 67 f. 5v
 Vult crux Lucia cinerum charismata dona, 76 f. 8v
 Zelus domus tuae comedit me [Jn 2:17]. Haec est differentia inter iudicium
 curiae secularis, 54 f. 152v

GERMAN INCIPITS

Incipits of prayers and of other texts are indexed in the same alphabet, but prayers are treated according to the guidelines suggested by Karin Schneider, *Die deutschen mittelalterlichen Handschriften* (Die Handschriften der Stadtbibliothek Nürnberg, 1; Wiesbaden, 1965), p. 529. Short stylized formulas at the beginnings of prayers (e.g., *Herr jesu criste, O du suesser got, O ewiger himelischer vater*) are passed over, and the prayer is indexed under the first word of the following text. Prayers which begin with longer formulas are indexed under the first characteristic noun of address or under the first word following the invocation, with cross-references as appropriate from the latter to the former. In both instances, the concept indexed is printed first in italics followed by a colon, and this is followed by the complete incipit including the entire formula of invocation.

- Aber unser lieber herr jesus kristus der vermant uns oft gar trewleichen das wir sein heilige gepot sullen halden, 107 f. 190v
- Aber waz die sel sey in ir selber und in irm wesen und in irr natur daz ist gar gewenn die alten philosophen, 426 f. 80r
- Ablosen mag ein pabst den menschen der da ist ein warer Rewe von allen seinen sunden, 334 f. 4v
- Ain guter prediger der pat unnser frawen dreyssigk iar das si sich sehen liezz in aller der gestalt, 69 f. 98v
- Ain, *see also* Ein, Eyn
- Alle die menschen die da sind in warrer rechtter puess, 85 f. 216r
- Allen irrenden, verfuhrten, neuanfangenden Philosophen, 242 f. 56v
- Alpha et O got almechtiger alles dings und aller schepfung endt an endt aller miltister got erhor mein gepet, 83 f. 180v
- Alphidius Philosophus spricht: Es war ein Vater, der hatte einen Sohn, den hatte er sehr lieb, 242 f. 65r
- Als daz licht ... ewrn augen, 15 f. 58r
- Also muessent die fuller guette speys hie haben, 85 f. 197v
- An allenn suntagen und an allenn grossen hochzeytleichen tagenn und des gleichen als oft ein mensch will enphachen ain sacrament, 85 f. 186r
- Anno domini etc nach christi unnseren lieben herren gepurd als man zelt tawsent vier hundert und darnach im zway und sechzigisten iar, 69 f. 118v
- Anno domini Millesimo etc nach christi gepurd als man zelt tawsent vier hundert und darnach in dem sibem und funczigisten iare ist der durchlawchtigist kunig Lassla etc zu Wienn ausgezogen in das kunigreich zw Behaim und da er zw Prag an sannd Michelstag, 69 f. 107r
- Apolonia*: O heilige sant Apolonia wan du durch den willen gottes dz gross leiden aussprechens deiner czent und das fewre, 80 f. 29r
- Auch ir aller liebsten pruder und swester in kristo jesu unserem herrn wisst daz gar ain haimleiche und listige betriegnuss, 107 f. 229r
- Auff dises khumbt sy nun in das Closter, 58 p. 1262
- Ave Maria gegrueset seystu Marei vil suczze magt frey geporn von kuniglicher art, 69 f. 24v
- Ave Maria ich unwirdiger sunder gruess dich edlew gottleichew gottin aus dem gruntlosen grunt der gottleichen drivalentichait, 83 f. 325r
- Ave Maria, *see also* Gegrueset

Bis gegruest, *see* Gegruest

Chunigin: O du heilige chunigin, *see* Maria

Chunnigin: O chunnigin der himel, *see* Muter

Chun(n)igin, *see also* Kunigin

Chwm her du heiliger geist, 15 f. 154r

Czwelfpoten: O ir heiligen czwelfpoten und ewangelisten die der herr jesus cristus die czeit und ere hye auff erdreich gewesen ist, 83 f. 49r

Da dw: O dw schepfer und erlediger der welt herr ihesu criste da dw giengst zu dem leiden nit auss deiner notturfft, 319 f. 39v

Da wir mit christo ymmer wollen leben so schullen wir horen disew lere, 334 f. 92v

Damit wir von unserer, der Philosophen, alten, einigen, rechten, ansehnlichen geringen Materia, 242 f. 57r

Darnach mag der mensch chuerczleich bedenkchen das leiden cristi nach den warten die der herr sprach am abent essen, 83 f. 129v

Darnach mag der mensch churczleich gedenkchen die guetet die uns got erczaigt hat, 83 f. 127r

Das erst gepot ist du solt gelauben und anpiten ainen got, 107 f. 192v

Das erst gepot wil das man ain got der himel und erd peschaffen hat, 107 f. 4v

Das erst sind de glogken die beczaichen in der alten, 69 f. 1r

Das gantze Werck ist in vier Haupt-Theile unterschieden und getheilet. Das erste, welches H. Autor D. Heinrich Khunrath, Prologum genannet, sind Spruche Salomonis, 242 f. 33v

Das ist der kunigk von Franckhreich / Und sein fraw gar mynnigleich, 69 f. 119r

Das man alzait in der genaden Gottes lebe, 90 f. 61r

Das puchel ist geschriben in lieb durch ettleicher ungelarter und ainvoltiger person willen, 107 *front pastedown*

Das sind die heiligen zehen gepot die uns menschen der allmechtig Got gepoten hat also das wir nicht allain, 107 f. 3r

Das spricht sand Paulus in der heiligen epistel zu den Judischhait manigualtichleich und manigerlay hat unser herre got geredet, 334 f. 96v

Daz ist daz regimen und schickung des lebens des ersamen mans Jacob Tentzleins in seinem siechtagen des trophen, 79 f. 104r

Den dreyn vergich und pechenn ich aller meiner sundt die plos nakchait und offenwar sind den augen, 83 f. 18r

Der allerheiligist pabst Gregorius, 88 f. 263v

Der du: Got almechtiger heiliger geist mit wesenleich und mit ewigen got pey dem vater und dem sun der du unaussprechenleich, 83 f. 164v

- Herr allmechtiger vater der du dein aingeparen sun den herren jesum cristum gesandt hast in die welt das ere uns speist mit seinem heiligen leichnam, 83 f. 43r

- Herr jesu criste der du den aller heiligisten leichnam und das aller tewrist pluuet rainigleich, 83 f. 52r

- O allmechtiger got und vater der du pists ain got uber alle die welt und ain herr uber alle creatur wider dein gotleiche genad, 83 f. 174v

- O du herr aller herren der du pist ein almechtige chraft deins himelischen vater wier pitten dich an und loben dich, 83 f. 70v

- O herr jesu criste der du dein aller liebiste sel in den tod hast geben durch meins hails willen, 83 f. 43v

Der dw: Altmachtiger ewiger got der dw den leib der heiligen junckfrawn und
 martrerin sand Barbara in der stund yres leidens, 319 f. 9r
Der erst char haysset seraphin das ist gespruchen dy prynnunder engel, 57
 175v
Der erst umbstandt haisst der standt oder die wirdichait ains menschen, 107
 f. 211r
Der helig vater sand Augenstin in dem puech der hymelspechung iesu cristi ermant
er ain yedenn menschen zu der liebhabung gotz gar trewleich so er spricht:
Dw christenleiche sel wezaichent mit der pildung gottes, 85 f. 183v
Der hochswebund in naturleichen chunsten Maister Aristotiles spricht in pro-
blewmatibus, 369 f. 1r
Der mensch der got will liebhaben fuer alle creatur schol drew ding hab. Am
ersten das er vestigkleich glaub pedenk und petracht, 85 f. 185r
Der mensch der seinen nagst vil lieb haben als sich selbs der schol im wellen
dreyerley gutter als im selber. Dy ersten sind dy hochsten guetter, 85
 f. 185v
Der selb Georgius was aines machtigen edlen Ritters sun von Ungerlant des nam
was gehaissen Grassaphan, 334 f. 96v
Die alten Weisen, die diesen Lapidem erfunden und bereitet haben zu vollkommener
Krafft, 242 f. 51v
Die enphachung deins heiligen leichnam herr jesu criste die chom mir nicht zu
dem gericht, 83 f. 82v
Die erst selichait ist armuet des geistes, 107 f. 134v
Die hochvart ist die erst todsund von der spricht der lerer Gregorius, 107
 f. 157r
Die lerer sprechent das nicht genug sey so ein mensch peicht sein sunde, 107
 f. 209r
Die lieb gotes uber alle ding ist gar ein gute erczney wider alle anweyung,
 107 f. 89r
Die spaichell die gaysell dy dro das chrawcz die nagell und das sper und die
kron durnem bescherm mich an dem ennde mein, 69 f. 97v
Die vorgeschriben heiligen zechen gepot unsers herren sullen uns sein ain
spiegel darinn wir unser gewissen schawen sullen, 107 f. 3r
Die werich der parmherczichait sind zwivalentig das ist leipleich und geistleich,
 107 f. 156v
Die zwelef stukch des heiligen kristnleiches gelauben den die heiligen zwelef-
poten habent gemacht, 107 f. 134r
Dieweil dieses mein Judicium so einen uberaus trefflichen Bericht gibt, uber
die vier Figuren, 242 f. 39v
Dir: Herr dir zu lob und zu ern deiner grundlosen parmherczigkait und deiner
 vetterleichen trew so pitt ich dich durch deiner pittern marter willen, 83
 f. 243r
Dise ding gebieten wir euch das ihr liebhaltet, 112 f. 98r
Dise ding gepiet wir euch das ir sy pehaldet wesenleich in dem chloster, 107
 f. 231r
Drivalentikait: O aller hochste drivalentikait und ungemessnew gutigkait O aller
 genedigiste und aller loblihiste gothait, 69 f. 28v
 - O heilige drivalentikait, *see* Ich pitt
 - O heilige drivalentikait warer ewiger got, *see* Ich dein arme creatur
Du pist: O herr jesu criste du hochst guot du schepher aller creatur du pist
 geharsam gewesen durch meinen willen Joseph und Marie deiner mueter, 83 f.
 228v

Du solt gelauben und anpiten ainen got und hab nicht fromde gotter, 107 f. 2v
Durch: O aller suessister herr jesu christe durch derer willen deins hoch-
wirdigen heiligen leichnam so verleich mir armen sunderin das dein aller
heiligisten leichnam, 83 f. 38r

- O du durch prehunder leichter an geczuntter aus got dem vater und dem sun du
schein der allew dunkchlew und vinstrew hercz gar klarleich erleuchtet, 83
f. 203r

Ein Junckhfrau hat misfallen unnd schenchen, 58 p. 1243

Ein yeder mensch sol mit fleis pehalten die gepot unsers herrn, 107 f. 180r

Ein yeder mensch sol sich fleissichleichen huetten vor den vorgeantent
untugenten die man anders nennet die suben todsunde, 107 f. 176v

Ein yesleicher mensch sol sich des fleissen das er die gepot gotes alle behallt,
107 f. 32r

Ein, *see also* Ain, Eyn

Engel: O du heiliger engel gots der du mir von got dem allmachtigen zwe
geaygent pist, 319 f. 66r

Erparm: O mein got erparm dich uber mich und vergib mir das ich so dikch und
offt, 83 f. 94v

- O sancte deus sancte fortis heiliger got O starkcher got O untodleicher got
erparm dich durch deinen heiligen namen uber mich dein arme creatur, 83
f. 213v

Erstlichen wie und wann ... die chunfftigen Canonici aufgenommen und darauf
Probirt und Gubernirt bey unnss sollen werden, 112 f. 112v

Erzundt: O ewiger parmherztiger got erzundt mich mit dem fewer deiner got-
lichen lieb, 319 f. 56v

Es haben wohl recht und billig die alten Spagyrici gesagt: Est in mercurio,
242 f. 42r

Es ist gewesen zu den zeiten des kayzers Maximiani des grossen, 319 f. 1r

Es ist zemerckchen das die rayn und chewsch junkchfrau Maria, 107 f. 133r

Es sassen zwelif maister bei ein ander zu Paris und redet yeglicher einen
spruch, 69 f. 42r

Es schreiben die Philosophi mit Macht / wie das Hermetis Ofen soll seyn
gemacht, 242 f. 76v

Es war ein Vater, der hatte einen Sohn, den hatte er sehr lieb, 242 f. 65r

Eyn alter fuchs waz entzundet in begyr mer zechunnen, 369 f. 2r

Eyn, *see also* Ain, Ein

Fraw gib mir chrafft und macht dich ze loben durch der werich willen deiner
kewschen raynigung, 83 f. 281v

Frucht: O du unvermayligte frucht, *see* Wenn

Gast: O mein edler werder gast, *see* Wann

Gedench: Herr jesu criste gedench das du mich nicht mit gold oder mit silber
sunder mit dem lon deins aigen pluets, 83 f. 155v

Gedenkch: Herr almochtiger got gedenkch das du chomst in den tempel zu Jeru-
salem, 83 f. 74r

Gegruessest seistu haylant der welte chunig und schepher aller dingne der du
got bist und mensche geporen, 83 f. 324r

Gegruesset pistu Maria genaden vol, 83 f. 277v

Gegruesset pistu Maria genaden vol ... Fraw gib mir chrafft und macht dich ze
loben durch der werich willen deiner kewschen raynigung, 83 f. 281v

Gegruesset pistu Maria ... Pitt fuer mich arme sunderin and fuer all mein sund du heilige fraw und geruch mich dich ze loben du heilige junkchfraw gib mir chrafft, 83 f. 291r

Gegruesset pistu Maria. Pitt fuer mich und fuer all mein sund du heilige junkchfraw Maria. Geruech mich dich ze loben und gib mir macht, 83 f. 285r

Gegruesset seist du Maria vol genaden ... Es ist zemerken das die rayn und chewsch junkchfraw Maria, 107 f. 133r

Gegruest pist kunigin der parmherczigkayt unser leben unser suessichayt, 80 f. i^r

Gegruest pistu kunigin der parmherczigkait unser leben und suessigkait und unser hoffnung, 85 f. 190v

Gegruest: Bis gegruest dir aller heiligisten Maria ain mueter gotz, 106
back pastedown

Geist: Got almechtiger heiliger geist, see Der du

- Got heiliger geist wo du wild do gerost du in dein genad und sy ist dann erfrewen das hercz des menschen, 83 f. 44r
- Heiliger geist erloz mich von den vergangen sunden beschirm mich, 83 f. 204r
- Heiliger geist mach dier ein weg in mein hercz und alle die tugent die dir selb gevall, 83 f. 205v
- Heiliger geist sendt mir dein syben genad und sunderleichen zu der schiedung meiner sel, 83 f. 206v
- Heiliger geist verleich mir warew rew lauttre peicht, 83 f. 204r
- O du heiliger geist sterkch mich in dem christenleichen gelauben also wann ich von diser welt schaiden schol, 83 f. 207v
- O heiliger geist du ewiger got voterleiche ewige lieb ein troster aller petrubten herczen, 83 f. 217v
- O heiliger geist handel meinen leib und meine werich in deiner parmung, 83 f. 205r
- O heiliger geist hilff mir das die werich deiner gotleichen parmherczigkait mir zu genaden und zu trost kom an der weil und an der stat, 83 f. 208v
- O heiliger geist pis mein gelaitt fuer das an gesicht deiner gotleichen genaden, 83 f. 209r
- O heiliger geist secz ein huett in mein hercz das ich die gedankchen meid, 83 f. 205r
- O ir engelischen geist die der allmochtig got var dem ratt des engel lucifer, 83 f. 47v

Geleich eben gleich machtig gleich parmherczig drey person ain warhaffter got vater sun und heiliger geist du heilige drivaltigkait du wanest in der ewigkait und in dem liecht, 83 f. 186v

Genesis das puch der geschef, 47 f. 104r

Genesis das puch der geschphung, 21 f. 213r

Genge ich Fr. Basilius Valentinus ein Kloster-Diener des Herrn, des Benedictiner Ordens, an, den rechten Weg und Handgriff, 242 f. 52r

Gepererin: O du heilige gepererin des sun gots du hast deinen aller liebisten sun in seiner heiligen gepurd, 83 f. 45v

Gold: O du offenbars liechts gold des ewigen schatz wenn du ye verschlossen pist gewesn in dem hertzen des allmachtigen vater, 319 f. 54r

Got beschuef den menschen an dem sechsten tag nach anndern creaturen, 426 f. 98r

Got: Eya lieber herr und mein got, see Vergib

- O almochtiger ewiger got, see Sel

(Got):

- O du hoher adeler almechtiger got, *see* Herschafft
- O du parmhercziger mein got, *see* Was
- O ewiger allerhochster und aller gutigister herr iesu christe und heylicher starckher untodlicher got, 69 f. 32r
- O herr allmochtiger got, *see* Lass
- O himelischer parmhercziger got, *see* Wie
- O mynigkleicher parmhercziger got, *see* Wie

Gotlicher krafft parmhertziger wannndlung ist mit deinem namen volpracht O heilige junckfraw und martrerin und sponss Jhesu xpristi [!] sand Barbara, 319 f. 7v

Gottes Gnadn und Seegen jederzeit zuvor freundlicher Hertzlicher Bruder Francisce von Taubenheim! Hiebey gefugt und wohl verwahrt, ubersende ich dir den langst begehrten warhaftigen Process, 242 f. 76r

Guet: O du ewigs und hochsts guet, *see* Ich arme sunderin

- O du unmessigs guet, *see* Wie

Guot: O herr jesu criste du hochst guot, *see* Du pist

Hernach vindt man ettwas churczleich geschriben von dem gepet in der gemain und darnach besunderleichen von dem heiligen pater noster, 107 f. 90v

Herschafft: O du hoher adeler almechtiger got und herschafft und gotleichew maigestat, 83 f. 76v

Hiebey gefugt und wohl verwahrt, ubersende ich dir den langst begehrten warhaftigen Process, 242 f. 76r

Hilff: Herr hilff das ich hewt enfach zu einer widerpringung aller meiner verloren zeit, 319 f. 60v

Hochfort chumpt auff ainem dromedari der sein haupp hach tregt und ist snell, 85 f. 190v

Hye hebt sich an hubsche kunst wie man perlen machen sol, 79 f. 266v

Ich arme sunderin: Almechtiger got ich arme sunderin dankch hewt und all czeit deinen genaden das du mich peschaffen hast, 83 f. 110r

- O du ewigs und hochsts guet herr jesu criste ich arme sunderin vergich und pechenn hewt und all czeit das du pist mein got und mein herr mein scheppher und mein erlediger, 83 f. 270r

Ich Brueder N. opfer und gib mich gantz und gar, 112 f. 19v

Ich Brueder N. verlob Gott und euch, stattigkeit (oder bestandigkeit), 112 f. 19r

Ich dankch dier lieber herr und almechtiger got des grossen lans und frewden die du uns peraitt hast, 83 f. 113r

Ich dankch dier auch lieber her deins pittern sterben und leiden, 83 f. 111v

Ich dankch dier auch lieber herr das du himel und erd sun und mann die element und alle creatur hast peschaffen, 83 f. 111r

Ich dankch dier auch lieber herr das du mich zu ainem cristen erwelt hast und nicht zu ainem ungelaubigen, 83 f. 112r

Ich dankch dier auch lieber herr jesu criste das du mich so lang auff gehalten hast in meinen manigualtigen grossen sunden, 83 f. 112v

Ich dankch dir auch lieber herr deiner grossen diemuetigkait das du her ab von himel chomen pist, 83 f. 111r

Ich dein arme creatur: O heilige drivalentigkait warer ewiger got du hochst guet ob allem guet ich dein arme creatur lob dich, 83 f. 218r

Ich dein arme dienerin: O herr jesu criste du ewige weishait deins himelischen vater du kunig der ern und der ewigen glori ich dein arme dienerin, 83 f. 225v

Ich enpfilch mich heut in die kraft der uber ballen den wunden unsers herren,
80 f. 29v

Ich enphach dich herr in der maynung das ich got nicht gepuessen chan, 83
f. 81v

Ich enphach dich herr in der maynung zu trost und zu hilff, 83 f. 82r

Ich enphach dich herr jesum cristum in der maynung das ich got nicht gedankchen,
83 f. 81v

Ich erfrey mich das das abentmal nun fur ist, 58 p. 1243

Ich fleuch: O du aller hochste kunigin der himel ich fleuch zw und zu der
schass deiner mueterlichen parmhertzigkait, 319 f. 61v

Ich gee: Almochtiger got ich gee zu dier alls ain hungriger, 83 f. 81r

- O du suesser got ich gee zu dier als ain front und klag dier alles das mir
an ligt an sel, 83 f. 80v

- O du suesser got ich gee zu dier als ain trawriger, 83 f. 81r

- O ewiger got ich gee zu dier als ain wunter, 83 f. 81r

- O suesser got ich gee zu dier als ain chind, 83 f. 80v

Ich gelaub in got vater allmechtigen scheppher himels und der erden, 107
f. 133v

Ich gib mich schuldig das ich mich versundt hab an den suben heyligen
sacramentts, 85 f. 199v

Ich gib mich schuldig dass ich gesundt mit den funffsynnen, 85 f. 199r

Ich gib mich schuldig got dem almechtigen der lobsamen junkfrawn Marie, 107
f. 221v

Ich gib schuldig das ich gesunt hab an den X gepotten unsers herren, 85
f. 199v

Ich glaub: Herr jesu criste ein warer sun des lemtigen gots ich glaub das du
hie auff dem alter gegenburtig pist, 83 f. 264r

Ich lob: O herr jesu criste des warn lemtigen gots sun ich lob dich mit
ganczem und mit allen krefftten meiner sel, 83 f. 216r

- O himelischer vater in der ewigkait du parmhercziger got ich lob dich mit
ganczer pegier meins herczen, 83 f. 215r

Ich man dich Maria du himelische chunigin deiner junkchfrawleichen rainigkait,
83 f. 257v

Ich man: Herr ich man dich deiner wainunden augen deiner swaissigen geglider
und des rueffens, 83 f. 53r

Ich naig: Her ich naig mich in dein heilige gothait und birg mich in dein
grundlose barmherczigkait, 80 f. 30r

Ich pechenn got dem vater der ain herr ist alles gewalts. Got denn sun der
ain herr ist aller weishait. Got den heiligen geist der ain herr ist aller
guetigkait, 83 f. 17v

Ich pedenkch: Herr ewiger got jesu criste ich pedenkch dein strengs wesen hie
auf erd und pitt dich durch dein heilige vasten, 83 f. 230v

- O heiliger ewiger got herr jesu criste ich pedenkch den ellenden anfang alls
du mein got trawriger mit petruebter sel gangen pist an den olperg, 83
f. 234v

- O reicher schacz aller tugent O genaden reiche czier der engel herr mein got
jesu criste ich pedenkch der grossen unere spott und smach, 83 f. 236v

Ich pin: Du lebentiger got ich pin auch gewar worden in meinen tagen vil
grosser guettat die du menschlichem geslecht erczaigt hast, 83 f. 10r

- O parmhercziger got und scheppher ich pin nicht wierdig das ich dein chind
haiss, 83 f. 82r

- Suesser jesu ich pin ain tail soleichs gross gelts das du peczalt hast an
dem heiligen chrewcz, 83 f. 57v

Ich pit: Herr jesu criste ich pit dich das dw gedenkst an dy gross lieb dy dw gehabt hast in deinem inpringstigen ernst, 83 f. 363v

Ich pitt dich du unmesleiche guetigkait got allmechtiger vater das du mich dein arme creatur nach deiner gleichnus peschaffen, 83 f. 143r

Ich pitt dich fraw sancta Maria gotes muter gut aller vollaist des obristen kuniges tochter, 69 f. 102r

Ich pitt dich guetiger herr jesu criste das dein heiliger leichnam, 83 f. 102v

Ich pitt dich herr Jhesu criste durch dy dasig unaussprechlich und hocheste lieb, 319 f. 38v

Ich pitt ewch all heiligen gots den der aller heiligist aller heiligen von ewigkait, 83 f. 51r

Ich pitt: Herr himelischer vater ich pitt dich durch dein gesegente sun der dir hie wirt geopphert fuer mein und aller welt sundt, 83 f. 261r

- Herr und got scheppher der himel und der erden ich pitt dich das du mich cziechst in den prunn deiner heiligen chlaren gothait, 83 f. 199r

- O du suess lempel jesu criste ich pitt dich durch die geharsam die du deinem vater test das du mensch warst und den pittern tod ledst, 83 f. 250v

- O heilige drivaltigkait ich pitt dich das du gedenkchst das du mich peschueffts von nichte zu ainem menschen, 83 f. 254r

- O herr iesu christe ich pitt dich anhangunden an dem krewcz, 88 f. 262v

- O wirdiger schachss und fronleichnam christi jesu ich pitt dich das du mir verleichst das ich durch die waren speis verainigt werdt mit got, 83 f. 24v

Ich Raymundus Lullius habe viele und weitlaufftige Bucher geschrieben in dunkeln und zertheilten Werken und Wegen, 242 f. 67r

Ich rueff: O du aller guetigster vater O mein got und ein peschaffer aller creatur ich rueff an dein unmesleiche guetigkait, 83 f. 106v

Ich sag dir dannckh herr allmachtiger got das du mich gespeist hast mit dem heiligen leichnam deins aynigen sun, 319 f. 65v

Ich sage nochmals dass das Argentum vivum vulgum nicht das Argentum vivum Philosophorum ist, 242 f. 68r

Ich schudiger sundiger mensch ich ... ich gott dem herren unser frawen und allen heyligen, 85 f. 199r

Ich secz: Herr himelischer vater ich secz den tod deins aingeporn suns unsers lieben herren jesu criste czwischen mich und dein gottleichs gericht, 83 f. 191v

Ich sundiger mensch pechenn unserm herren und unser frawn der kunigin Marie und allen gots heiligen das ich laider nye chain tog verczert hab, 83 f. 113v

Ich sundiger mensch: Herr jesu criste ich sundiger mensch pin nicht wierdig das du zu mir sunderin chompst wie gar diemuetic pistu almechtiger got, 83 f. 31v

Ich unwirdige und arme sunderin so ich gedenkch cze gen zu deinen tisch deiner suessisten wiertschafft, 83 f. 26r

Ich vergich: Got mein scheppher und mein erlediger ich vergich und pechenn dir hewt von ganczen meinem herczen und gelaub vesstikchleich das du pist das aller hochst guet, 83 f. 1r

Ich weiss: O wee lieber herr Jhesu criste ich weiss wol das ich dein gantz unwirdig pin zu enphahen wann ich pin eytel und lar an allen gueten werchen, 319 f. 58r

Ich wil anheben und screiben ein gross mechtigs stuck und ein grosse erznei von einer salben und von einem pad do mit man dy podag auss zeucht, 79 f. 88r

Ich wil: Herr ich wil dich hewt enphahen als ich dann glaub an allen zweifel von grundt meines hertzen, 319 f. 60r

- Herr ich wil dich hewt enphahen zu ainer ertzney krafft und sterck fur all mein veindt sichtig und unsichtig, 319 f. 59r

- Herr Jhesu criste ich wil dich hewt enphahen in rechter gehorsam und diemuetigkait, 319 f. 58v

In ainem waren christenleichen gelauben in steter hoffnung, 107 f. 32v

In ainem waren kristenleichen gelauben in steter hoffnung, 107 f. 190r

In deinem namen herr ihesu xprist sullen gepogen werden alle knye der himelischen yerdischen und hellischen, 319 f. 33r

In dem ewagely das man list an aller heiligen tag, 107 f. 134v

In der podagra des ersamen mans Tentzleins ist also nach ze geen wenn es erst an vacht, 79 f. 105r

Item wildw machen ain liecht das von natur prinen muess, 33 f. 225v

Jhesus sprach zu seinen jungern wisst ir das uber zwentag, 334 f. 1r

Junkchfraw: O du wierdige junkchfraw du suesse peschiermerin des menschleichen geslechts, 83 f. 307r

Junkchfraw, see also Maria

Junkchfrawn: O ir heiligen junkchfrawn die in der keuschait cristi jesu ruent, 83 f. 50v

Kayserin: O du allmachtigiste kayserin, see Mueter

Kayserinn: O du allermechtigiste kayserinn, see Kunigin

Kum heiliger geist du parmhercziger got zu meiner sel mit deiner hailsamen ler, 83 f. 210r

Kunig: O herr iesu christe ein kunig der ern und der welt, 88 f. 265v

- O herr mein got ein kunig ob allen kunigen und ein gewaltiger furst in himel und auff erd du lieb haber aller puswertigen menschen, 83 f. 212v

Kunigin: O du aller hochste kunigin der himel, see Ich fleuch

- O du allermechtigiste kayserinn aller wirdichait O du edle kunigin aller eren O du hochgeporne furstin aller guetigkait, 69 f. 26r

Kunigin, see also Chun(n)igin

Lamp: O herr aller herren du aller suessister herr jesu criste du unschuldigs lamp got, 83 f. 276v

Lass: Herre jesu criste lass mich gedencken an dich zu allen stunden, 83 f. 368v

- Lieber herr lass mich genyessen deiner liben wiertin Marthe die dich offt liepleich in ir haws hat genamen, 83 f. 65r

- O herr allmochtiger got parmhercziger himelischer vater lass erscheinen in mein hercz das liecht der parmherczigkait, 83 f. 219v

Lempel: O du suess lempel jesu criste, see Ich pitt

Liebe kinder des sullt ir nicht vergessen das unser yesleichs nichts pracht hat in die gegenburtig welt, 107 f. 227v

Lieber Bruder! Nimm im Namen des dreyeinigen Gottes der allerbesten rothesten Hollandischen Ziegeln, 242 f. 77r

Lobwuerdig und geehrt sey Gott in seinen heiligen loblich in aller heiligkeit welcher von Anfang bis zum endt der welt, 112 f. 110r

Man visitire, besehe und durchlese hin und wieder alle aller wahren, das ist, Naturgemass, 242 f. 4r

Maria mueter der genaden mueter der guet und der parmherczigkait du mich var dem veint peschierm in der czeit meins tods, 83 f. 314v

Maria: O du aller heiligiste und unvermailligte junkchfraw Maria wann du verdient hast zu tragen den schepher aller ding, 83 f. 46v

- O du aller miltistew und guetigistew junkchfraw Maria wann du getragen hast den peschaffer aller creatur, 83 f. 82v

- O du heilige chunigin Maria ein junkchfraw ob allen junkchfrawn. Du hast dein aingeparen gots sun den die himel nicht haben mugen, 83 f. 44v

- O du heilige junkchfraw Maria wann du dich hast erkant ein mueter des wart gots das entsprungen ist von ewigkait, 83 f. 46r

- O du heilige Maria ein junckfraw ob allen junckfrawn ein mueter der parmherczigkait ein mueter aller wirdigkait ein suesser trost aller betruetzten, 319 f. 45v

- O du keische junckfraw Maria O du trost aller betriebten menschen, 80 f. 28r

- O du selige O du gesegente O du heilige junkchfraw Maria mueter wunderhaffter kewsch mueter, 83 f. 294v

- O dw aller heiligiste und dw suessiste junckfraw Maria dw mueter gots vol aller guetigkait ain tachter des aller hochsten kunigs, 319 f. 42v

- O Maria ain aller genaden ich man der grossen frewden die du hast in dem ewigen leben, 83 f. 258v

- O Maria du hochste uber all frawn du seligiste under den weiben du obriste kayserinn, 83 f. 300r

- O Maria du hochsts wunder das got ye gewundert hat wann du hast alle welt, 83 f. 316v

- O Maria du suesser trost aller menschen die mit rew und mit guetem fuersacz zu dir diemuetigkleich fliechen ich man dich der grossen frewden die du hast gehabt do dich dein liebs chind mit leib und mit sel, 83 f. 260r

- O Maria ein kunigin der parmherczigkait ich man der grossen frewden die du hettst da du dein liebs chind, 83 f. 258r

- O Maria mueter aller genaden und ein erwerfferin der himelischen suessigkait ich erman dich der andacht undt dankperkait die du gehabt hast, 83 f. 259v

- O suesse junkchfraw Maria zu den fuessen deiner heylikait chum ich mit genaigten herczn und leib, 88 f. 266v

- O werde junckfraw Maria O dw himel kunigin dw zier der engel erparm dich uber dein arme sunderin und dienerin, 319 f. 40v

Maria, *see also* Junkchfraw

Marttrer: O ir heiligen marttrer wan ir durch der lieb willen unsers herren jesu cristi ewr pluets vergossen, 83 f. 49v

Mein lieber Theodore! Es haben wohl recht und billig die alten Spagyrici gesagt: Est in mercurio, 242 f. 42r

Mekch dy heylich zeit als wirs haben in der chunftigen wochen, 15 f. 53v

Mit: O her mit dem badel vertreib mir die menschlich plodigkait, 80 f. 30r

Mueter: O du allmachtigiste kayserin aller wirdigkait O du hochgeporne mueter aller guetigkait O du raine maid aller kewschait, 319 f. 51r

Muter: O chunnigin der himel muter der parmherczigkait ein zuflucht der sunnder, 69 f. 30r

Nachdem der todt gemainlich ain anzaigen ist, 58 p. 1268

Nimm im Namen des dreyeinigen Gottes der allerbesten rothesten Hollandischen Ziegeln, 242 f. 77r

Nu hat die sel manigerlay und vil chreffft, 426 f. 86v

Nu: O herr himlischer vater almachtiger parmhercziger guetiger got nu fur mich hewt in dein heiligew clarew gothait, 69 f. 39v

Nun frewe dich mein sel yeczund frolokch in geisteleichen frewden nymbar den
du pegert hast, 83 f. 95v

Nun verleich der almechtig got allen den die das puchel lesent oder horent
lesen, 107 f. 230v

Nun: O ewiger vater nun ere an mir dein ainigeporen sun meinen prueder jesum
cristum der dir zu ainem oppher und uns zu ainer puess geben ist, 83 f. 251v

O sancte deus, *see* Erparm

Osanna sabaoth, *see* Schepher

Patriarchen: O ir heiligen patriarchen und propheten wann ir mit grosser
pegier habt zu sehen pegert den tag, 83 f. 48r

Peittiger: O ir heiligen peittiger die der herr jesu cristus zu der peicht
und verchundung seines heiligen namen erwelt, 83 f. 50r

Pitt fuer mich arme sunderin und fuer all mein sund du heilige fraw und geruch
mich dich ze loben du heilige junkchfraw gib mir chrafft, 83 f. 291r

Pitt fuer mich und fuer all mein sund du heilige junkchfraw Maria. Geruech
mich dich ze loben und gib mir macht, 83 f. 285v

Pitt fuer mich und fuer all mein sundt heilige junkchfraw Maria geruech mich
ze loben dich, 83 f. 277v

Prueder: O ir aller liebsten prueder, *see* Secht

Sanchta drinitas O vera unitas du heilige drivalentigkait O ware ainigkait du
heilige gotleiche maiestat, 83 f. 211r

Sanctus Petrus spricht in seiner ersten epistel in dem vierden capitel das
ein ygleich mensch als er hat gnade der tugend enphangen von got, 334 f. 4r

Sand Anshelmus pat unnser liebe frawen von himlreich lange zeit mit grosser
begir, 69 f. 55r

Sand Bernhart spricht ich wolt das dy menschen hie vernamen drew vergangennew
ding: volpringung ir poshait, 85 f. 198v

Sarh: O du unvermayligtter sarh, *see* Wann

Schachss: O wirdiger schachss und fronleichnam, *see* Ich pitt

Schacz: O reicher schacz aller tugent, *see* Ich pedenkch

Schaw: Almochtiger got schaw an dein dienerin die auff dem weg gen Yericho
sundig morder verwundt habent, 83 f. 59r

Schepfer: O dw schepfer und erlediger der welt, *see* Da dw

- O mynnigkleicher himlischer schepfer, *see* Wer

Schepher: Osanna sabaoth trostleicher schepher aller schopung ain got und ain
ursprung, 83 f. 83v

Scheppher: Got mein scheppher und mein erlediger, *see* Ich vergich

- Herr und got scheppher der himel, *see* Ich pitt

- Mein got und mein scheppher, *see* Wann

- O gewaltiger scheppher himels und der erden O du kunig der eren und ewigen
glori herr jesu criste du starkcher leo von Juda, 83 f. 241r

- O herr jesu criste du parmhercziger got aller welt scheppher und des mensch-
leichen geslochts erloser, 83 f. 223v

Secht: O ir aller liebsten prueder und swester in kristo jesu unserm herrn
secht und merkcht mit den augen eures hertzen wie gar vil mechtiger, 107
f. 227r

Seid aber der almechtig got uns gar rechtleichen mocht lassen steriben, 107
f. 221r

Seid: O her vatter aller guet und parmherczichait seid wirr chain guet werich
an dein genad nicht mugen volpringen, 83 f. 366r

Seint aber mit den vier vorgeunden und ubertrefleichen angeltugenden die die
schrifft also benennet weishait grosmutichait gerechtichait und messichait,
369 f. 1r

Sel: O almochtiger ewiger got herr jesu criste meiner sel trost kum mit
deinen genaden mir zu hilff das ich deiner grossen marter, 83 f. 232r

Send von den engeln die natur annders wenn der gelaub, 426 f. 71v

So reden wir von der sel darnach sy ordnung hat zu irn werchen und zu irr tat,
426 f. 90v

So van liebew chind pitt ewr ygleichs dy kchunigen unser liebew frawn, 15
f. 58r

Solh Turhuetterin winscht ich mir alzeit, 58 p. 1262

Sun: Herr jesu criste ein warer sun, see Ich glaub

- O herr jesu criste des warn lemtigen gots sun, see Ich lob

Tail: Herr jesu criste allmechtiger ewiger got tail mir mit dein heiliger
gross verdien das du warer got und mensch, 83 f. 221v

Und also ist zemerckchen das der liebhaber aller menschen unser lieber herr,
107 f. 33v

Und sprecht die wart mit sandt Augustin ausweigen still all ding und genn fuer
sich alle ding, 83 f. 118v

Under den newn fromden sunden ist die erst da hie also benemit weleicher mensch
sundleiche und pose ding, 107 f. 177v

Unser Natur durch die Sund verderbt ist aus ihr selbst, 90 f. 60v

Unusquisque sicut accepit gratiam in alterutrum ... [1 Pet 4:10]. Sanctus
Petrus spricht in seiner ersten epistel in dem vierden capitel das ein
ygleich mensch als er hat gnade der tugend enphangen von got, 334 f. 4r

Vater: O du aller guetigister vater, see Ich rueff

- O herr himlischer vater, see Nu

- O himelischer vater in der ewigkait, see Ich lob

Vatter: O her vatter aller guet, see Seid

Veni sancte spiritus. Kum heiliger geist du parmhercziger got zu meiner sel
mit deiner hailsamen ler, 83 f. 210r

Verain: Herr mein got verain mich mit dir nach deinem lob, 83 f. 52r

Vergib: Eya lieber herr und mein got aller parmherczigkait vergib mir armen
und sundtigen unwierdigen grassen sunderin deiner diemueticen unwierdigen
dienerin, 83 f. 100v

- Parmhercziger got vergib mir die sundt meiner wart und meiner werich und
meiner gedankchen vergib mir seliger got was ich getan hab, 83 f. 255r

Vil guter und andechtiger gepet vindt man geschriben aber uber allew gepet ist
der heilig pater noster, 107 f. 99v

Von erst sult ir nach innhaltung ewrs gelubs fleissichleich behalten ewige
kewschait, 107 f. 243v

Von wannen khumbt unns her Phedrus villeicht aus dem holle Trophonii, 58
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Vor Allen dingen Ihr Allerliebsten Brueder habe Gott lieb, 112 f. 98r

Vor allen dingen ir allerliebsten bruder habt got lieb darnach euren nachsten,
107 f. 231r

Wann: Mein got und mein scheppher wann du dich selbs hast geopphert got
deinem himelischen vater, 83 f. 60v

(Wann):

- O du unvermayligtter sarh des lebentigen heyligtum christi ihesu wann in dir
verslossen ist gewesen das ewig hail aller eren, 69 f. 103r

- O mein edler werder gast O reicher gast meiner armen sel wann ich uncznew
creatur peger hewt, 83 f. 93r

Wardt: O minigkleicher herr jesu criste. O du ainigs wardt des vetterleichen
herczen. O du liechter spiegel aller volkommenheit, 83 f. 42r

Was gib ich dem herren uber alles das er mir geben hat. O almochtiger ewiger
got ich pechenn das in himel, 83 f. 84r

Was: O du parmhercziger mein got. O lieber herr jesu criste was hastu
ewangeleich durch mich geliten, 83 f. 90r

Weishait: O herr jesu criste du ewige weishait, see Ich dein arme dienerin
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Welicher mensch begert das er stetichleich wol geschickcht sey zu dem dinst
gottes, 107 f. 228r

Wenn die gescheh ein grosser ubermt so leg dein hertz und dein hawbt auf die
suezzzen prust ihesu christi, 69 f. 47v

Wenn du willd gen zue gotes tisch und willd enphahen das heilig sacrament,
69 f. 51r

Wenn: O du unvermayligte frucht des ewigen gots wenn in dir verschlossen ist
das ewig hail, 319 f. 52v

Wer auch der ist ez sey man oder fraw, 15 f. 58r

Wer da wil von sunden wol pehuett werden und auch von sunden, 107 f. 223r

Wer von dem tod der sunden zu dem standt des hailes, 107 f. 190r

Wer: O ewiger himelischer vater wer pin ich das du mir deinen aller liebisten
sun zu ainer speis geben hast, 83 f. 91v

- O mynnigkleicher himlischer schepfer wer pin ich das ich dich hochwirdigs
guet wil enphahen, 319 f. 57r

Wie ich das Licht der irrdischen Weisheit, naturlicher Dinge, 242 f. 52r

Wie wol das ist das der listichait des posen geist manigerlay sind, 107
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Wie wol mir ainvoltigen priester von meiner grossen unverstantnuss wegen,
107 f. 32v

Wie: O du unmessigs guet wie pin ich so gar unperaitt. O we gewaltiger herr
wie hab ich dir so gar ubel gedient, 83 f. 39v

- O himelischer parmhercziger got in ewigkait herr mein got jesu criste du
guetiger vater wie gar willigkleich hastu dich geben in den tod, 83 f. 238v

- O mynigkleicher parmhercziger got herr jesu christe wie ist dein myld so gross
und dein genad so unpegreyffleich, 83 f. 40r

Wildu paden fur den pruch, 79 f. 49v

Wo: Herr wo sol ich dich suechen. An deinem andechtigen gepet. Herr wo sol
ich dich vinden. An dem fron chrawcz, 69 f. 49v

Wol mich das ich enphangen hab die speis der ich ymer leben schol, 83 f. 89v

Wye wol aber vor gemelt ist daz ein mensch mit der hochvart, 107 f. 205r

Zu dem ersten mal wirt gefragt warumb daz sey als Galienus spricht daz under
allen tirlein alain der mensch, 426 f. 3r

Zum ersten so sellet ir alle jar im herbst nach unser frawen tag der lezte
lassen, 79 f. 100r

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PLATES

- I. MS 36 f. 1r. Copied in 1454 by Johannes de Pergbackh. Fifteenth-century ex libris of Herzogenburg in the upper margin. Eighteenth-century ex libris in the lower margin. Typical bastarda script and pen-flourished Lombard initial.
- II. MS 38 f. 108r. Column a, copied in 1396 by Urbanus de Korneuburg, in notula script. Column b, below the colophon, added subsequently in bastarda.
- III. MS 17 f. 137v. Copied in 1428 by Frater Matheus, with his colophon above the initial in column a.
- IV. MS 67 f. 404v. Copied in 1451 by Johannes Pikchel, with his colophon at the end.
- V. MS 76 f. 139r. Copied by Ursula Narcendorfferin, canoness of Dürnstein, with her colophon at the end.
- VI. MS 97 f. 13v. With a sketch in the margin of what may be the facade of Herzogenburg before the Baroque reconstruction.

[illegible]

rata vita ē p̄r via dūcedas
 bñtudinē et ad et quelibz op̄e
 iusta est p̄ut vnus passus
 illuz vie ad vita et̄na ne q̄
 ad cenā istam et̄ne bñp. dñs
 est rate vñe et p̄ m̄ hono
 et s̄tis op̄ibus ex̄te ~~et~~ nō
 paduermēdū adh̄c cenā mō
 p̄fficiūt plu op̄a optiora
 sed magis ex̄iunt m̄tiora
 op̄a bona quibz cauēt vñā
 et ḡiant v̄tutes. m̄cunt
 aut hoīes claustrales qui ri
 gore ordīs suāt i optioribz
 cerimonis et op̄alibz ex̄
 nōis ut etiā p̄t hoīes m̄p̄to
 ex̄ntes. qui corp̄s affligunt
 ieiunijs vigilijs et alijs co
 palibz disciplis. et qui ip̄s
 eleosime et alijs v̄tutibus
 et op̄ibus optioribz plu. et
 non curat cor purgare a
 vicijs. sed p̄t vicijs vñā
 auari sup̄bi vñāq̄. det̄to
 res et cetis v̄tutibz rectis
 et illi se dempnt cū credūt
 se plus op̄ibus optioribus
 iustificari aut saluari licet
 em̄ huius cōnabilit̄ sita
 multū p̄ sint ad v̄tutes q̄dāq̄
 et gēnēte custodiā et inuēt
 ad mētū vite et̄ne. nō tñ
 p̄fficiūt n̄ singula cauēt
 vñā. et illis optioribus addat
 m̄tiora op̄a bona ut p̄ut
 hō optior ex̄at s̄tis labo
 bus. p̄ hō m̄tior ex̄cat

Billfishes - Luxemburgensis

A

nōd p q z dacton m q smap q
 H q dnt i pma sq pma pcom
 su facm pme q pñ qñt m
 absolue pñt pñ a pñt
 sub et pñ nōd alia ē pma
 vñs de qua nō aus loqui m
 pñt si d actū ei q dñ pma ac
 nūl pñ actū pñt dñt z pñt
 volutia pñt a pñ qñt. si dñt
 z finalit qñ dñt et iō dñt
 sup q pñt dñt a pñt dñt
 si quis i pñt illiata que
 quñt et pñt utiq mō si
 su pñt pñt pñt pñt
 a aliquid nāa ad dñt pñt
 mōtū. pñt bap qñt pñt
 ad qñt qñt. ad qñt iñt pñt
 ut dñt cū dñt agē qñt
 mīssī nī mōtū pñt bap qñt dñt
 nī si actū pñt de co qñt z dñt
 qñt pñt z z pñt pñt pñt
 qñt pñt pñt dñt pñt
 qñt dñt pñt de malo qñt pñt
 agē z pñt a mōtū qñt
 ut facm ei z qñt si qñt nō dñt
 pñt dñt si qñt nō iñt
 ad pñt qñt nāa utiq pñt
 si pñt z actū pñt dñt a pñt
 qñt qñt pñt lōge pñt a dñt
 nāa ē ut appñt pñt
 qñt ut ait qñt z tabla post
 nāa qñt pñt qñt mōtū
 i bap pñt pñt qñt
 pñt iñt pñt pñt
 qñt si quo pñt pñt a tabla pñt
 nāa qñt qñt qñt
 mōtū iñt qñt qñt mōtū
 vñt pñt qñt qñt mōtū
 mōtū ut nō mōtū qñt
 nāa qñt vñt qñt pñt

et stupenda. Et quolibet semine quanto scdm ipam
 mam mam suavit pbi queda que facit optima
 tpe pter optandus p ordinem nate ut no maiori
 sed implicita videtur stupent quibus cotidiana vi
 luert. Argus em. m. aculeo e subnato tota mundi
 q. satiaaco quip milia homi de quibz pambus
 tam hec nemo mirat. Illud mirant hoies no q
 manus d. f. quia rare e. Et em. t. nunc p. istit. vnu
 in munda m. p. ille qui de paucis gramis segetes cit
 fecit q. quomodo deus. Unde em. m. l. a. p. l. a. t. de paucis
 gramis segetes inde in manibz suis m. l. a. p. l. a. u. n. t.
 quibz panes. Tu publice p. ortos ihu
 Alii p. homines De quibz pambis. Sciaunt de
 Deo. Gratias.

regis angelorum o maria flos uirginum
velut rosa ut liliu funde preces
ad filium pro salute fidelium o maria
omnipotens clementissime deus
qui gloriosam matrem tuam
virginem mariam tuo sanctissimo
sanguine perfudisti et cor eius
medullis tuo dolore nimium
sauciasti accede quesumus ut pla-
metabilem eius acce separationem
atque turbationem propter eam miseri-
corditer liberem et ad uitam perfi-
ciamus eternam Eius uisus et reg-
nas etc. Fiat hoc fiat michi

Wesula Marcendorfferin
Kloster Junkfrau zu Otten-
stam

Deu*e* iudicium tuum regi da et iusticiam

tuam filio regis. Gloria seculorum amen. Ges.

(**)** ues de saba uenient aurum et

thus deferentes et laudem domino annunciantes.

Surge et illumina

re iherusalem quia glo ria do mi

ni super te orta est **A**lleuia

doi mus stellam e

ius inorien te et ueni mus

cum munus ribus adornare e um